

SHAKER AND SHAKERESS

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EDITOR.

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THE NEW HEAVEN.

THE SHAKER AND SHAKERESS sends kindly greetings, and would fain waft joyous influences of love, and all-inspiring hope, over the whole "Household of Faith;" not omitting its host of other friends, in the Natural Order, for the year 1874.

We commence the new volume with thoughts upon the *new* heaven; and we bless those who "let patience have its perfect work" while they are creating it. And, through suffering, may the *Shaker and Shakeress* be made more perfect.

A glorious hope inspires us on,
To bear the burthens of our day;
A living faith bids us be strong
To reign o'er wrong undauntedly.
For lo, we see the heavens bend,
The Angels come with choicest things;
And to their home we would ascend—
Mount upward, as on eagles' wings.

To the "new earth" we have given a "place" to be, when truth-loving souls in the outer order shall have created it. But we would now sing of the "new heaven" in its purity and spiritual beauty, as distinct therefrom as is the sun from the moon.

"Come hither," said the Angel, "and I will show thee the Bride, the Lamb's wife." Marriage in the "new earth" will be between one man and one woman; but, in the language of the Christ Spirit, it is a union between the *Male* (or Jewish Pentecostal) Church, and the *Female* (or Gentile Pentecostal) Church. They were betrothed 1840 years ago ("He that hath the Bride is the Bridegroom), and have now just grown to "the measure of the stature of man" and woman—*Two Orders*—"in Christ."

Jesus and the twelve Apostles of the *Father* Church, as representatives of the spiritual principles which should be revealed to and in the *Mother* (or *Gentile* Pentecostal) Church, were the "corner stone" and foundation of the *Jewish* Pentecostal Church, which had the Mosaic Law as a basis, but did not possess the revelation of the *Mother* Spirit in Deity, or in Christ. The *Gentile* Pentecostal Church, however, does possess that inestimable treasure—the revelation of the *Mother Spirit*; but, being "without the Law" of Moses, it cannot, at present, sing the song of Moses, the servant of God—all of those beautiful natural truths which will constitute the glory of the "new earth," as set forth in our preceding article, in 1873.

During the 1260 years' reign of Antichrist, ending in 1792 or 3,* these two systems, or—

* In this, Cumming, Shimeal, and the Shakers, respectively (in their critical calculations) agree.

ders, and peoples existed, one on earth, the other in the spirit world, and acted upon each other for the progress of the race. The holy Jerusalem, or city of the Jews—the first Pentecostal Church—"was caught up to God," away from the persecuting *spirit* of heathen Rome, and was his throne in the spirit world; and was also the source and fountain of inspiration to the "two witnesses," who were continually delivering their testimony, and being slain by the "beast and its image"—*Catholicism* and *Protestantism*; first physically, then spiritually; until the kingdom of Antichrist has become full of their "dead bodies"—"names"—sects.

When, in the fullness of time, the Christ Spirit began, through a *female* in England, to be revealed, as it had been revealed through a *male* in Judea, the Church had to flee from the face of the English Lion, as it had "fled from the face of the Roman Dragon;" for, at that time, there was "no place" of refuge for it upon earth. Therefore "it was caught up" to the land of souls. Persecution had "destroyed the *body*," but could not destroy the spiritual organization. But, in 1774, the Church "fled into the wilderness of this "new world," from the face of the English Lion, and it came to the help of the American Eagle. For Mother Ann proclaimed the Independence of the United States Government that should be finally and successfully established; as also liberty of conscience, through its agency.

John continues: "He (the Angel) carried me away, in spirit, to a great and high mountain, and showed me (in the spirit world) that great city, the holy Jerusalem"—the Jewish Christian Church (in which there had been a war between the saints and the Dragon and his angels—Roman heathens in the spirit world—until they were cast out), "descending out of heaven from God;" see Rev. xxi. It had a "wall" of separation from the "new earth," "great and high; twelve gates, and twelve Angels" guarding them; "and names written thereon, which are the names of the twelve tribes of Israel. For in the spirit world, as on the earth, Jesus was sent to its "lost sheep." The city was four-square, and, when measured, it "was a hundred and forty-four cubits, the measure of a man, that is, of the Angel;" the number *twelve* denoting the natural, or generating man; twelve times twelve, the celibate or resurrected angelic man.

And the many "precious stones" bear to the earthly man and woman—the "new earth"—the same relation that resurrection spiritual principles bear to the heavenly man

and woman, or "new heaven." There was seen no physical "temple, and neither sun nor moon; for the glory of God did lighten it; and the Lamb"—the Christ Spirit—"is the light thereof." It was spiritual to that degree, that neither John nor his inspiring Angel, who was one of the ancient "Prophets," could comprehend it. Nor has any generative man or woman ever been able to look into this Apocalyptic book without becoming blind; and "any such person attempting to explain this book is crazy, or will become so."—*Emerson*.

Yet the natural man and woman in the "new earth" may "walk in the light of it," as of a spiritual sun; for the Law of Moses shall go forth from Zion, and the word of revelation shall come up from Jerusalem. And "the kings"—leaders in the earthly order—"shall bring their honor and glory into it." "And the gates thereof shall not be shut at all by day; for there shall be *no night* there." But there will be a continual ascension of individuals from the "new earth" into the "new heaven." Yet "there shall in nowise enter into it any thing that defileth, or that worketh abomination, or that maketh or loveth a lie;" but only those whose virgin characters are "written in the Lamb's book of life."

"Blessed," in the "new earth," "are they who do his commandments, that they may finally have a right to the tree of life"—of spirituality; and may enter, through the gate of *confession*, into the city of God—the "new heaven"—while yet in the body. "They sing a new song before the throne," or Church, which none but the twelve times twelve can learn; these being "virgins," who were "redeemed from the earth, and are not defiled" with generative men or women.

The first Gospel Church had its representative *men*; the second, its representative *women*. These two are the "angels who neither marry nor give in marriage."

"I looked, and behold a white cloud, and upon the cloud one sat, like unto the son of man"—a *woman*—"having on her head a golden crown, and in her hand a sharp sickle. And to her an Angel said: Thrust in thy sickle, and reap; for the time has come for thee to reap; for the harvest of the earth is ripe; and she thrust in her sickle, and the earth was reaped." Does not *Shaker celibacy* reap a man or woman from the earthly order, and bring it to an end in them?

But "the plowman may overtake the reaper," and the sower may soon follow; and thus the *Two Orders*—"the new heaven and the new earth"—may run parallel forever;

or until this planet is exhausted of its vitality, and falls back into the sun, from whence (some say) it was originally projected.

It is a well-known fact, that the Church-and-State theologians utterly ignore the Mosaic Law; and that, from the days of Constantine to those of President Edwards, they have waged against it an unrelenting war. Gentle Christianity rests upon the Justinian Code and the Roman Pandects, exactly as Jewish Christianity rested upon the Law and the Prophets. Blackstone refers, not to Jewish, but to Roman Law as authority.

In the relation of the sexes, and of property, "an English woman," says Dixon, "is far worse off than any of her swarthy sisters of Egypt, or Bengal." "We get our marriage laws from the Roman Pandects; the Moslems get theirs from the Koran. In this difference of origin lies the secret of their difference in tone and spirit. Our laws have a civil and commercial source; theirs a moral and religious source. Primarily, theirs are Mosaic, as Mahomet was a lineal descendant of Abraham, through Ishmael, his son." (P. 294.)

"Here, indeed, an inquirer strikes his ax upon the root of our" Babylon "system. Our life is a divided duty: a moral life based upon the Gospel; a family life based upon Civil Law. Thus, while our morals have their life in Christianity, our statutes have their root in Paganism."

"The truth is, we English and Americans have hardly yet embraced Christianity as a scheme of life. We find our religion at church; and, when we have sung our psalms, and breathed our prayers, we go back into the streets, to be governed for another week by our Pagan Law."

MEETINGS OF SHAKERS AND SPIRITUALISTS IN NEW YORK.

THAT the Metropolis needs a baptism of salvation, equal to the supply of water that surrounds it, some will hardly deny. If this salvation should ever reach any of its denizens, it will be through the instrumentality of those who are saved from the sins with which this and other cities are notoriously afflicted. *They need "Saviours."*

Upon the appeal of a lover of truth—J. M. Peebles—that "Zion must have a hearing in New York," ten of us girded ourselves for the mission, and were hailed by the beautiful morning of Nov. 22d, 1873. We quartered at the hospitable "*New Hygienic Home*"—clean, quiet, and restful—at whose head stands Dr. Miller, who finds it more difficult to relieve his patients of the effects of other doctors' medicines than to effect permanent relief from disease. As a "Home," or "Cure," we recommend travelers to 41, West Twenty-sixth street.

On Sabbath morning, we repaired to *Robinson Hall*, which was soon comfortably filled by a thoughtful and respectful audience. J. M. Peebles welcomed and introduced us in (as we felt) very flattering terms, which we are laboring to feel may some day be deservedly bestowed. Singing, by the excellent choir of the "*North*," followed, with much interest. The writer was next introduced; and, though our efforts were very well received, we proved only a kind of John Baptist to the speaker of the

evening, which we were contented and duly prepared to be. Eldress A. Doolittle followed in a few well-timed remarks upon the increased facilities for obtaining knowledge of the truth, and the necessity of obedience thereto. Her words were received with evident satisfaction, and much outward approval. A few more songs, and then our Morning Meeting closed.

In the Afternoon, we attended the *Lyceum*, spoke to, and sang for, the children, and witnessed the movements of the Spirit upon some individuals, who lost all control of themselves.

In the Evening, we reached the Hall early, yet found it nearly filled with impatient auditors of seemingly select minds, who were conscious of their needs, and appeared to realize that they were soon to receive satisfaction. A few songs opened the meeting. *Elder F. W. Evans* came forward, and taking for his theme the Leaders of the December and January Nos. of the "*Shaker and Shakeress*," spoke, for more than two hours, as we never, upon any occasion, heard him or any other man speak. Thus to hold an audience, as crowded as was that, for so long a period, required both talent and the power of truth to accomplish.

Several Reporters for the City Press occupied places on the platform; and, although beginning with the speaker, they soon became too interested to continue reporting. We followed him for an hour and a half, reporting sufficient to fill six columns of this our Monthly, when we too became enchained by seeing and hearing. Such indeed was the discourse, that we should require six times its period of delivery to report the whole of it. There were laid down the most thoroughly radical premises in truthful systematic theology; and upon these were built up the beautiful structures of a *new earth* and a *new heaven*. Arts, sciences, history, orthodoxy, infidelity, land reforms, land limitations, social life with sectarian proclivities, lawyer-craft, priestcraft, and doctor-craft, all came in for their share of elucidation and justice at his hand. The utter *abandon* with which he scathed the rottenness of man-made creeds, and hypocritical professions, surprised me; and the thought that we were "bearding the lions in their den," led to reflections upon what might be the consequences. Jesus said far less to the Jews, for which they crucified him. And the fact that round upon round of applause greeted the speaker, evidenced the highly-liberal preparation of the people for truth, and their appreciation of the spirit no less than the letter of the Constitution of our country.

Time was, and that not long since, when a *safe conduct* would have been necessary, after such a delivery in this same city. One man, of fine intellect, said to me: "No one but a *Shaker* would have been permitted to speak like that, without a tragical ending." So we thought, so think we now. But of one thing we are assured: Just such facts and undeniable logic, carried into effect in that most wicked of cities, would prove the salvation of thousands.

The sister of R. D. Owen remarked: "If this nation is ever saved, it must be through the Shakers." Other women returned heartfelt thanks for the clear, lucid advocacy of their rights and interests by the speaker. One remarked: "This city needs just such salting, at least once a year, to keep its rottenness from reaching the nostrils of an avenging heaven."

And that noble-hearted, eccentric, but honest, infidel—George Francis Train—who says that he does not believe in a God, or in a Jesus, or in a hereafter, but does believe in Elder Evans and the Shakers, after reaching the Institute, sent up the following note:

"Dear Elder Evans, Congratulations on your magnificent lecture. It should have been taken down in short hand, and published all over the world. You should write it out, and print it in the "*Shaker and Shakeress*."

"Many thanks for so handsomely shutting off the call of the audience, as I requested before you went down. My speaking days are over. The time for action is now at hand."

"George Francis Train."

The evening proved rainy; but this was fortunate; for the Hall would not have held a third of the number who undoubtedly would have made the attempt at an entrance, but were prevented by the unfavorable weather.

This Meeting will prove but a forerunner; and then we move: Ho! for the *Cooper Institute!*

Elder G. A. Lomas, Watervliet, N. Y.

Mt. Lebanon, Sept. 25th, 1873.

BELOVED ELDERS, & BROTHERS & SISTERS OF THE GATHERING ORDER:

I WAS agreeably surprised to find the "SOCIAL GATHERING" in our dwelling-room, when I came in for meeting on Tuesday evening, and am delighted with it, containing, as it does, many excellent hints for our guidance and travel all along the way. It was a real casket, handsomely and tastefully prepared without and within, ornamented with buds of promise, blooming flowers, and ripened fruitage, the products of a self-denying life. Those offerings, proceeding from the heart and life of the contributors, reminds one of the pellucid waters of life, which rise beneath the Altar of Self sacrifice, and flow from under the threshold of the Temple down into the great Sea of human nature, to heal its muddy waters, that the fish therein may live in preparation for the Gospel net. Beloved friends, it brings your spirits very near, as they often are; and I hope the life of every one whose name is there recorded, and all others who have entered the Gospel field, may ever continue under the Altar as a well of "living waters springing up unto everlasting life;" and that they may glow as stars of divine light and beauty, beneath the gradually-extending canopy of the New and Spiritual Creation.

Surely there can be nothing so beautiful and glorious on this earth, as the clean, consecrated, subject sons and daughters of our Heavenly Parentage. O may I never mar this beautiful relation, which is really worth ten-fold the sacrifice required to gain it—yea, a hundred-fold! My feelings were with you all that day. If I had been in need of rest from toil, and were allowed my choice as to how to take it, I would have been with you bodily, without the least desire or temptation to be anywhere else. I am thankful for what you have given us. It is indeed seldom that such a clean messenger, so free from mixture of earth, or taint of error, goes forth in a visible form to enlighten the denizens of this benighted planet. And, if it should be but little heeded now, it will inevitably sow seed that will spring up in some soils, and extend with a widening influence, as the ages roll on, and the actors grow strong by increasing toil and sacrifice.

Reformers, and even anti-christians, having little else than moon or starlight, though they sometimes hit upon real gems of truth, yet are they so embedded in earth, or surrounded by darkness, as to be often like a torch in a cavern: hring them out to the sun, and their light ceases to appear. Hence their fire, brought down from heaven in the sight of men, only enlightens those who are in a like degree of darkness. And so far as they hold the truth in unrighteousness, like those who hear the sayings of Christ and do them not, their impure affections and desires, which are the windows of the soul, are like stained or colored glass, adjusting the light to their pleasures or fancy. The light of mere natural reason, unaided by the wisdom that comes from above, is both adjustable and movable from place to place, and allows its possessor, like one carrying a lantern, to wander in the wilderness of the natural life, as far and as long as he pleases.

Not so with the revealed light that shines in Zion, which proceeds from the primal Source of unchangeable principles, in a direct line through an orderly channel, inviting the wanderer to return thither, and to dwell in a fixed place of abode, in a quiet resting-place, and peaceful habitation, which shall never be taken down, nor one of the stakes thereof be removed forever. Here our God has become unto us a place of broad rivers and confluent streams, wherein shall go no galley (labored system or creed) with oars, neither shall gallant ship (of human-invented schemes) pass thereby. Therefore have we received garments of praise for the spirit of heaviness, and the oil of joy for mourning; for, in the Orders of the Gospel, the Law of Mount Zion, we have a fixed light which will not veer to human caprice and folly, nor accommodate the worldly-wise and carnally-minded; and, if we find we are getting on colored glasses, we can have them removed, if we desire it, by dipping in Jordan, which is but coming into the light of the true and faithful witnesses, who are appointed as watchmen to guard our city, whose walls are salvation, and her gates praise. By thus doing, we renew vital contact with that word of Truth, which is the light of the heavenly and only true life. All such have access to the sanctuary of holiness, where God has promised to meet and commune with us.

Beloved Elder Frederick, Eldress Antoinette, and co-laborers, your lives of devotion are known. We bless your lives of consecration; and may we imitate your righteous example, by obedience and faithfulness in the trust committed to us, to prove our sincerity by good works.

In much love, from your brother, who is deeply interested in all efforts to hasten the work which shall cause the knowledge of the goodness and glory of God to cover the earth as the waters cover the seas.

Alonzo Hollister.

PS. Our Elders unite in sending their love.

LONG speeches, long letters, long communications, are out of place these stirring times. We have a whole world's news to look after and put in order for our readers over night. Remember that, kind correspondents and contributors. Avoid parentheses. Drop the semi-colons altogether. Make the spaces between your periods as brief as possible. Shake out the adjectives without remorse. Sacrifice the pet metaphors. Be not led away by the lovers of antithesis, or alliteration. Be clear and crisp, pertinent alike in your invectives, eulogies, and recommendations. Think of the Lord's prayer, and then of the awkward substitute served up by sensation-mongers in too many pulpits. That flights of tawdry rhetoric, and volleys of expletives; what endless repetitions of tedious details weary and disgust the hearer. It is frightful to think of the time wasted by these self-parading petitioners and long-winded inditers of many-headed sermons. Life is too short, too full of cares and duties, to be thrown away thus. The best advice, the brightest wit, the deepest wisdom, come over in small packages. — *Boston Globe.*

TRUTH FOR YOUTH.

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To all the youthful readers of the "Shaker and Shakeress" in Zion. None of you can lift the curtain that conceals the events of 1874; but if you will commence with the purpose, as well as the wish, that the year shall be to you all a fruitful one in spiritual progress, then you need not fear what coming time will bring. Resolve from this day that your beloved Elders and caretakers, who love you "with that love which God does bless," shall have nothing from you but truthful words, and ready obedience. For nothing is beautiful but truth. This sentiment, though true, has been deplorably neglected. But truth does not need untruth to bring out its beauty. The object of uttering an untruth is generally to conceal a fault; but, as this end is seldom attained, the one who utters it adds another to it. In point of prudence, even, an honest confession will always serve you better.

Truth is all important. It alone, more than all other qualities put together, will give character to youth, and is of itself a rich inheritance, of greater worth than mines of silver or gold. It is related of one of the ancient kings, that, when asked what was the first thing he learned, he replied, "To tell the truth." He was fortunate in having good instructors. Had he lived in this day, many would have instructed him differently. Remember, then, if you wish to be loved and respected, you must be known; but you cannot be known unless you speak the truth from your heart, and act the truth in your life. Again: The mariner who should put to sea without chart or compass, trusting to his own knowledge, would, without doubt, on the first stormy night, bitterly repent of his folly. How much greater is the folly of those who, trusting to their own ways, refuse to be guided by the "Spirit of Truth," which would lead them to perfect happiness. There is a way that seemeth right, but the end thereof is death. Prov. 16: 25.

Here, then, is the conclusion: Imminent perils surround the youth; but the greatest of all perils is the danger of trusting to your own heart. Youth, beware! lean not to your own understanding; own God in the appointed Lead, and all will be well. Though you are weak and unwise, yet God is wise and strong, able to guide and protect all who trust in Him.

Daniel Orcutt, Enfield, Conn.

"I THANK God for our little paper, the "Shaker and Shakeress"; I greatly bless its editor and editress. Much have I learned by perusing it. How thankful I was to have you come and visit us; please to come again as soon as you can.

I have now entered into quite a labor of mind against all mental and physical disease. Be so kind as to help me all you can. A great day this is, surely. I want to be a Progressivist, like yourself. I am longing for the time to come when all animals will be in their own climate; when the lower orders will not have to be slain — yea, more — when they will not have to work to support poor, lazy man.

Be so kind as to explain about the "new heavens and the new earth," whether those in the latter are to have "all things common," the same as the former.

Please accept an abundance of love from us all.

Your Gospel son,

Henry L. Davidson, West Gloucester, Me.

LIBERAL OFFER.

All persons who will remit fifty cents for this number shall receive, free, eleven more numbers.

DISSATISFACTION.

—o—

THE more contented people are in any state short of the resurrection, the more desperate is their condition. Stagnant water is proverbially unhealthy. The more men are absorbed, and find enjoyment, in the pursuits of earth for selfish purposes, the less probable is it that they will be quickened by the Spirit of Truth. As long as men are contented with the pleasure which indulgence of their passions brings, and with the comfort which wealth and the present false organization of society bring, so long will they be out of reach of the pure pleasures of self-denial. Indeed, they can have no conception of the fact that there are delights therein, which immeasurably surpass every earthly satisfaction. To them every thing which cuts off any selfish gratification is loathsome. Those who live lives of virgin purity, consecrated to holiness and truth, are to them ignorant bigots. Cut off from all living hope in the future, they cannot realize the welling up of eternal life in the souls of those despised ones. Yet happiness can be found through an awakened and justified conscience alone. But the more we reconcile ourselves to worldly pursuits, with the inevitable consequences — deception, the greed of gain, worldly pride, with more or less of sinking into the mire of sensuality — the more will the conscience become deadened, the farther off will become the prospect of eternal life, the harder will it be to shake off the bondage of the world when truth strikes irresistibly on us.

Dissatisfaction alone with existing circumstances, on the part of those who are on Nature's plane, will lead to that yearning after something that can satisfy the soul, which is the best preparation for enlightenment into divine truth. Nothing ought to satisfy a rational being short of the possession of principles which can redeem the soul from the power of evil, and that can bring it into a state of justified relation to the Deity — the only state in which continual progress in Christian qualities is possible.

It is not those who are satisfied with an easy, good-natured life, who do any thing to exalt their race. Though they may do but little active harm, they are utterly incapable of making the sacrifice and effort which spiritual progress demands. As the testimony of the First Christian Church was "Awake from the death of sin," with a foreshadowing of the resurrection; so the more vital testimony of the Second Christian Church is "Awake from the death of Nature," with the full proclamation of the resurrection for humanity while in time. Thus, those who cannot be satisfied with natural affections and interests, and with sin, who restlessly and eagerly seek to know and realize divine blessings, such have been the witnesses of God in all ages of the world; such were those who founded the Second Kingdom of Christ on earth; and such are those who are building up that kingdom in this day.

But, while the only hope of salvation for man lies in dissatisfaction with a life of nature, sin, and earthly pursuits, he ought not to be ungrateful to God for the blessings which he receives in his present condition. He should be thankful for his existence; for the prospect or the possession of a sphere of usefulness; for the numberless pure blessings which all men receive unasked from their Creator; but no man or woman should be satisfied with a state of life in which they are obliged to violate their consciences, in which they are conscious that they are cut off from the life in God.

T. J. Stroud, Enfield, Conn.

THE man who yields to anger, and seeks to appease his disturbed temper by inflicting upon his horse, or other domestic animal, an unmerited punishment, is injuring himself in a great degree. Such a man will, in a short time, become morally depraved, and incapable of rendering any true sympathy for man or beast. It will destroy those beautiful traits of character that make a man manly, and should be the distinctive marks of his affinity with God, as a son of the Most High. — E. C. W.

THE life of an honest man is a beautiful poem; and every human being who reads it feels better, stronger, more hopeful for it.

New York, November 24, 1873.

ELDER F. W. EVANS,

*Messenger of the Lord — the
Female in Deity:*

ACCEPT the warmest thanks in behalf of the Shaker sisters of New York City, whose sentiments you so bravely and admirably expressed in Robinson Hall last Sunday evening.

Not in the whole city of New York, or Brooklyn, do we know of a platform where Woman is invited to advocate the grand truths which for years have inspired her, from what you would doubtless term the seventh or Christ Heaven.

Man is the great red dragon who has usurped every place of honor and trust, and who faces her in the wilderness travail of her soul. Does she want a church? a man owns and controls it. A public hall? she must apply to a man. Even the deciding power of who shall supply the rostrum of the liberal Spiritualists is a man, or a woman whom man places in power.

The qualifications in Woman for pre-eminence and preferment demanded by man are not *Shakerism*, but they are those that will pander to his lusts either under the cloak of "Free Love" or beneath the darker mantle of hypocrisy.

Who are the women that can support a paper in New York city? Those who advocate and practise "Free Love." Who are the women whose lectures are reported in the newspapers and who can get a "respectable" man to introduce them to a public audience? Those whose bodies and souls are under the psychological influence of man. Would woman build or hire a hall for herself, she has no money, no strength — nothing. Every place of business is run by man, and he dolefully stints her wages even; she often compromising virtue to hold any place.

Is she the wife of a millionaire, she is no less a slave. He carries the purse, and will lavish its contents only upon doll faces who will gratify his passions. Intellectual and inspired women have no foothold upon earth; and, while the Shaker brothers brought along an equal number of their sisters to occupy the Spiritual rostrum, they were welcomed by the Spiritual brothers, but the *Soul*-women of this movement were not even notified of their coming, or given the liberty to express their glad welcome before the public. And the only place among the Spiritualists, even where they can possibly obtain a hearing is at the "Spiritual Conference." Here, each person (every Sunday) who first commands the floor, has the privilege of ten minutes free speech; and, if a woman is spry and bold enough, she can push her way, in spite of tonguey and aggressive men that jump the moment the last speaker is seated.

Woman, subjugated by man, has brought forth monstrosities, great red dragons, whose horns of power have hemmed her up in this Great City of Babylon, from which she has apparently no avenue of escape; (but she hails in Elder F. W. Evans a sign and promise of future deliverance;) that is the reason the country is on the verge of ruin; that is the reason licentiousness prevails; therein is the cause of "great expectoration," and why the tormenting smoke of tobacco ascends upward forever and ever.

The country is flooded by the dragon, and Woman is suppressed in her birth-pangs for the nation.

And this is her only opportunity of stealing a chance to offer the right hand of fellowship to our dear Shaker brothers and sisters.

*The travelling Daughters of Zion,
in New York City.*

THE RISE AND FALL OF EMPIRES.

—o—

ALL that has been said, or may be said of Empires, may, without much stretching, be said of races, generations, and individuals. All have their culminating point, their ascending and descending grades.

By fidelity to nature, by stern self discipline, especially as respects diet and the use of the reproductive functions, through successive generations, the culminating point of that family stock is achieved, to wit: the production of a choice type of the race homo — a happy combination of the intellectual and moral elements in the human make-up.

Now, let us go back on the record. Do we, in any case, find that high attainment transmissible by ordinary generations? Does it not appear that liberal, intellectual endowment, and high moral culture, lift their possessor above the reproducing plane?

Where, in lineal descent, do we find the Moseses, the Solomons, the Jesuses, the Washingtons, the Jeffersons, or the Paines?

The individuals aforesaid, were the culminating point of that family stock. The reproducing of God's image and likeness is a highly responsible office. Such high official functionaries should, in no case, be cumbered with serving the commonwealth in any other official capacity.

Pater-familias should have undivided use of his capabilities to provide ways and means. Mater-familias should have full liberty to care for the little ones, unencumbered with other official serving.

In the coming new earth it must be so. Another, an intellectual class — celibates — must run the Government machine, wholly unencumbered with domestic cares and responsibilities.

When the new earth is fully actualized, all departments, each in its own order, working harmoniously — don't you think the morning stars may sing together, and the daughters and sons of God shout for joy?

Then will the new heaven be replenished with material not marred in the hands of the potter.

Oliver Prentiss, Mt. Lebanon, N. Y.

A PRAYER.

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O LORD, thou who seest all things, and orderest aright the way of the sincere, enlarge the scope of our understanding, that we may comprehend the truthful import of thy requirements to us. O God, unlock the prison doors, so strongly barred by our own transgressions, perverted habits, and sensual hankerings for unnatural stimulation. Make us, O Lord, to feel satisfied with, and thankful for, thy instruction, plainly showing us how to escape from the present quagmire of disease and premature deaths, mainly induced by our own transgressions.

Distil, O Lord, the bright shining rays of thy truthfulness into our souls, to understand that there is no transgression of thy law, either in mind or body, without its attached penalty, according to the greatness of its duration, amount, and number. O God, open our hearts to understand that thy primitive natural laws are all truthfulness, reflecting thine own image of beauty, perfection, and health; and that all the misery and trouble comes from the many sought out inventions of man, perverting thy natural law, in both his doings, habits, tastes, and inclinations, thus unhinging thy whole economy for his true comfort and happiness.

O God, open our eyes to see and obey the truth, and gird us with thy armour of strength so sufficiently that we may no longer hanker after the flesh-pots of Egypt, or unnatural poisons and narcotics, or thirst for stimulants in this our day.

And thus, O Lord, shall we be enabled, by degrees, to travel into the full perfection of thy present requirements — freedom from sickness, disease, and premature deaths, satisfied with the real needfuls of life, instead of their fancies. And all the praise, honor, and glory shall forevermore be thine. AMEN.

Ayer, Mass. Sept. 21, 1873.

MUCH-BELOVED ELDER FREDERICK:

WILL you please have the kindness to send me one hundred copies of the "*Shaker and Shakeress*," containing the "Social Gathering" the modern "Jacob's Ladder;" for, of a truth, on that day, "the angels of God ascended and descended on it," and the rest of the vision (though it seems to tarry) is sure of fulfillment in spiritual Israel. See Gen. 28: 12 to 15 inclusive.

Though I was not apprised of the time of the gathering, yet, not far from that time, I prepared the inclosed poem, Truly the Lion and the Lamb have commenced their state of quiescence, and the Lamb is *outside* of the Lion; not forced, but protected by the secular arm. I was both edified and inspired in reading the record of that heaven-blessed day; I found there no finality-pins to mark the place where aspiration perished, to rob the more blessed future. If one-half of man has not been an entire failure, what may we expect of a whole man? for, when woman holds her station, man alone can never fall. Then blessed, thrice blessed, are the virgins! Heaven ever recognizes the white-robed passport. Your article on "Judgment" came with divine unction to my spirit; it has seemed for years that we were experiencing the judgment of our time, for our idolatrous veneration of the past, of persons and mediums, in place of vital advancing principles of truth. There seems to be a prevailing disease of looking back to something great and grand (well nigh final), and stretching the imagination forward to something still grander; in the distant future; almost forgetting that we live to-day, and that our work is ever before us. To assert such truths, insures an unwelcome and undeserved appellation. God bless you, Elder Frederick.

Gratefully thine, unqualified love to all.

Elijah Myrick.

Worcester, Mass. Oct. 6, 1873.

ELDER F. W. EVANS.

DEAR SIR: You will perceive by this, that I have settled down here in Worcester, and shall be obliged, if you will change my address on your books, as I am seldom at Fitchburg. I was up there last week, and found two Nos. of the "*Shaker and Shakeress*." In the multitude of cares, in establishing our office, advertising, mailing circulars, etc., I quite forgot to order my paper sent here. I take great pleasure in perusing the contents of the "Monthly," and perhaps may find much profit. It is a spicy, earnest, readable sheet, attacking boldly, and with a trenchant blade, some of the worst plague spots that are festering and corrupting the morals of the nation. We need just such a fearless exponent of truth and purity in every family in the land. May its influence extend, and take deep hold, until the people in and out of the churches shall see and feel how far short the present teachings of so-called Christian ministers are of the Christ model, as exemplified by him they profess to represent; and until they realize how unChristlike is much that is called Christianity.

With earnest wishes for your success in your reformatory efforts,

I am, sir, respectfully yours,

B. G. Barto.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

TO THE FRIENDS AND SUPPORTERS OF THE
SHAKER AND SHAKERESS, GREETING:

TWELVE months have passed since we sought aid from our Gospel kindred in a new field of labor. As we then stated, it was by the earnest solicitations of many friends and inquirers outside of our community, who seemed to think that duty demanded a greater effort on our part to make known the fundamental principles of our institution, religious belief, etc., to the world at large (as far as we could gain access), and to frankly "give our reasons for the hope" and faith "that is in us" (and which has hitherto been our chief burden to actualize in daily life), that we were induced to engage our services in bearing to those who had ears to hear what the Sisterhood of the Shaker Societies had to offer in defense of our religious faith and the reasons for reducing that faith to practice.

Our efforts in this direction have been sincere, our services freely rendered, and our deep and earnest prayers have been that God might be honored, our Gospel kindred comforted, and that humanity, through this humble agency, might receive some new thoughts and new aspirations for the higher life; and, with us, be led to the conclusion that holiness of character is profitable to all in this life, as preparatory to entering upon the great future in the unseen world. We have made our record for the year 1873, and time must decide for or against its value.

Journalism has become a great institution in all civilized countries; but *America* is a receptacle, not only from the "father land" and "mether country," but all nations and peoples find a home in this "broad land of liberty;" and hence the press is brought into requisition, and wields a greater power than in any other nation. It is (speaking after the manner of men) "the lever that moves the world," and moulds society in secular matters, and in a religious point of view; but there is a "Providence"—a power behind—"that shapes our destinies," will it as we may.

Amid such a variety of periodicals and newspapers which fly through the land, containing advertisements for commercial departments, crimes and casualties for lovers of the marvelous, and politics for office seekers, we cannot reasonably expect that a small "Monthly," containing none of the foregoing, but which condemns the ungodly practices of the age in which we live, and would seek to reason dispassionately of *cause and effect*, would receive a large amount of patronage. Yet we rejoice to acknowledge that there are many candid and thoughtful persons who desire an increase of physical, moral, and spiritual truth in what is called Christendom to-day, and who feel deeply for the welfare of our race; and they cry, "Lord, what shall we do to be saved! Give us the bread of life through thine own instrumentality, and we will bless the means." "Only save us from the destructive elements which are sweeping through the land, the effect of raging, unsubdued passions in human souls; that is all we ask." Such persons are glad to receive the "Shaker and Shakeress," and make it a welcome messenger to their family circles, and

feel that they are benefited by its moral tone, and are made better by its religious teachings, and heavenly inspirational influence.

Many who have sung of the beautiful star that arose in the eastern hemisphere, which indicated where the young child might be found, who was to be the medium of the Christ Spirit that was about to visit the earth, now look upon the *Shaker and Shakeress* as another star, that has appeared in the spiritual horizon, pointing those who have studied the prophetic periods, and are watching the signs of the times, to the place where the second appearing of the Christ Spirit may be found in a "cloud of witnessing saints," who testify that "now has come new life and strength," by the power of the Christ manifested through both male and female, and that the gathering of the saints has begun. Such say to us, "Do not let the light of that star go out! by all means let it continue to shine!"

Now that we have concluded to extend the publication of the dual sheet through 1874 (if life and strength should be preserved), we solicit contributions from the Sisterhood in every Society, and we ask you to seek, through faith, humility, and prayer, for Divine assistance. We need aid from resurrected spirits, that we may receive inspiration from on high, to enable us to "give meat in due season" to all who are prepared to receive. If we keep our eyes turned toward the Fountain of light and love, we shall receive new supplies of living inspiration, and our understandings will open to new truth, and our spirits will yearn for a growth in an endless life; and thus we shall be prepared to leave the dead past, and drink of the pure waters of divine revelation, which makes the work of God an *ever-living, present work*.

Let us, my dear Gospel Sisters, rise above selfhood, and, through pure love to truth, and love to human kind, arm ourselves anew for another race. The heavens are full of truth; let us wrestle in spirit to attain thereunto, open our hearts to receive, and stretch forth our hands to grasp the hands of the angels, and they will delight to fill them with pearly gems which are found on the banks of the beautiful river which flows through and gladdens the celestial city, where nothing can enter that is impure, defiling or deceiving. Thither let us wend our way, dear Gospel friends, and by diligence and self-sacrifice, induce others to join our ranks, and with us journey homeward to the rest of God. We would now speak peace in well-doing to the whole "Household of Faith," and wish all "a happy new year."

DEAR ELDRRESS ANTOINETTE.

We would say a word to you concerning the "*Shaker and Shakeress*." It is a blessing to the world, and *we want it continued*; for it is among the brightest stars that ever shone in the New Heavens, or lighted the New Earth! May no dark cloud ever obscure its brilliancy, or dim its lustre! Though it was small in its beginning, yet it has thrown great light upon inquiring minds.

Believers need it, to guide their feet up the high hills of Truth, and through the green fields of progression.

When the toils of the day are over, we can look upon its pages and find inspiring thoughts and glorious hopes, and are lifted in spirit above the perishable things of time, and feel joy and

rest. It is a comforting Angel! Gospel Truth is written upon its wings of snowy whiteness. It is like a beautiful banner of purity waving in the soft breezes of love, which blow from the summer land, which lies just beyond. It *must not, shall not* fade away!

I send a few thoughts upon "Woman;" and if you think proper, please give it a little corner in the "Shakeress."

THE VOICE OF WOMAN.

IN this age of progress, when the sunlight of heaven is shedding its golden rays of divine revelation upon us, and a deep and holy inspiration, from the Eternal Fountain of Goodness and Love, kindles anew the fires of truth in many prepared souls, there is still a voice of lamentation heard in our land. Whence does it proceed? from the virgin daughters of Zion? Ah, nay! "These are they upon whom the ends of the world have come"—the end of the generative life. It comes from those who have been oppressed by the iron rule of fashion, and public opinion, and held in bondage by old theologies and commands, such as Paul gave in his time: that "women should submit themselves unto their husbands in *every thing*—keep silence in the churches,"—and if they really wanted to know any thing, they might "ask their husbands at home." That part of the Scripture text has been remarkably well remembered; but "Husbands, love your wives as Christ loved the Church, has been little thought of, and less understood and acted upon.

Many enlightened females, in this day, are becoming restive under the yoke thus imposed; and are seeking for newly-inspired Apostles, who will give *new* commandments that will meet the demands of the present age, and give woman power over her own body, and an equal right with man, to think, speak, and act according to the dictates of her own reason and conscience!

Error darkens the windows of the soul; and is ever blind to its own weakness and deformity. We now hear the cry "Let there be light!" and let Truth sweep error away, and triumph over every form of evil!

Now, the question arises, "What is the duty of the daughters of Zion who have fled the house of bondage, and, through the Christ baptism, have found liberty, being no longer servants to sin? Is it not our duty to hold that liberty sacred, and to use it to help others of our sex to attain to the same condition of freedom? Let us arise, and, like the good Samaritan of whom we read, reach out the helping hand to aid in the glorious work of emancipating Woman from her present condition of servitude to the lower instincts of her nature. Let us proclaim aloud, "*There is redemption for Woman!*" Let us seek, by precept and example, to draw souls away from the paths of sin, which lead down to destruction.

Within the past few years, much has been said, and written, concerning the *Rights of Woman*; and a variety of opinions exist to-day upon this important subject.

I well remember a few remarks that were made by Eldress A. Doolittle, in a Convention held by the Shakers in the city of Boston, in the year 1869, which, in substance, were as follows: "Much is said at the present time about *Woman's Rights*. There is another question which is to my mind of equal importance, i.e. What are Woman's Duties? According to Bible history, *Woman* was first in transgression! This, the *old story*, has been handed down from generation to generation, through the past centuries, until we have become weary of it; and we propose a change. If *Woman* was the medium, in the beginning, of leading *man* into sin, let her now become a redemptive agent to lead him out of his fallen condition, up to the higher plane of spiritual life; and, by our good example, and purifying influence, let us blot out the censure that has so long rested upon our sex."

To which we heartily respond, *Yea*, we have a duty to perform! Let *Woman* come forth, and act in her proper sphere—the sphere of usefulness, purity, and love—and be what God designed she should be. Let her strip off the garment of *pride* that she has worn so long, and

testify against the evils that are spread broadcast over the land; against the fashions and follies which are so closely interwoven with her existence. Then, she will be able to look with the eye of pity and sympathy upon the erring of her own sex; and, instead of treating them with coldness and indifference, she will be ready to lift up the fallen, and to remove their worn and tattered garments of ignorance and unrighteousness, and guide them into the straight way, by the cross, which leads to immortal life beyond the shores of time. This is *Woman's work!* It is *our work, now, to-day.*

My Gospel sisters, let us toil early and late, and not be afraid of soiling our hands, if by any means we may win souls to Christ, and help them to find a heavenly parentage, that they may feel a Father's strength and a Mother's love. It is said of Jesus (who was the first to receive the Christ baptism), that he was tempted in all points like others of our race, and was able to succor those who were tempted as he was. And Ann, who was the first baptized daughter of Zion, gained her redemption through tribulation, fasting, prayer, and watching. Let us follow them, and work as they worked; and, like them, depart from all iniquity. Let us sow the seed of true conviction, and if need be, water it with our tears.

Let us enter into the secret chambers of our own hearts, and see that they are clean and pure, fit temples for the indwelling of the Holy Spirit. Then we may with confidence pray for suffering humanity, while our feelings are drawn out toward them in sympathy and love. The Gospel of salvation is God's Gift to us; it is our treasure; may we keep it pure. Then we shall be ministers of strength to the brotherhood of the "Household of Faith," and be as angels of love to one another.

We need the united effort of both brethren and sisters, to carry on the great work that is committed to our keeping. We cannot work alone; we want the aid of men of God, who are strong in the power of truth; those who are *honest, pure, and just*; who are able to defend the right, and bless our earnest efforts. Thank God, we have such in our beautiful Zion, and we claim them as our spiritual fathers and brothers in the glorious work of redemption.

Eldress Mary A. Gillespie, Alfred, Me.

A SHINING PAGE OF HISTORY.

I saw a page of history written in words of gold — *Truth* — and gleaming with the light of the sun — *Revelation*. Other pages were turned, but none were so lustrous; some bore the stain of blood — *war*; some had dark spots — spiritual sins; others were wreathed in chains, implying tyranny and oppression, on others, again, there was light in the beginning, while a cloud overshadowed the close; signifying a commencement in the Spirit, and an ending in the works of darkness.

I could not clearly define the reading on the shining page, because of its brightness; but, was impressed thus.

The history of all religions is stamped on the ages, and on humanity. Behold what God hath wrought in this latter day. The organization of Believers in Christ's Second Appearing, purely spiritual, and founded in revelation which arose cotemporary with the free infidel American Government, has stood a century in the rectitude of the undying principles of righteousness and practical religion. Its history is untarnished by any of the unhallowed deeds of vain ambition, gross superstition, or sanctified lust, which have dimmed the lustre of goodness, and set the "mark of the beast" in the forehead of religion, in times past; stifling the sources of inspiration, and binding the consciences of men with priestly power.

"The wisdom that cometh from above" has confounded the wise of this world, and brought to naught the understanding of the savants of earth, through the mediumship of an unlettered woman, whose soul drank in the inspiration of the heavens, until it was divinely illumined, whose spirit was uplifted to the Christ sphere, where she was imbued with a baptism of God's love, which is fire to evil, and which led her to confess and forsake sin,

regenerating her life through the agony of death; thus preparing her to come forth, clad in the armor of righteousness, with the breast-plate of truth, to bear a testimony so powerful that it has shaken the foundations of the old heavens — false theology, the pompous mockery of religion; and the old earth — the Adamic life in man and woman; supplanting these with the foundations of a new Order — with *virgin purity* (the Christ life) as the basic principle, on which shall be reared the glorious structure of the Second Christian Temple.

Behold the consummating work of God's perfect plan for the redemption of mankind, turning the powers of mind and soul into channels of divine thought and lofty aspiration. Thus is His Spirit (through His appointed mediatorial agencies) acting on the souls of honest men and women, who drink in the Christ testimony, in its second unfolding, "as the thirsty ox drinketh water." Such are the virgins, standing on a sea of glass, the white "cloud of witnesses" who testify of the efficacy of the work of God in the "latter day." They worship neither man nor woman, but the attributive principles which constitute Deity — the Eternal Father and Mother of all intelligences. Their toil is worship, because consecrated to the good of the greatest number, and performed in the high-toned spirit of Christian love, which redounds with blessing to the Giver. Their altar of prayer is the hallowed sanctum of the heart, where faith supplicates, hope inspires, and conscience rules. Their strength in unity is *goodness*. Their pledge of honor, truthfulness of word and action. In daily duty, Progress is the watchword.

No formal creed, with bolts and bars, confine the soul within the narrow limits of sectarian dogmatism; but broad as the universe of our beneficent Creator, so lie the unexplored fields of scientific and spiritual truth, which stand in harmonious relation one with the other. Search for the diamonds and gold; bring hither the sparkling gems of wisdom and knowledge; for the Lord's Temple shall be the conservatory of all good, and His people shall be a praise in the earth, because of the righteousness and purity maintained in their lives.

Martha J. Anderson, Mt. Lebanon.

GRATITUDE.

We thank Thee, Holy Father,
Thou Source of love divine,
For all Thy Gospel givings,
Which worldly joys outshine;—

Our Fathers and our Mothers,
Who kindly for us care;
Good Sisters and good Brothers,
Whose sympathy we share;

Pure bonds of Christian friendship,
Which ne'er can broken be,
Deep wells of pure affection,
And sweets of liberty;

A blessed home of beauty,
Where peace and plenty reign —
A hundred fold of substance —
Industry's honest gain;

A golden cross to carry,
In mercy handed down
From Christ, through Ann and Jesus,
By which to win the crown;

The fires celestial kindled,
To burn within our breast,
Till, through Thine own appointment,
We find supernal rest;

Until we reach the fountain
Of Thy redeeming love,
Which floweth down the mountain,
From out Thy throne above.

For all Thy gracious givings,
While here in time we live,
In fullest consecration
Our hearts to Thee we give.

Julia Johnson, Hancock, Mass.

THE Social Evil, as a public question, has submitted itself to legal adjudication in St. Louis. The decision contains the following correct sentiments by Judge Calvin: "The judge says further, it is a special law in its application to but one sex and not to both sexes. In this it is against the spirit of the Bill of Rights. The law should operate uniformly. The offense charged in the information could not be, if the other sex were not participants in it. It is unjust and unfair that of the parties to the offense one should be required to conform to multitudinous and grievous and burdensome regulations, while the other party does not even receive a tacit recognition."

"A WOMAN CLOTHED WITH THE SUN."

(Rev. xii.)

As my eye glances eagerly over the precious outbreathings of the last S. and S. how grateful I feel for the truthful thoughts on "Sun-light." Truthful, because they commend themselves to our reason, our knowledge of science, our experience, our intuitions, and last, but not least, to our own inspirations, as well as those of the Scriptures.

For it would seem that the Prophets and Apostles of the past, from their oft-repeated allusions, understood and acknowledged the powerfully-curative influences of sun-light. The truths of religion are compared to light, sun-rising; and one of the Prophets foretells, "But unto you that fear my name (or that dare not violate my natural laws) shall the Sun of Righteousness arise with healing in his beams; and ye shall grow up as calves of the stall."

As the light of the natural sun pierces into the dark and chilly abodes of earth, it cheers, invigorates, and tones up the circulation, making even the desponding feel that life is not so bad after all; and one more effort must be made. Even so, when the rays from "the Sun of Righteousness" begin to penetrate the crust of worldliness and sin, which, like a damp vapor or chill, has kept the eyes from seeing, and the heart from feeling, the warm and salutary influences from the spiritual Sun; then each dormant germ of love and goodness responds to the quickening and vivifying influences, and, starting in the spiritual life, begins to put on conditions of growth.

And, when they become awakened to see and feel the love from that blessed Mother who is represented as "the woman clothed with" the warmth and glory of "the Sun," and that when like her the moon (and works of darkness) are under their feet, they too can become conquerors, and have dominion over themselves; and their crowns will manifest the progress they have attained in the Christian virtues.

And, as their victory becomes more complete, and these twelve stars shine more brightly, they find that this power with which they become clothed, heals them from their earth wounds, and gives them "joy for the spirit of heaviness;" and they would fain live and bathe in the invigorating influences of not only the spiritual Sun, but its most fitting representative in the natural heavens. As the aches and pains of the body vanish away under its rays, and life becomes healthy, labor ceases to be a burden, self-denial seems easy, cares and burdens vanish, and, with the Psalmist, we exclaim, truly, "Light is sown for the righteous, and gladness for the upright in heart!"

While no forces in Nature are so potent for growth in use and beauty, so are none so sweet, so silent, and withal so powerful, as those represented by the loving, feminine attributes of Deity, as unveiled in the Revelator's thrilling vision of the maternity of the two manifestations of the Christ Spirit, through "the woman clothed with the sun."

And that through her painful travail, and repeated persecutions, the Christ manifestations have found access to mortals, we will ever rejoice; for "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," and "whosoever will" may take of these saving influences freely.

Thanks, then, for the blessed sunlight, with its healing and consoling magnetisms, so significant of the powers of good, in banishing the sins and wrongs of the past, and the darkness of superstition, with the gloom of ignorance and oppression. And may it never be said of any of us, that "this is our condemnation that light has come into the world, but we chose darkness rather than light, because our deeds were evil," and would not bear the searching light of the full-orbed Sun of day. May we ever be "children of the light," walking and toiling, speaking and breathing, in the light, that the image of our heavenly Parents may shine in us, even the "Sun of Righteousness," and his purified Bride, all "glorious within."

E. H. Webster, Harvard, Mass.

SELF SACRIFICE.

I LOVE to reflect upon the deeds of noble self-sacrificing souls, both in the past, and at the present time; those who *have* not counted, and who *do* not count, their lives dear unto them, nor fear the bitter envy, scorn, and contempt of the masses, if by any means they can uplift humanity in the scale of moral purity, and spiritual truth. Such see many evils afar off, and seek to evade, or fend off their direful influence; and they give their minds to search out the causes which create unhappy conditions, and strive to remove them, that the effects may cease; and they willingly endure hardship and toil while they keep the one object in view.

Although *war* is unchristian, and belongs to savage tribes (if anywhere), yet I often think of those who struggled to free America from British rule, that there might be one place on this broad earth sacred to liberty, where all nations, kindreds, and colors, might worship God, after this or that manner, as seemed right to them; and I bless the motives which prompted them to action; while *conscience*, and all the better feelings of my nature, recoil at the *means* used to accomplish so desirable a result.

I love to think of our pilgrim fathers who endured persecution even unto death, rather than violate the truths which were committed to their charge in that day; how they wandered from mountain to mountain, through dark forests, footsore and weary, the cold clods of earth their couch, the starry heavens their canopy, and the wild beasts their watchers.

I honor the Menonites, the Quakers, and the early Methodists, for their self-sacrifice and devotion to principle; for it was the love of God in their souls which prompted them to hold the truth more sacred than their physical lives, or creaturely comforts. They were once known by plainness of dress and manners, and truthness of life. Where shall we look to find them now? Where are the suffering martyrs of to-day, who count the *truth* of more value than worldly honor, riches, carnal pleasure, and self-indulgence? Is the martyr spirit dead? or does it only sleep, to awaken again with renewed energy? As we come down to the Believers in Christ's Second Appearing, what a noble band of self-sacrificing souls were the pioneers in this work! and what mental labor and soul struggles they passed through! In tears and strong supplication, they sought for wisdom from on high, to aid them in laying a foundation for the Second Christian Temple, so deep and strong, that neither the winds of false theologies, nor the vile passions of men, could ever undermine and overthrow it; and, at the same time, to have it broad enough to admit of an endless increase of all that is true and good. They endured physical, mental, and spiritual suffering, that *God* might be honored, *Truth* progressed, and human souls uplifted from moral degradation, and spiritual death, caused by transgression. They did the work of their day nobly, and have gone to their reward in the heavens. Angels bless their labors, and many honest truth-loving souls, who have built upon the foundation of Gospel law and order, which they laid, by the assistance of Divine Wisdom and Love from the high heavens, honor them, and praise their good deeds, while they give glory to God, with hearts abounding in love and thanks.

Are we as prepared to give our strength, time, and talents, as freely in *our* day, and to *do* and suffer, according to our ability, as they were? This is a question that all should earnestly put to their own consciences. Shall we be willing to subsist upon the labors of others, without striving to render an equivalent therefor, and to put forth our strongest and best efforts to do something for others? If so, we shall prove ourselves unworthy, and unprofitable servants in the Lord's vineyard. They who seek to occupy an easy chair to-day, expose themselves to be driven by the winds of adversity to-morrow.

If we would wear the laurels of immortal renown, such as purified spirits in the heavenly spheres are constantly weaving into glorious crowns that will not fade or tarnish, then, let us work; work with the Angels, and with

all the good and true in the earth sphere. Let us bless every true reform, and encourage every sincere worker in that field, while we ourselves remain careful to keep the clear line of demarcation and separation between the generative order and life, and the angelic life, which belongs to the resurrection order.

Margaret Pattison, Mt. Lebanon, N. Y.

FOR THE "SHAKERESS."

WHEN I was a child of but eleven years of age, I was taken from the outside world and placed with Believers (or Shakers), where I found spiritual parents and guides, and I learned to understand the meaning of the Apostle's words, "Children, obey your parents in the Lord, for this is right." When I was wayward, my good mothers reproved me kindly, and told me "to go and sin no more;" and I obeyed through love, not through fear. They faithfully instructed me to resist all temptation to seek pleasure through sensual appetites, and warned me not to set my affections upon the perishable riches of this world, but to seek the durable riches of the kingdom of Christ, and to lay up treasures in heaven, and seek those joys that are found at God's right hand, which will never fail. They taught the necessity of imitating the example of our Saviour, and to remember his words, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Although I was placed under the guardianship of kind friends, and received much good instruction, yet I was left to be tried, and to feel what there was in my own heart. My youthful mind (as I became older) was tempted, through passion for worldly pleasure, to look for a more pliant way than the one marked out by Jesus of Nazareth. I turned my thoughts toward the broad road of sinful pleasure and looked to see what was to be found and enjoyed there; and I saw that all that could be obtained from that source was but momentary, and ended in disappointment. And God (through the medium of my conscience) forbade that I should renounce a life of virgity purity, and leave "an hundred-fold of fathers and mothers, and brothers and sisters, and numerous other blessings, for a dish of pottage."

I reflected upon the superior advantages for physical health, and the comforts to be derived therefrom; also of the kind care bestowed in sickness, and of the beautiful surroundings in my Gospel home—of living in companionship with kind loving brethren and sisters, ever forbearing and forgiving, and who were cleanly in their habits of life. It is said that "cleanliness is next to godliness," and I think we may add that there is very little true godliness without it.

"O! then I gazed upon my peaceful cot,
Where the clement bowers entwine;
The land of the strangers tempted me not—
O nay! nor could their home be mine."

Then I turned my eyes and thoughts, and came to the conclusion, that the most excellent and honorable character that any one can form, is by resisting temptation to evil, practising virtue, and shunning vice, and by consecrating all his or her powers to honor God, by living honestly, justly, and truly.

Those who seek to be shielded from temptation, and for protection from sin, feel that it is a privilege and blessing to be retired from the multitude who throng the broad road, and from the society of those who seek pleasure in unrighteousness.

A truly religious life is not fraught with gloom and sadness; nor does it deprive us of enjoyment in this present state of existence. If we learn to *use* the things of this world, and *not abuse* them, we shall find that "pure and undefiled religion" will enhance, not diminish, our happiness.

Amelia Lyman, Enfield, Conn.

Let us, like Moses, choose the wiser part,
Willing to suffer with the good and pure,
Rather than sin, and thus corrupt the heart,
By grasping pleasures which cannot endure.

A. Calver, Mt. Lebanon.

THE POOR.

"THE poor ye have always with you," said Jesus. As the cold, bleak winds of winter are howling about our dwellings, and we gather into our comfortable apartments, made so by the consecrated labors of our predecessors in the Gospel work, coupled with the toils of many who are still with us, how appropriate it is for us to reflect upon the condition of thousands of our fellow-beings who are as good by nature, and perhaps as sincerely desiring to please God (according to their conception of right) as ourselves, and who are filled with dismay at the prospect before them of not being able to meet the inclemency of the winter that has opened upon us with such severity.

There are strong forebodings of suffering among the poorer classes, in consequence of the recent financial crisis, which has thrown many honest laborers out of employment, and which is, more or less, affecting all departments of business.

What an opportunity is now offered for the exercise of Christian charity, that most precious of all Gospel virtues. Many are destitute of suitable clothing, and are without the means to procure fuel to make them comfortable, while others are not even sheltered from the piercing blasts so keenly felt by the homeless wanderer. How sad the reflection that so many human beings (who are brought into existence without their own volition), who are forced by circumstances over which they have no control, to eke out a miserable life of suffering and want, only now and then receiving *temporary alleviation*. Nor is this all; degradation and crime frequently follow in the wake of those who are destitute of the means of subsistence; for it has been said truly, that "hunger is a *sharp thorn*;" and, under such circumstances, temptation to sin is very great.

The prayer of Agur, recorded in Scripture, was dictated in wisdom: "Give me neither riches nor poverty, but feed me with food convenient for me, lest I be full, and deny thee, and say, 'Who is the Lord?' or I become poor, and steal, and take the name of God in vain." Would it not be well for those who are rolling in affluence and luxury to pause, amid their lavish expenditures, and remember the words of the Saviour: "The poor ye have always with you." And again, "Inasmuch as ye have ministered unto the necessities of the least of these little ones, ye have ministered unto me."

Rhoda R. Hollister, Mt. Lebanon, N. Y.

THE REWARD OF SACRIFICE.

God will lead forth to fountains pure,
And robe in love divine,
The souls that follow Christ in truth
And all to Him resign.
He will uphold the constant mind,
Through envy's fiery darts,
And spread before the valiant soul
The rest that faith imparts.
He will uproot the strange, wild vine,
And sow the precious seed,
That Christ may keep, and angels bless
In truth and very deed.
And He will raise an ensign high
Above the false and vain,
And call the honest and sincere
Its glory to sustain.
For them a house He will create,
With treasures rich and rare,
Which shall have power to elevate
And bless each loyal heir.
And, when they pass from death to life,
New prospects shall appear;
And they shall walk the golden streets
With kindred spirits dear.
And He will place within each breast
The snow-white dove of *peace*,
And safe shall be their heritage
Whose joys shall never cease.
He'll cause them *there* in strength to grow.
And bloom in endless light,
Where seraphs and bright angels meet
With anthems of delight.

Betsy F. Maynard, Harvard, Mass.

THE GLAD NEW YEAR!

2. Our hopes on starry pinions rise, High aspiration thrills our soul,
 A nobler life to realize, Ascending to perfection's goal.
 The past with joy and sorrow fraught, Shall from our vision disappear;
 The present claims our earnest thought: All hail the bright, the Glad New Year!

3. Like angels from the realms unseen, Light-wing'd the moments come and go,
 The shining links of life, between Ethereal spheres and earth below;
 They bear a record of the deeds That cloud, or make our pathway clear;
 Broadcast they sow time's precious seeds, And usher in the Glad New Year!

4. We tread the vale of time and sense, Amid its phantom-fleeting dreams,
 Still longing, with a hope intense, For something that enduring seems;
 Yet duty's path we will pursue, Without a doubt or cringing fear;
 With lofty aim and purpose true, We'll toil throughout the Glad New Year!

5. The tender cords of purest love, With peace entwined, shall stronger grow;
 We'll bear the spirit of the dove, And kindness to the erring show.
 With gentle words, and Christ-like deeds, A monument of good we'll rear;
 While bliss, that fills our spirit needs, Awaits us in the Glad New Year!

THE NEW YEAR.

With magic key, he comes to ope
 Another realm for us to tread;
 He bears the shining lamp of hope;
 A crown of stars is on his head.
 All silently the crystal gate
 Swings forward on the field of snow;
 We enter, as by power of fate,
 And list its closing, soft and low.

The bridge of ice that spann'd the moat
 Is drawn up on the other side;
 For us there is no ferrying boat,
 No backward wave on which to glide;
 But footprints even now are seen;
 Time waits not for the tardy feet,
 But onward speeds, to valleys green,
 To bloom of spring, and summer's heat.

Then to the rainbow of the land —
 The season born of sun and frost —
 Whose half-bewild'ring glories stand
 Like sunset clouds on nature's toss'd.
 But nought alluring can prevail;
 Though flaming leaves his pathway strew,
 He presses for the snowy vale,
 Where once again his life is new.

And, as we contemplate his round,
 And view the miracles that rise,
 Rich lessons by our souls are found,
 That we may keep, to make us wise.
 The year expires upon the snow,
 And on the snow its life begins;
 And, when we leave the life below,
 How slight the change the transit wins.

It is for us to work, and bear
 Against the curse that bringeth death;
 It is for us to gain and share
 The pow'r of the Almighty's breath.
 That pow'r that made a living soul
 Of him who was a mass of clay,
 Is needed, like the winds, to roll
 Upon humanity to-day.

By revelation's light we read
 The grand old myths, and draw their worth;
 See God hath sown the spirit-seed
 Through all the nations of the earth.
 O that each heart might but unfold,
 And let its hidden good appear;
 The treasured joy, all unforgetold,
 Would crown and bless this true New Year.

Cecilia Devyr, Mt. Lebanon.

NOVITIATE ELDERS AND ELDRASSES.

ELDERS.	POST-OFFICE ADDRESS.	ELDRASSES.
Elder F. W. Evans	Mt. Lebanon, Columbia county, N. Y.	Eldress Antoinette Doolittle.
" G. A. Lomas	Shakers, Albany county, N. Y.	" Harriet M. Bullard.
" C. G. Reed	Sonyea, Livingston county, N. Y.	" Abigail Crossman.
" Simon Mabee	West Pittsfield, Mass.	" Betsy Sneydon.
" H. S. Kellogg	Thompsonville, Conn.	" Anna Erwin.
" A. J. Battles	South Lee, Mass.	" Harriet Storer.
" Wm. Leonard	Ayer, Mass.	" Nancy Fairbanks.
" H. Taber	Shirley Village, Mass.	" Lucretia Godfrey.
" Henry Cummings	Enfield, N. H.	" Hannah Taylor.
" B. H. Smith	Shaker Village, N. H.	" Harriet March.
" J. B. Vance	Alfred, Me.	" Eliza Smith.
" Nehemiah Trull	West Gloucester, Me.	" Hannah Davis.
" J. S. Prescott	Cleveland (Shakers), O.	" Prudence Sawyer.
" Isaac Beals	Lebanon (Shakers), O.	" Susannah Farnham.
" Jacob Kulp	Pleasant Hill, Ky.	" Betsy Spalding.
" John R. Cooper	South Union, Ky.	" Sarah Small.
" Ezra Sherman	Preston, Hamilton county, O.	" Betsy G. Gass.
" Stephen Ball	Dayton (Shakers), O.	" Adaline Wills.

THE EVANGELICAL ALLIANCE was formed in London in 1846. It has held five conferences previous to the present gathering at New York, the last being at Amsterdam, in 1867. The following nine propositions constitute its platform, which would be simply absurd, or worse, for any Unitarian or Universalist to pretend to accept:—

- "1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.
- "2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
- "3. The unity of the Godhead and the trinity of the persons therein.
- "4. The utter depravity of human nature in consequence of the fall.
- "5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.
- "6. The justification of the sinner by faith alone.
- "7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
- "8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
- "9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

THERE was a quiet little election in the town of Bushnell, Ill., a few days ago, to obtain an expression of the wishes of the citizens for or against licenses for the sale of intoxicating liquor, and the Judges decided that as it was desirable to obtain the general sentiment, they would receive the votes of the women also. This being made known, 125 ladies assembled at the Methodist Episcopal Church, and thence marched to the polls and deposited their ballots unanimously against license. The vote of the town was strong the same way.

OBITUARY.

GEORGE CURTIS, aged 67, at Mt. Lebanon, N. Y. Nov. 23d.
 LUCY LONDON HOWELL, aged 97, at Alfred, Me. Nov. 28th.
 OLIVE SALISBURY, aged 79, at Mt. Lebanon, N. Y. Dec. 5th.
 RHODA OFFORD, aged 34, at Mt. Lebanon, N. Y. Dec. 10th.

SHAKER AND SHAKERESSES

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. February, 1874.

FIFTY CENTS
PER ANNUM.

WHAT POOR ?

"Sell what thou hast, and give it to the Poor."

THE Protestant world has lost the true import and meaning of this saying of Jesus. Hence they consider it impracticable—utterly abstract, if not absurd—having upon them no saving force. Consequently, they quietly ignore it. For instance: "What" (say they) "would be gained by the heads of ten families, in Stephtown, who, by patient, long-continued toil, economy, and good management, have accumulated houses and lands, and a surplus in funds, should they sell all, and collect all, and then distribute it in the town among those families and persons who, from lack of ability, or the non-exercise of the virtues above-named, are comparatively poor? Would Christianity—godliness—be thereby increased and promoted in the town? Not in the least. Those who earned the property are its best protectors, and, in the aggregate, will make the best and wisest use thereof.

"Sell that thou hast, and give the proceeds to the Church," was probably what Jesus did say to the "rich young man." For he desired to found a Community of goods; but the time had not then come. When it had "fully come," rich men and women sold their property, and gave the money to the Apostles, to establish therewith a religious Organization, the Pentecostal Church, with its "all things common." And that is just what rich men and women will do in these modern times, by and by. For God's people, "in the day of His power, will be a willing people."

Look upon the ripening harvest fields of the earth to-day; are they not almost ready for the "sickle" of her who sits upon the "white cloud"—the Shaker Order—looking so "like unto the Son of Man?"

What means this general Communistic spirit, that is so wide spread, and so potent? Combination, Association, Co-operation, Community: these are the watchwords of the advancing hosts of Reformers and Progressists. The Christ Spirit broods over and upon the embryonic elements of the New Creation, which is already in process of forming and organizing in dissolving Bablyon.

A few more shadows, and the nucleus of Pentecostal Churches will be plainly discerned, here and there, throughout Christendom; and the "cities of refuge" already existing, will be found by the wanderers on the mountains of desolation, and by the pilgrims who are seeking a "city which hath foundations," where they will be welcomed home, even as Joseph welcomed the fathers and

founders of the twelve tribes of Israel, of which himself was two—Ephraim and Manasseh—father and mother.

The rich in this world's goods, when "called," will cheerfully affiliate with the "poor in spirit," and "rich in faith," although they may have gathered but little of this world's manna; and the rich and the poor, male and female, those of high and those of low degree, will be all *one* in the kingdom of Christ Jesus and Christ Ann, the federal Head of the Gentile Pentecostal, or *Mother*, Church.

SHAKER PENTECOST.

ADVERTISEMENT.—WANTED.—Men, women and children can find a comfortable home for life, where want never comes, with the *Shakers*, by embracing the true faith, and living pure lives. Particulars can be learned by writing to the *Shakers*, Mt. Lebanon, N. Y.

In consequence of the publication, on the 7th ult., of the above advertisement in "*New York Herald*" and "*Sun*" we received, on the 8th, 56; 9th, 42; 10th, 23; and 12th, 14—total, 135 letters, containing either direct applications to join the Society, or asking information to that end.

Two-thirds of these are from young men; and all (with some two or three exceptions) are well written, and show intelligence, culture, and earnestness of spirit to find the Kingdom of Heaven, if it exists upon earth, and to have a lot and place in it.

To each of these writers we have sent publications, and have written to as many as time would permit thus far. Many more will be written to; and will receive this No. of the *Shaker and Shakeress*.

To these friends, and to all who contemplate "joining the Shakers," we address the following:

1. *Faith* is the first requisite—a belief induced by evidence consequent upon rational inquiry and scientific investigation—that the same Christ Spirit that created the primitive Pentecostal Church, composed of Jewish Israelites, has made its "Secoud Advent" upon this earth, and has created Pentecostal Communities, composed of Gentile Israelites. They have "come from the East, and the West, and the North, and the South, and have sat down in the kingdom of heaven," so much and so long prayed for.

2. Conviction for sin will result from faith; and obedience to the Christ Spirit will "take away all the sins of the world," whether physical or spiritual, of "men, women, and children." He that confesseth and forsaketh his sins shall find an "inheritance in the kingdom of heaven."

3. Riches and Poverty come from false organic laws, and form a large part of the world's sins. They cause luxury and destitute-

tion; wasteful, riotous living, and pinching starvation; unphysiological food and drinks, which induce the use of poisonous medicines; extravagant, health-destroying, and body-deforming dresses, and a scanty wardrobe and rags. Thus is God dishonored by the sufferings of humanity; and Christianity has become a by-word and a reproach, as being no antidote for the ills to which flesh is heir.

4. "All things common"—a Pentecostal Order—is as possible now, to-day, as it ever was, to those who, before a witness, will "turn the battle to the gate," and confess their individual sins, and do that which is "lawful and right," and thereby "save body and soul alive."

5. Now "the poor and the rich have the Gospel preached unto them;" and, if these rich will sell all that they have, and give to these poor, thus leveling the mountains and filling up the valleys, there will be Pentecost—a religious Community.

6. Be just toward yourselves, and the Society with which you are about to unite, by collecting and retaining in your own possession, all property, whether in money, goods, or clothing, that you may be not only self-supporting, but a help to those who are poorer than yourselves. He that provideth not for his own kindred in the Lord is worse than an infidel.

7. God's House being a house of order, expect to be subject to the laws of the "household of faith." Community is society in its most compact form; hence there is the greater necessity for laws; as "where there is no government, there is no God." Perfect liberty, in a worldly sense, means individual isolation from all human association. Faith makes obedience practical, and the burden and yoke thereof easy and light.

8. The probationary member is expected to place his property in the hands of the Elders or Trustees, returnable without interest, until, by his own faith, and the consent of the authorities, he is privileged to dedicate it. It does not appear that, in the first pentecost, they waited long for that condition of consecration.

9. The Society puts confidence in individuals as they gain confidence in the Pentecostal Order of the Church; but the Ananias and Sapphira spirit should remain without.

10. Married persons are not received, unless the husband and wife come together; or that they separate by mutual consent, or legal agreement, in relation to their marriage, their property, and their children.

11. We neither take nor reject persons because of riches or poverty. Where many embrace our faith at one time, we may not always be able to provide a home for them immediately, but will do the best we can, according

to our ability. Those wishing to visit should notify us, if possible, before they come; and none should come expecting, if not received, the Society to pay their expenses back.

12. "Where a person's treasure is, there will their heart be also." Therefore those who dispose of their property to relatives in the world should remain with it.

13. Persons who dedicate property, and afterward withdraw, may have their property returned, without interest, but it is optional with the Society.

14. Probationary members sign an agreement binding themselves to observe the rules of the Order during their sojourn, or until they are prepared to sign the Covenant of the Society.

15. All correspondence is subject to the supervision of the Elders, whether letters, etc., be sent or received.

16. As no person could join the primitive Quakers, or Methodists, and change from their worldly ways in language, dress and demeanor, without suffering a degree of death, how much less shall they become "new creatures" in all things in this Pentecostal Church, and not become partakers of the sufferings of Jesus, which he has "left behind for his *body's* sake," of which he was only the Head.

17. Our worship is in spirit, and consists in speaking, singing, marching, and sometimes in "battles of shaking," and again in solemn or joyful dances; in divers operations, as the Spirit moves, and often in prayer and sweet spiritual communings. "Where the Spirit of the Lord is, there is liberty."

THEOLOGICAL THEOSURES.

HEREWITH I begin a series of papers which will form my theological bank, or treasury. I purpose depositing therein my best thoughts upon God, and upon Christianity. To me, theology is merely a talk upon God; while religion is an expression in life of the teachings of theology. Many theologies contain much that is good; others are mixed, being very dark with error; while there are few, if any, that are wholly bad, or yet without fault; while some do approach nearer to the standard of "*when that which is perfect is come.*" The best theology will produce the best religion; and this will be demonstrated by the best and purest life. We care but little for theologies, *per se*; but are more desirous of knowing what their demonstration in life imparts. Of itself, theology is like the leaves of a tree, useful, but not the fruit. "I will show you my theology by my fruits." Better is the expression of a good life, than the world full of theology, without the life. There is much ado over much doctrine; but the result of Christian theology will be a life like unto Jesus Christ.

Theologians, draw up your analogies, illustrate, by the comparison of your lives with his, how near, or how distant you are from him who was "without fault;" and learn to value your theologies by the comparison. Are we, a professedly Christian people, followers of Jesus? If so, what a world of sin and sorrow we are exterminating, and what an incalculable amount of false theology we are burning by the light and fire of truth! Claiming Jesus, endowed by the Christ influence, to be the standard-bearer of our theology, if we fail to draw this comparison, our claim is un-

warrantable, and more: if we discover dissimilarity between our theology and the life of Jesus, we must change our theology, bring up arrears by a confession and renunciation of our practices in life that differ from the same in Jesus—or we are hypocrites—wandering sheep, who want no shepherd!

The world is growing better in its theology, because there is very much less of it than formerly. The people read and accept truth easier. Even theological expositors have a distant respect for the truths of Paine, however much they hate him for so boldly enunciating some justice to them as a class. We are unable to find in the whole area of "Paine's Works," a single passage that is more opposed to Christian theology, than are the every-day lives of the bright stars of the popular churches of to-day! If Paine's theology was not Christian, let us recollect that he did not so profess; nor did Washington, Jefferson, Franklin, Lincoln, etc.; but in these, and thousands of the same ilk, we find the spirit of goodness active—which very much resembles Christianity; and these have consciences far clearer than those who *profess* Christ with their lips, but who hate the idea of having to follow him in their daily lives! The persecutors of truths uttered by Paine and others, we are reminded, *do* make Christianity a profession; are very noisy about it; and express it in every other way better than in their lives!

Let us be very careful about the character of our theology—be the same Judaical, Mohammedan, or Christian. So-called "Christian nations" deal rather in Judaism, than under Christian influences, and in very poor Judaism at that; while common and popular theologies are a conglomeration of "*What is it,*" rather than a resemblance to simple, unostentatious Christianity. Now, we believe in the theology and religion of Jesus, under Christ; and in the same of his followers in life, no matter by what name they are designated. They had, and have, but little theology, but it leavened the whole lump of life—their lives being true religion—practical Christianity.

Our deposits in the Treasury will be simple; our endeavors most sincere. We love Jesus; nevertheless we do not purpose to make an idol or a god of him. We know that he *was* simply a good Jew; yet became, by his baptism and subjection to the Christ principles, a good Christian! Come ye Jews and Gentiles, can you do better than accept *his* life as *your* guide? What among the Jews he wished to be saved from, all will wish to be saved from, if they ever believe in the theology of Jesus, and will make the same endeavors, and take upon them his cross and self-denial; for these made a Christian of the Jew!

There is only one road to this mill—who wants salvation, let him "follow," and live as Jesus lived. Said Pilate: "I find in him no fault"—the clearest definition of a truthful theology! And, though the theology of Jesus, under Christ, has been usurped by passion, and profaned to unholy uses, through all time since its enunciation, still its principles are eternal and true.

G. A. Lomas.

THE following extraordinary accident recently occurred at Brescia, Italy; Two boys caught a mouse, which they bathed in kerosene oil, then set fire to it. The frightened animal seized one by the leg, and before they could detach it from its hold both were so severely bitten that they died within three days.

CAPITAL AND LABOR.

WHILE thousands, with hearts sensitive to the woes of their fellows, are awakened to study the causes which produce such widespread misery among the poor throughout the country, it can but hasten the coming of that golden age when all suffering and wrong are to cease, if the subject be studied from different points of view, and reviewed by the light of many minds.

The immediate cause of this suffering is the disemployment of the laboring class. But why disemployed? Here we meet the evil at the door; the incipient cause is the innate selfishness of the human heart, that prompts the owners of all capital, or wealth in landed estates and manufactories, to use and manage such capital without regard to the normal rights of the laborer. The greed of gain will not perceive the implied and moral obligation contracted by capital to furnish labor a constant means of obtaining a livelihood. Though no human law enforced this obligation, yet the necessities—mutual relation of labor and capital—seal the obligation of capital to sustain, and the right of labor to use, each the other; and every movement of capital which imperils its capacity to fulfill its part of this moral contract is treacherous alike to the interests of both parties; and, when the risks and ventures of capital are extensive, pervading large sections of country at the same time, they sooner or later entail unmitigated suffering upon the laborer.

The broad acres upon which man treads, the air, the sea, and the accumulated wealth of all the earth, owe him a living, if he is willing to return an equivalent in labor. What wonder that crimes increase three-fold during times of destitution? Apparently, the solid men of our great cities would gladly precipitate the demon *war* upon our already overburdened country, in order to furnish employment to the forty thousand unemployed starving poor.

These panics and business revulsions, with their unmeasurable crimes and miseries, are as surely the offspring of tyrannical selfishness as the constant depression and want which old country people suffer, are the outgrowth of selfishness in their arbitrary governments, which is as subversive of the liberties of the laborers in America as is the present or prospective tyranny of any government that ever ruled and enslaved people.

It is easy to show that the ruling relation of the wealthy to the poor are relations of self-interest and fear. In the most prosperous sections of the grain-producing West, the speculators in grain have doubled their purchase-money in the past half-year, and the carriers of this grain, while prices were still ascending, reduced the wages of employes ten per cent at the outset of winter.

Self-interest may possess a moral value as a motive for action; *fear* does not; it is always an infliction; and, in such times as these, the fears of capitalists are illy disguised, being forced to give a pittance of employment to their dependents, when, to withhold such charity would invite unmeasurable evils upon themselves, because the unemployed laboring class, if capital should persist, even for a short time, to withhold employment, would inevitably help themselves, although it should fill the country with riot.

Humanity is progressing away from present conditions, from bondage to selfish customs and conventionalism; they are impelled by a little love, great fear, and greater self-interest, toward the plume of human equality—primal truth, and true liberty, which is begotten by the love of brother.

We look with confidence for the day when all unscrupulous claims will cease, when shall minister to universal need and comfort, and not to individual pleasure and aggrandizement, when all implied obligations, and the normal rights of created beings, will be respected, although no human laws enforce them; when co-operation of interests (material and spiritual) will become the necessity of society, and the medium of progress toward the ultimate of the highest practical economy, celibate communism—the guarantee of social protection, and the only possible realization of practical love of one for another as professed disciples of Christ.

Henry Hollister, Mt. Lebanon.

LIGHT AND TRUTH.

WHEN the light of the sun shines upon objects that are in darkness, the difference between supposition and reality becomes strikingly apparent.

So, when the light of Christ, the Sun of Righteousness, shines clearly and fully into the mind, and makes manifest the quality of the thoughts, words, and doings, of a comparatively good man or woman, the amount of difference between what he or she really is, and what he supposes himself to be, and what others may suppose him to be, is rendered quite plain to him, and perhaps to some others, and is truly astounding. But how much more is it so in the case of a person whose character is formed of impure thoughts, false words, and unjust deeds?

How necessary, then, it is that we always endeavor to be as pure, and true, and good, in all our thoughts, words, and actions, as we know we should be; and that we be what we seem to be, and seem to be what we really are.

So also is it when a false statement of any one's sayings, motives, or doings, have caused improper reflections, deductions, opinions, feelings, and conclusions, in the minds of others who may be ignorant of the true character of the misrepresented person; how wonderfully the light of truth will change the whole aspect of the case.

Therefore, if falsely accused, or spoken of, or thought of, by any one, and (as a consequence) lowered or lessened in the estimation or esteem of others—perhaps even particular and closest friends—endure it with patience and quietness; and wait a little while, till the Sun of Truth shall shine upon the willful or ignorant falsifier, and upon all those who may have heard and believed the falsity, and who, as the result, may have become unfriendly, or at least distant in their feelings and conduct; for the whole of the darkness and trouble will then be instantly dissipated, and a peculiarly-blessed feeling of justification, complacency, satisfaction, gratitude, and sweetness, will rest upon and within the honest and patient individual so accused or misrepresented.

That will be his and her reward, which is insured, and will be secured to them, by the justice and righteousness of our immutable God—the Eternal Fountain and Source of all goodness, light, and truth.

Truth is a perfectly straight line, which holds, in one unvarying correspondential union, Cause and Effect. That is: the thing produced is the exact result of, and perfectly expresses the cause that produced it. Therefore it is plain, that truth is a prominent and essential quality in the perfect righteousness of God, as is clearly seen in all his works. In other words, the thing created and brought forth by God is an outward expression exactly corresponding to the inward power and wis-

dom, and to the goodness of the design, of its Author, "with whom is no variableness, nor shadow of turning."

The outward words and acts of Jesus Christ were but the perfect expression of, and precisely corresponded with, his inward life, condition, and motives; so that those who understood his words, more or less partook or received of his spirit; and hence he called himself "the Truth."

Truth is the axis, or central power, that should run through all words and actions; causing words, at the time of their utterance, actions, at the time of their performance, and even gestures, stillness, and quietness, to express the condition and action of the mind. That is, the motive, as well as the meaning of the word or act, should be in the word spoken, or act performed. For words and actions should so precisely correspond to the condition, motive, and intention of the mind of the utterer, as to be the real representation and exponent thereof, just as a shadow of any thing is the real product of the substance that causes it.

Departure from truth through ignorance may be termed error. But a willful, designed departure therefrom, is a falsity—a lie. It causes words and actions to convey an entirely different view of the utterer's mind from that which he really possesses, and which should be expressed. Therefore any departure from truth, even if through ignorance, is a departure from God. How much more crooked, false, and distant from God, then, is the way of him or her who designs, by words or actions, to deceive the hearer or observer of them, in reference to their true meaning? or in reference to the motive and intention which caused their utterance?

All truth proceeds from, and leads to, God and goodness; while all error and falsity proceed from the devil, and lead to evil.

To say what we mean, and mean what we say;

To be what we seem, and seem what we be,
As truly as Truth demands in this day,
Is truth truly clad in simplicity.

All truth is quite straight, and all truth is good,
To all honest souls; for that is their "rod."
May truth, in our acts and words, be our food,
And ever evince our union with God.

William Offord, Mt. Lebanon.

JUVENILE VISIONS.

ELDER FREDERICK.

ON Monday evening, the 29th of December last, I had a pain in my stomach and could not work. I went into the shoe shop and lied down on the counter. I shut my eyes, and, after lying there five or six minutes, I, all at once, began speaking upon religion; the words came into my mouth as fast as I could utter them. Suddenly it became very light; and, although my eyes were still closed, I could see all around me; I also spoke a few verses in poetry, one right after the other. I then discerned a man in the midst of a lot of tall weeds. He, at first, seemed contented; after which he began to feel uneasy. Outside of those weeds there were some beautiful flowers and fruits of all kinds.

As I said, he became a little uneasy, not being quite contented among those tall weeds which swamped him. When he caught sight of those beautiful flowers and fruits, outside of his weedy prison, it made him the more restless. Then I understood that the weeds were bad spirits, and the fruits and flowers good spirits, who desired to bring him out of his sad condition; and I also saw that he himself wished to come out, to be delivered; so both parties worked together to that end against the evil spirits.

I next saw a seed, as it were, fly over the weeds, and take root at the feet of the man, at which he was much pleased. This seed was a good spirit; and then more good spirits went over to him, until, at last, the evil spirits began to diminish, and the man became more comfortable, and soon the good became so powerful that the evil died out and the man was surrounded entirely by good spirits.

This taught me a lesson that I shall not soon forget. It taught me that, however much a person might be surrounded by, and swamped in, evil habits, if they once feel a desire to become good they will be spiritually assisted, and that, as good is more powerful than evil, the victory is certain; the greatest wrong will be removed, and the sinner's heart uplifted, until he becomes fully redeemed from his lost condition.

I am young (fifteen), and this is my first spiritual experience, and I will labor to profit by it practically, for it is an evidence to me that good spirits are sometimes very near me, and I pray that they may ever be near me, and guide me in the path of righteousness and peace.

Sam. Witham, Mt. Lebanon.

A FEW weeks since, another boy (thirteen) was sent from the North Family to Canaan (three

miles), early in the morning, while it was yet dark. On coming opposite the meeting-house, a ball of light appeared in the road just before him. It was as large as a coco-nut, and rolled before him, lighting his path fully, until it was dawn of day.

On a previous occasion, this same boy, Ami, was by the watering tub, at the Upper House, Canaan, where he lives, when Charles Haggitt (a youth who had left the Family, but had made application to return, and was then a hundred miles away), came out of the barn and spoke to him as he passed (rubbing against him), and then went on north, Ami being entirely unconscious in regard to its being a vision, if vision it was.

I hail these notices of the youth as good omens and signs of a return of the spiritual manifestations among Believers. They are small beginnings, but more is coming, until the "sinners in Zion will tremble, and fearfulness take hold of the hypocrite," as was the case in the former manifestations, when nothing could be hidden that worked abomination or that loved or made a lie.—Ed.

TO THE SHAKER AND SHAKERESS:

I HAVE spent a portion of my leisure moments in reading, very attentively, the *Shaker and Shakeress* of several months' issue, and am fully persuaded in mind, and decided in feelings, that it is a pure and wholesome sheet, breathing a purer air from heaven, and a more Christian spirit than can be found in any other journal in our land. Peace, truth, kindness, and love, dwell within its columns; such as was never taught but by the divinely-inspired and lowly Nazarene. How very harmonizing it is to the weary soul, in times of trouble, a panacea for every earthly ill. The Christ principle is here more fully inculcated than I have ever seen it before.

We shall never see the dawn of the great and glorious Millennial day, so long as we instruct our children in the art of war. How long, O how long, shall we continue to tread in the footsteps of our predecessors, and follow the counsels and dogmas of the dark ages? The law of progression tells us that there is to be a turning and overturning in the political and religious world, when war and strife among nations will be abandoned. This grasping after power and wealth, oppressing the poor, and aggrandizing the rich, must have an end, and every man and woman must be free, and entitled to hold and occupy land in common; as God, in his wisdom, hath dealt out to each his blessings of sunshine, air, and water. Then all will be recognized as the children of one Father and Mother. Our souls must be fitted for the society of redeemed spirits before we can enter into the blessings and joys of eternal life. Sincerely presented by

Solomon W. Jenett, Rutland, Vt.

WASTE-BASKET SYMPATHY.

BELOVED EDITOR:

KNOWING that our little Monthly has its waste-basket, I have resolved to contribute my mite to its support. Truly, by the aid of the "*Shaker and Shakeress*," light is increasing. It is a messenger of truth, and that too from the center of Christ's vineyard on the earth. I am with you, in spirit, in your effort to direct, through its columns, mistaken souls to the Fountain of eternal life. Its manner of dealing such persistent, untiring blows at the root of the tree of evil; of defending truth against error; of holding up light against darkness; and the sharp testimony it maintains against all sinful indulgences, make it, not only a bulwark of defense, but an invading power, before which depraved hearts must quail. For not only the Divine Searcher of the heart, but his chosen people also, by and through his Spirit, are made able to discern between him that serveth God, and him that serveth him not.

I enjoy much satisfaction in perusing the truths set forth in the little sheet for the edification of those who have ears to hear and hearts to receive; that they may be as a lamp to their feet, and light to their path, to lead them from Babylon to Zion. I believe many souls will date the origin of their first light

and conviction in the present testimony of Christ's second appearing—yea, and their final salvation, to the impressions received through this herald of truth.

Then how encouraging to continue its publication. I am thankful for this means provided for the extension of the knowledge of the way of salvation, that honest seekers after truth may be convinced that in Zion is opened a fountain, where sin-sick souls may be washed from uncleanness, and rejoice that they have found their Father and Mother's House.

I unite, with every feeling of my soul, in this call of the still, small voice of the Spirit, to the weary and heavy laden.

Daniel Orcutt, Enfield, Conn.

FRIENDLY.

We have to acknowledge a very handsome notice of the "*Shaker and Shakeress*," by the Religio-Philosophical Journal; which paper I am happy to recommend as belonging, since the division upon the sexual question, to the clean class of Spiritualistic Journals. It is free from Free-Loveism, and can be had for three months for 25 cents, or \$2 per annum. Editor, S. S. Jones, corner of Fifth Avenue and Adams street, Chicago, Ill.

Also, Friend Williams, of the "*Hudson Gazette*," has the following:

The Shaker and Shakeress.

We have before spoken in complimentary terms of this neat and very readable publication issued by the Shakers at Mt. Lebanon, but the following from the *Boston Index* expresses as much as it would be possible to crowd into so brief a paragraph:

"The *Shaker and Shakeress*, published by the United Society of Shakers, Mt. Lebanon, N. Y., is a neat, sweet, fresh, and liberal publication."

THE LECTURE SEASON.

THE REV. WM. H. H. MURRAY ON "THE CIVILIZED HEATHEN."

THAT Music Hall was so well filled such a night as was last, certainly speaks well for the attraction which brought together the audience. The second of the Lyceum course was the allurement last evening, when the Rev. Wm. H. H. Murray delivered his new lecture on "The Civilized Heathen." The lecturer began by stating that he had intended, originally, to open up the inner life and character of the American people, so that the faults in each might be seen and avoided. But after investigation, he had found the picture so dark that he shrank from holding it up to view. We live, said he, in a missionizing age. The attempt to civilize a heathen people was based on the idea that American life, customs and religion are better than theirs. This he doubted, and he would put American Christianity against Buddhism, and the American republic against the Chinese empire. He said that if we must call Buddhism heathenism, we must call it civilized heathenism. It is the most popular religion on earth, the people who profess it numbering over 400,000,000. While the basal idea of Christianity is love, the God of Buddhism is the all-knowing one, and the germ of the religion is a belief in the infinite capacity of the human intellect. The religion is pure rationalism, and seeks converts only by argument and persuasion. Against the oppressions, persecutions, and bloody wars, which go to make up the history of Christianity, he placed the 2300 years of peaceful existence which Buddhism has known. It inculcates as simple duties the doing of what we have regarded as intended to ornament and beautify, such as the planting of shade trees along highways. The building of hospitals for the poor and the rich, not only for men but for animals, is a high duty; for of the humblest creatures the Buddhist religion teaches that something of God's mind has passed into it. The Bible charges us to entertain strangers, which we do—at hotels and at our homes, if they are rich and have letters of introduction. But with the Buddhist the stranger, whoever he be, is a guest from God. Should some stranger come to our door, very likely it would be shut with a Christian-like slam in his face. Against the happy nation of the Burmese people and their universal decency, decorum, modesty, and temperance, he arrayed our statutes against prostitution, night-walking, drunkenness, and the long list of foul, dark, and muddy crimes. Massachusetts is hardly able to keep the prohibitory law on her statute-books, which, if nothing more, is a protest in the name of morality and Christianity; but the Chinese Government, when urged to license the sale of opium, on the ground that it would give a revenue of hundreds of millions, refused because it was an evil which would prove injurious to the morals of the people. He spoke of Christianity as exemplified in our business life, our politics, our literature, and the aspirations of our youth, as a spectacle any thing but edifying. Christianity is not a mere system of verbal truth, but is national life and character, and to Christianize China would be to Americanize China. He

then spoke of characteristics of the Chinese empire, with an area twice as large as the United States and densely populated throughout; of its wondrous mechanical works; of its antiquity; of its knowledge thousands of years ago of sciences and arts modern to us; of its mode of government and admirable civil service, making officials who are brave, courteous and dignified scholars, with whom even the New England office-holder presents a pitiful contrast, and of the immense devoutness of the people in contrast with the deplorable and growing absence of the religious element in our midst. Where, then, he asked, is our moral superiority? The religion of the Bible he thought as superior to that of Buddha as the flower to the naked stalk; but we do not exemplify it in our lives. Looking far ahead in the distant future, he could see the time when the nation would be wholly and really Christian. Then, and not till then, will the assumption be justified that we are superior to these people.

AN INCIDENT.

ON Thanksgiving day, a visitor, attending our meeting, arose and spoke as follows:

"I have been a silent witness of what my eyes have seen, and my ears have heard, and I am reminded of that beautiful passage in Scripture, where Jacob (after leaving his father's house, knowing not whither he was going), saw in vision a ladder, reaching from earth to heaven, on which the angels of God ascended and descended; and he said, 'Surely the Lord is in this place, and I knew it not; this is none other but the house of God, and this is the gate of heaven.' So I feel that the Lord is with you, and good angels are among you. The words of the Psalmist will apply to you. 'Give thanks unto the Lord, praise and exalt His name, for He is good; let the redeemed say so, whom He hath ransomed from the hand of the enemy, and gathered out from all lands, from the east and the west, the north and the south; they wandered in a solitary way; they found no city to dwell in; hungry and thirsty their soul fainted in them; and He led them forth by the right way, that they might go to a city of habitation.' It is my sincere desire to be joined with you in spirit and be one with you, that I also may be led in the right way unto a 'city of habitation.' His desire is granted.

TAKING COLD.—If a cold settles on the outer covering of the lungs, it becomes pneumonia, inflammation of the lungs or lung fever, and in many cases, carries off the strongest man to the grave, within a week. If cold falls upon the inner covering of the lungs, it is pleurisy, with its knife-like pains and its slow, very slow recoveries. If a cold settles in the joints, then it is rheumatism, with its agonies of pain, and rheumatism of the heart, which in an instant, sometimes snaps asunder the cords of life, with no friendly warning. It is of the utmost practicable importance then, in the wintry weather, to know not so much how to cure a cold, as to avoid it. Colds always come from one cause, some part of the body being colder than natural for a time. If persons will always keep their feet warm, and never allow themselves to be chilled, they will never take a cold in a lifetime, and this can only be accomplished by the exercise of due care in warm clothing, and an avoidance of drafts and exposure. While multitudes of colds come from cold feet, perhaps the majority arise from cooling off too quickly after becoming a little warmer than is natural, from exercise or work, or from confinement in a warm apartment.

TITLES of a secular character are convenient and unobjectionable, as they denote one's occupation. Thus doctor, squire, captain, editor, merchant, artist, etc., are appropriate titles; but "rev." is the silliest handle that was ever put to a man's name, and nobody who is not vain and pompous would ever allow himself to be called by it. Only once, we believe, is it used in the Bible, and then applied to no other being than God—"Holy and reverend is his name." Yet almost every beardless boy in a pulpit (except, perhaps, Elder Grant) is a "rev." The title of "elder," as a gospel teacher, is rather modest, and it is Scriptural, too; but just think of saying the Rev. Jesus Christ, the Rev. Dr. Paul, the Very Rev. John, the Rt. Rev. Matthew, and the Most Rev. Father in God Stephen Barjonai! It would be thought an insult, and perhaps indictable as blasphemy by the statute made and provided.

We Americans are great hands for wearing honorary titles, so that plain and democratic "Mr.," when superscribed a letter, for instance, is going out of fashion. "Is the Professor here?" shouted a man as he poked his head into a Boston city street car. "He is!" answered thirteen men, as they all rose up.

*** There is one thing in which the Jews excel the Christians: and that is, funerals. The Jewish service is exactly the same for rich and poor. They consider the grave a leveler. Thus, at the recent funeral of Sir David Solomons, the eminent English Jew, there was a magnificent absence of all display—no elaborate trappings, no plumes, no gaudy hearse, no gold-mounted coffin. It is well to live as a Christian, and die as a Jew.

PROGRESS AND CONSERVATISM.

THE Church is progressive, and the individual is progressive; therefore, either may be conservative toward the other.

The progressive must bear and forbear, while the conservative is taking the comfort of ease.

But woe to the party, whichever it may be, that in such a case is at ease in Zion.

"The wrath of man worketh not the righteousness of God"—does not help the sinning party out of the error of their ways; therefore, the sword of the Spirit—of the true Reformer—must be as keen, in its edge, toward the reprover as it is toward the reprov'd; toward the progressive as it is toward the conservative.

TIMIDITY.—A timorous, dictatorial person, who, when riding in a wagon, exercises constant supervision of the teamster, is broken of the habit by riding in cars where they have no voice or control over the train or its conductor. If such men can give up to the judgment and skill of others in the one case, why not in the other? If in a wagon there be eight persons, have not each the same right of superintendence of the team? Again, the timorous person will often be the most frightened when there is the least danger, and the most quiet when danger is imminent.

"This education forms the common mind, Just as the twig is bent, the tree's inclined."

We may educate ourselves a good deal, if we cannot change constitutional proclivities.

"ALL THESE THINGS SHALL BE ADDED UNTO YOU."

SOME individual writes to the "People's Column" of the *Boston Herald* for Oct. 11th, presenting the following request, with which we think Mr. Beecher himself would find it hard to comply:

"Mr. Beecher, in his last lecture, spoke with great pathos of the sorrows that come from being finally wrecked in business. There is no feeling heart that does not at once ask, 'Is there no remedy for this?' and could the lecturer suggest one, he would do more good than he has as yet done in all his useful life. And I want to ask of him why he has not rescued from the twaddle of comment in which it has been seeking to pass so long the business rule given by his Master; 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' This promise may have philosophy to it. It may be the very thing we want, but it has never yet had any philosophic exposition. All explanation of it thus far has been dishwater. The man who shall show it to be a reliable working principle will do the world more good than a discoverer of the philosopher's stone. I, for one, could excuse the clergymen of Boston from a defense of the cosmogony of Moses, the astronomy of Joshua, and the zoölogy of Jonah, if they would take the time thus saved to do the thing I suggest."

Gentlemen of the creedal stripe, whose attention is at present turned to God-in-the-Constitution schemes for the suppression of free speech and thought among your fellow-men, here is an opportunity to be of real, practical good. You have the floor—can you answer the inquiry?—*Banner of Light.*

ALIMENTATION IN ITS RELATION TO NATIONAL PROSPERITY.

DR. HAMLIN, Bangor, Me. read a paper upon "Alimentation Considered in its Relations to the Progress and Prosperity of the Nation." He said that the subject was far more important than it seemed at first sight, and that it was well worthy of the future consideration of this association. The effect and value of alimentation was a question for the philosopher as well as for the physiologist, and the gourmand gave utterance to a truism when he said that the destiny of nations depended upon the manner in which they were fed. The chemical composition and physiological action of food affected us all, and should meet with universal attention. In the selection of meat for the purpose of food there was not observed in the large cities and towns the care and judgment which health required. Animal food was easily affected in its nutritive qualities. It contained the elements of virulent poison, and a change in its condition converted it into a source of disease and death. The frequent and excessive use of fermented bread had a disastrous effect upon infantile life, for children fed upon this fashionable food and potatoes possessed but little power of resistance to the diseases to which human life was inevitably exposed.

At the conclusion of Dr. Hamlin's report the members took a brief recess, to re-assemble at 7:30

SHAKERESS.

A. DOOLITTLE, EDITRESS.

THE SHEPHERD'S FOLD.

WHEN Jesus said, "Other sheep I have that are not of this fold; them also I must bring, that there may be one fold, and one Shepherd," he undoubtedly had reference to the scattered witnesses who were strangers and pilgrims on the earth, suffering for truth's sake; preferring to have their names cast out as evil among the pleasure-seeking throng, and to dwell in caves, and wander upon lone mountains, and in desert places, clad in sheep skins and goat skins, rather than disregard the behests of conscience. "Of such the world" (those who gave their lives and strength to please themselves) "was not worthy."

God has always had Prophets and witnesses on the earth, who endured the cross, and bore the burdens of their day, and testified against the sins of the people; and He gave his angels charge concerning them, to uphold, feed and clothe them spiritually; for upon their integrity and firm adherence to principle, depended the progress and weal of the race. By the history of past ages, we learn that the unprogressed condition of the people was not adapted to organization upon a basis that could stand. Hence, when the Spirit called, saying, "Gather my saints together, they who have made a covenant with me by sacrifice," there was not cohesive power enough to hold them together, and they soon scattered into fragmentary parts.

As it would be difficult—we might say impossible—to establish a perfect household in the *natural* order, without a *mother*, to counsel, guide, and direct the inmates; so would it also be quite as impracticable to organize and sustain a *spiritual* Family, or Church, without a *Mother's* influence and care. The most successful attempt to organize and hold such a body together, of which we are cognizant, was the first Pentecostal Church. Jesus told his disciples that it was expedient that he should go away; that the Comforter, whom the Father would send in his name, would not come, except he went to him who sent or baptized him (Jesus) with the Christ Spirit. The Trinitarians have always placed the Holy Ghost, or Spirit, among their *male* Gods.

But, why was Jesus so anxious to go to the Father, to intercede and plead for the Comforter to visit the little band of disciples (which only numbered about a hundred and twenty at that time) with whom he had labored, and traveled, and had finished the work that was given him to do? Did he not yearn *in spirit* that they might also receive a blessing from the *Mother* in the heavens? And, was not the Comforter that came to them and baptized them on that memorable pentecostal day, a manifestation of the *Mother Spirit*, sent to gather them as a "kind of first-fruits," and cause them to see and feel, in part, the glories and beauties of the future Church of Christ, when "the Bride would come forth from her secret chamber," and when Christ would appear in his full glory, to establish a kingdom with foundations so deep and broad that nothing could prevail to overthrow it?

While the primitive Christians were true to the Spirit that baptized them, and taught them *Virgin Purity, Community of goods, and Non-resistance*, they were filled with universal love to God and man, and were "as a city upon a hill, whose light could not be hid;" and they possessed a power that was stronger than men; and a glory rested upon them brighter than earth could give. But it seemed to be well understood, that there would be a falling away of the *first* Christian Church, before the Church of the *second* appearing could be established on the earth. The Apostles predicted a declension prior to the time of the second advent, at which period, angels would be sent to sound the trumpet, and gather the scattered sheep—the waiting witnesses—the "elect," from the four winds of heaven, to the feast that should be prepared when the united *dual* voice of the Spirit and Bride should be heard, saying, "Come, for all things are now ready."

That trumpet has begun to sound. It is not the work of a day of twenty-four hours; but of a day of the Lord—a prophetic period running through many years of time; and those eyes that were steadfastly looking for the second appearing of the Christ "without sin unto salvation," have seen and felt the Divine presence and power. And all who had ears to hear the voice of the Spirit, caught the sound, "Now is come salvation and strength, the kingdom of our God, and the power of his Christ; for the accuser of the brethren" (the generative life) "is cast out" (crucified). And that trumpet will continue to sound, and the angels will pass to and fro in the earth, in search of the scattered sheep, and will gather them one by one to the good Shepherd's fold.

SPIRIT POWER.

WE do not propose to write a biography, nor an obituary, at this time, but to narrate what was, to us, one of the most marked manifestations of spirit power it has ever been our privilege to witness.

On the 15th day of December last, Sister Margaret Pattison, aged forty years (eighteen of which had been spent in the North Family Shakers of Mount Lebanon), was taken ill. There was nothing alarming in her symptoms until the 17th, when she was attacked with pleurisy. For fourteen hours her sufferings were intense, after which, by the great exertions of those who attended her, she was relieved from acute pain; but, having inherited a frail, diseased body, the weak tenement could not withstand many such violent shocks, and consequently she was left in a very feeble condition, and could only speak in a low whisper. However, she gained in strength a little, and, on the 21st, she was lifted from her bed into an easy chair, and was able to take a little nourishment. On the 22d the pain struck the other lung, and then all hope of her recovery fled. For two hours her sufferings were indescribable; she then sank into an unconscious state, and so remained about two hours more, when she revived and commenced speaking with a loud and clear voice, as if addressing a large assembly. About thirty sisters gathered into the room to hear the utterances of one whose voice (as those who were watching around her bedside thought), it seemed, would never be heard again on the shores of time; but she was resuscitated by spirit agency, and rendered able to speak for about forty minutes. She called every individual by name, and had an appropriate message to every one, and spake as she could not have done except by the inspiration of spirit power! She said, "O how beautiful you look! I see bright lights all around you.

You are far prettier than the lambs that skip upon the mountains; for *you* have reason and conscience to guide you; but you all have your natural dispositions to contend with; remember, the power of God will enable you to conquer them.

"My dear young sisters, always speak kindly and gently to each other, under all circumstances, however much you may be tried, and you will feel the blessing of so doing. I know this is true, for I have proved it."

To one of the sisters she said, "O Olive! dear Olive! God blesses you, and the angels bless you." To another, "O how many times we have walked and taken sweet counsel together!" To another, "You have always been so kind and good to me, and *all* have been good to me, *every one*. O how I thank you!" In speaking to the young sisters, she said, "The angels have come down to bless you; do you know it? We have formed a bond of union that can never be broken. Keep your faith in view, and never lose sight of the blessed gift of purity! Without purity of heart and life, you will never accomplish any thing in the Gospel work. Be modest and comely in your dress; and, if you are tempted to do or say any thing to attract the opposite sex, and draw them away from the path of innocence and purity, stop and reflect whether you are honoring *God*, in thus doing, and turn to your spiritual faith and lend all your influence to uplift your brother into the divine life. Heed the monitions of conscience; for, under the light of the Gospel of Christ, which shines so clearly in this day, we cannot sin with impunity."

While those who stood and listened to the words of wisdom which fell from the lips and flowed from the heart of one they loved so dearly, and, as they saw the shadows of the death angel gathering over her, the deep feelings of love and affection, mingled with sorrow, found relief in tears, she said: Why do you weep? this is a joyful meeting! Come near to me, loved ones, and dry up those tears; if I go away, I will often come back, and will dance and skip with you on the ever-green hills of Zion.

After expressing great thankfulness and joy, that she had found a Heavenly Mother, as well as a Heavenly Father, a theme upon which she dwelt some time, she sang the following words in a full voice:

"I am never forgotten—never forsaken—
While I trust in my Mother above;
She careth for me, and hath set me free;
I joy in her unbounded love.
O Mother! bright in thy glory,
I see thee, 'mid halos of light,
Crown'd in thy victory, bathed in purity!
Thy robes are eternally white!"

When the song was ended, she said to some of her companions, "Did I not tell you that I should go to Heaven singing?"

Again she sank into an unconscious state, and some who saw her, thought she could not live an hour. But, after remaining in that condition about two hours, she again revived, and requested to see the *brethren*, and, as they gathered into the room, we said to her, Margaret, the brethren have come, do you recognize them? "To be sure I do," was the reply; "I know them all." She then commenced speaking to them with great earnestness; but her voice was as mild and sweet as the whisperings of an angel. She said, "How thankful I have always been to meet with you on consecrated ground, to worship God. Be faithful, brethren, to devote your strength and life to the upbuilding of the Zion of God in all things. O beautiful Zion! Many of you are young in faith; but you are men of intellect, and have come in at a good age. You have proved the world and could not find peace and rest to your souls there. Now be true to your call, and you will grow as willows by the water-courses, and become rightful inheritors, and Sons, in the blest Israel of God." To one she said, "You have forsaken all for the Gospel; and now you will not shrink from its increasing work." Again she said, "O here is Brother Timothy! You are one who has 'stood by the stuff' many years. In the strength of young manhood you consecrated yourself to the Gospel work; and now you pray that you may be re-baptized; and I know you will never

flinch in duty, nay, never! Many are looking up to you for strength and example; and you will be one that will support and help to hold up the hands of the Anointed Leaders in Zion, who watch over and guard the true Israel of God on earth." She said, "A number of you came across the big waters to hear and receive the blessed Gospel of salvation. There is Brother Emil, who left father and mother, brothers and sisters, houses and lands, in a distant country, for the Gospel of Christ; and our Mother in the heavens owns him as her son, and she blesses him; for he loves his spiritual faith more than the riches, honors, and pleasures of this vain world. I once heard Brother Emil say, that, when he engaged in certain duties where he felt that a great responsibility rested upon him, he first bowed his spirit in prayer that he might be directed aright, and honor God in his efforts."

Thus she continued to speak for about 30 minutes, and again joined her voice in singing; but it was a little tremulous and faltering. The last words she was heard to utter were, "My spirit is gathering into heaven!" She then closed her eyes, and lay motionless several hours, except a gentle breathing, when the spirit, quietly, and without the least conflict, left the frail casket of earth, for its home in a brighter land.

The angels have taken a lamb from our fold, that was almost without blemish! Those who have been the most intimately connected with her in life, say they never knew her to speak unkindly, even under the most trying circumstances; and that, in all her deportment, she has been like a ministering angel of purity.

We are aware that our account of the last hours of our beautiful departed sister is meager when compared with the *real*; indeed, the scene could not be described. Eye and ear witnesses alone know and declare that it can never be forgotten. A number of persons said, it was as much of a miracle to them, as if one had arisen from the dead; and many who saw her, agree that it was the most complete triumph of Christian faith over the power of death that they ever witnessed.

A. D.

MY MITE.

—o—

"Obedience to God was the first great command
Which in the beginning was given;
And every Believer may now understand
That this is the passport to heaven."

DEAR EDITORS OF S. AND S.

Is not the spirit of obedience as requisite to insure happiness at the present time as in the beginning, or past? "Order was heaven's first law." Where there is no order, confusion reigns, and consequently unhappiness. But where good order and purity are the prevailing desires of the inhabitants, especially of a *Shaker* community, the countenances of such self-sacrificing souls beam with happiness and contentment, knowing that by true self-denial they are preparing robes of righteousness with which to adorn their spirits here, and consequently in eternity.

Learning to live as the angels do in heaven whether we inhabit mortal bodies on this earth, or are divested of them, and dwell in the spirit land, the same self-denying work will be requisite to insure happiness. Therefore my happiness increases; for it is a privilege to commence this work while on earth, and have my "sins go beforehand to judgment."

If this work of confessing and forsaking sin be faithfully performed in time, shall we not, when we enter eternity, be met with the joyful "Well done; enter into the joys of the Lord?" While, if otherwise, we might have to wander in darkness until our proud natures were humbled, in order to be in a condition to accept the Gospel.

The testimony of the Christ Spirit, in his first as well as second appearing, requiring a life free from all indulgences of the sexual nature, it behooves all who would be called by that name, to deny self, and bear the cross of Christ.

And, as was promised, this Christ Spirit is not left without a witness, but abides in those

who are living that life and who constitute the body of Christ. And, as this body is no monster, it has a head to lead and direct it in all matters, whether spiritual or temporal, "a body fitly framed together, growing unto an holy temple." If sin is the only separation from God, true confession and repentance before these witnesses for God, will do much to lessen the distance from Him, and start us on in "the narrow way." Therefore we would "give honor to whom honor is due," and love and respect our leaders for their works' sake.

And we would respect ourselves and walk worthy of our vocation, thus gaining the love of all with whom we come in daily contact. If this we do, we shall feel our union to the angels, and to our heavenly Parents, and shall be daily traveling home to God.

Lucretia Godfrey, Shirley, Mass.

DEVOTION.

—o—

"How blest is the season when, calm and retired,
The soul is by feelings angelic inspired."

THE soul of man possesses no deeper devotional power than that of silently sending out to the Creator its profoundest affections and yearnings, with solicitations for present help and future good. The strength and sweet influence drawn into the inner life by those who pray, is evidence of the worth of prayer. By it, the whole thought and feeling is turned within, and sacred converse is held with pure spirits, by the angel part of our nature, which frequently prompts resolution to better action in the performances of life.

O what an elevation, far above all that is gross and earthly, the spirit feels, when engaged in the sweet exercise of prayer. Jesus made use of prayer, and also taught his followers to pray, and declared that the Father would reward them for so doing. If our great Exemplar had need of prayer, then how much more, at the present time, does humanity need, in its conflict with temptation and besetting sins, to both watch and pray.

Prayer, in the economy of spiritual growth, is like soil to outward vegetation; and, if thoroughly labored on, will increase the growth and fruitfulness of the heavenly graces in the spiritual garden of the soul: from this soil, too, flow those streams which shall be as "a well of water in the soul, springing up into everlasting life." It is sweet to only taste of those waters; but what satisfaction and completeness of joy will be realized in the full supply!

By prayer, and a contrite spirit, this fullness may be gained.

O FATHER speed the blessed day
When peace on earth shall bear the sway;
When love divine shall fill the heart,
And all shall choose the better part;
When universal growth shall tend
Discordant sects in one to blend;
When freedom to live right shall rule,
And all be taught in Wisdom's school;
When, meeting injuries with love,
All seek the spirit of the dove,
And prize far more the bread of life
Than wealth and fame with worldly strife;
When young and old alike shall know
That sensual pleasures never flow
But from a lawless selfish state,
And pains upon them ever wait;
When voice of Justice shall be heard,
And man revere her every word,
When woman shall, with purpose pure,
Seek life and love that will endure.
O speed the full and perfect day,
When life of Christ shall bear the sway,
And one vast Brotherhood agree,
In love complete, to worship Thee!

Betsey Johnson, Tyngham, Mass.

BELOVED EDITRESS:

BLESS the "S. and S.," and will lend my influence to its support. I bid it God-speed, and pray that it may be as an angel of conviction and mercy, bearing upon its golden wings glad tidings of salvation from sin to many weary and sin-sick souls. May it find its way to different nations and kingdoms of earth, and be a minister of living faith to souls, and lead them to walk in obedience to truth, in the straight and narrow path of self-denial and the cross, and to thankfully make an honest confession of every sin they have committed, with a full determination to forsake it forever. This is the "Door of Hope;" and those who enter therein "find rest unto their souls."

I feel that a heavenly invitation is sounding to many souls to come to the fountain of pure waters which is opened in Zion in this day of Christ's Second Appearing. The call is, "Come all who will, and partake freely, without money or price."

Enter into mansions of peace and rest—rest from the turmoil and confusion that are abroad in the earth—the fruit of sin and wrong-doing. This will be an ample reward for all sacrifices made in leaving a worldly life fraught with so much misery, and entering upon a new life in the kingdom of righteousness and peace.

Elisa Parsons, Enfield, Conn.

SYMPATHY.

—o—

THE subjects of Monopoly and of Capital and Labor have engaged the attention of many philanthropic minds, and much has been written thereupon by far abler pens than mine, showing cause and effect, and the existing relations between the rich and the poor of this world; therefore, I do not purpose to dwell so much at this time upon the producing causes of the poverty and suffering that are among the populace in this and other countries, as to express sympathy and grief of spirit, that so much wrong and injustice abound, especially in this broad and favored land of liberty; and that, while there are millions of acres of unemployed, uncultivated lands, there are also millions of inhabitants without adequate labor to supply themselves and helpless children with food and clothing.

From a youth, to the present time, I have felt a deep pity for, and sympathy with, the suffering poor, the down-trodden and oppressed; and oftentimes, on my bended knees, have I prayed that through the Providence of God the causes of so much human suffering might be removed. And, as I increase in years, which now number threescore and ten, I feel a growing anxiety, and deep sorrow of heart, in the cause of the poor and needy; and more especially since the recent financial upheaval has deprived so many of the laboring class of the necessary means of subsistence. And when I hear of the increase of crime, so many thefts and robberies, and of the expenditure of capital in supporting judges and lawyers to try criminal cases of this kind, and to enlarge and build prisons to hold such within its ponderous walls, O how much I wish that public morals were strong enough to hold them from committing such crimes, and that Justice would enfold and shield them from the inclement storms of vice, which beat so rudely and mercilessly against their frail weak minds, often rendered so by the sins of their parents, and frequently they are driven, as it were, by penury and want, to yield to temptation.

If money that is expended to *punish* could be applied to *prevent* crime, by supplying the destitute widow and homeless orphan with bread, what a blessing it would be. We are aware that it is easier to *talk* than to *do*, to plan than to execute. There are some who are too conscientious to *steal*, others are too proud to *beg*, and prefer to eke out a miserable life, or fill the premature grave of the suicide, rather than stoop to do either.

Were it in my power, I would do much to ameliorate the condition of the honest, suffering poor. But I rest in the hope that the day is fast approaching when there will be less monopoly, and more equality of labor, and a more just and amplified distribution of the products of industry, and that a remembrance that "the earth is the Lord's," and that all his creatures have a right to the elements of subsistence, will lead many to observe the "golden rule," to "Do unto others as they would that others should do unto them."

Betsey Crosman, Mt. Lebanon.

HAS anyone wronged you? Be bravely revenged; slight it, and the work is begun; forgive it, 'tis finished. He is below himself who is not above an injury.

MR. HERBERT SPENCER considers it absurd to believe that Intellectual culture contributes to moral excellence. He cannot understand what connection there is between learning to read and getting a higher sense of duty, or what effect the ability to make written signs can have in strengthening the desire to do right, or how the knowledge of the multiplication table, or quickness in adding or dividing, can so increase the sympathies as to restrain the tendency to trespass against others, or in what way the attainment of accuracy in spelling and parsing can make the sentiment of justice more powerful, etc. He does not go so far as to say that Intellectual culture is positively demoralizing; so far as the morals are concerned.

VOLUNTARY SACRIFICE.

—o—

THE present is, to some extent, an era of inquiry and speculation, if not of application. Many minds are perceiving and giving assent to *truth*, and are discarding error, to a greater degree than they have hitherto done; yet, alas! how far short they come of the real work that will renew and perfect the whole life and character.

Many approve the celibate life, and practise it; this is *good*, and commendable; but more is requisite to wholly fill the Christian character. They who really "put on Christ," by being baptized with his baptism, "crucify the flesh with all its *affections*" as well as "its *lusts*;" whence spring selfish relations, and individual private property, etc. In the life and character of Jesus may be seen the heavenly attributes and graces; and he proved his love to souls, by the voluntary sacrifice of his own carnal life—self-indulgence and ease, worldly ambition, and love of riches and honor, that he might receive the Christ-baptism and be a Minister of the same to others.

And herein is a marked distinction between the true Believers in Christ's Second Appearing, who come out of the old inheritance altogether, and form a new home, upon the basis of a Pentecostal Church, in things temporal and spiritual, and those who cling to the old systems, whether they profess to be within the pale of old theologies, or are borne upon the waves of Spiritualism; it matters little, if the life and fruits produced are the same. True Love, which emanates from the Divine, always incites to individual sacrifice for the general good. It is not narrow, and limited to kith and kin, or to partial preferences; but it extends to all humanity as God's creation, who, if deserving of his care and notice, are worthy of our love and sympathy.

Objections are sometimes presented against the Divine Order which recognizes, and seeks to practically carry out the universality of God's Law of Love and Justice, by those who dwell in the limited precincts of selfish loves, and who cannot see much of interest beyond the generative life, and the conditions and relations which grow out of it. Of course to such there cannot be much form or comeliness in such a life, for they are not prepared to enter into a work that would deprive them of their idols. The reasoning of carnal minds is ever earth-ward, and it is difficult for them to comprehend spiritual things. To such we would recommend that they "order their" thoughts and "conversation aright"—on the natural plane of life where they belong at present, and strive to fulfill the law of reproduction according to the original design; then they will soon begin to reason heaven-ward, and will gradually progress from the natural to the spiritual, and be able to perceive that they who dwell in the higher Spiritual Order draw around them Divine influences, which elevate them above the earthly, and lift them into angelic life and love.

J. D. Knight, Mt. Lebanon.

TRUTH AND RIGHT.

—o—

WHEN the "morning stars sang together, and all the sons of God shouted for joy," was it merely because the Creator had laid the "corner stone," and fastened the foundation of a new world, that they thus felt to express their delight and gratitude? Or did they feel the inspiration of that Divine truth which cometh from above, and is stronger than the foundations of the earth, and more expansive than the sea which He inclosed within the limits of His Power and Wisdom; that truth which would eventually overspread the earth, and bring its inhabitants, high and low, rich and poor, under its pure rule and equitable government, that caused them thus to lift their hearts and voices? Undoubtedly, by the eye of faith, they looked through the unborn ages of time, and saw something of the work which God would execute in the earth, and felt to exclaim, "O, ever blessed Truth! hasten thy mission, and speed the work of justice and mercy!"

If, at so early period of time as the laying of the foundations of the material world in which we live, "the sons of God shouted for joy," how much more cause have the daughters of God to raise a shout of freedom and gladness that the foundation of a new heavenly temple is already laid, and that there is a spiritual power at work that will destroy the sinful works of man's creation, and cause all error to be swept away by the mighty waves of the sea of Truth. The spiritual order is not designed to *destroy* the true natural order, but to condemn its perversions, and by righteousness (right doing) bring happiness to the hearts and homes of many who, through ignorance of a better way, have sought comfort in dissipation and vain amusement, which, at best, bring but a momentary respite to the troubled mind, perhaps to react upon it with fourfold vigor.

The daughters of Zion feel deeply interested in the cause of *Woman*. We own, as our sisters, all womankind of our race, though many are very low in the scale of morals, and in a willing and forced condition of servitude to vile passions; yet there is a germ of immortality somewhere in the soul that belongs to God, though it may be buried beneath much rubbish. And we pray that they may come to the knowledge of saving *truth* and willingly obey it. True knowledge and obedience thereto will emancipate them from that slavery which now binds them down to the low animal plane of existence, where they are trammelled by fashion, fettered by pride, and are a prey to vile insinuations. Then they will understand what are "Woman's Rights." Their first great *duty* is to study to know themselves, and to understand their duty to God and to their fellow creatures, and to purify their hearts and fit themselves to enter upon the duties of life, feeling the responsibility of acting well their part.

Olive Shepherd, Canterbury, N. H.

CORRESPONDENCE.

—o—

DEAR ANTOINETTE—

I INCLOSE one dollar for the "Shaker and Shakeress" another year. It is more beautiful to me than all the newspapers that flood the land, for its pages are not blotted with a catalogue of sin and crime, but are as refreshing as the springs of Mount Lebanon.

I hail its visits as the face of a loved friend in a strange land. It tells me of a Summer Land, where souls grow beautiful, true, and good. My spirits are often heavy laden, and I long for that rest of soul that dwells with the chosen people of God.

Yours in love,

Sylvina J. Hannibal, Mo.

ELDRRESS BETSEY BATES, in the Spirit Land, sends greeting to the Brethren and Sisters as follows:

THE Angels in heaven, and saints upon earth,
Are blending together in heavenly mirth,
Inviting us all to be of good cheer,
And greet ev'ry one with "A Happy New Year!"
Though cold-hearted Death, with sharp sickle in hand,
May reap from among you, for the immortal land;
Yet we're not divided, our spirits are here,
To encourage and strengthen through the coming new year.

The Sunbeams of light are shedding their rays;
With courage look forward for far brighter days:
For faithful Believers are hastening near
An increase of the Gospel for the ensuing year.
Stand firm in the Gospel, and keep in the Ark;
The trumpet is sounding for souls to embark:
The blind shall see God, the deaf his word hear.
The dumb shall sing praises, and hail the new year.
The harvest is great, and the laborers are few;
There's a work for each faithful Believer to do.
Be true to your trust, and be of good cheer,
And you will rejoice at the close of the year.

Eldress Betsey says: With this receive my affectionate Gospel love; and I should be pleased to have every family share of this Union Greeting.

Instrument, E. P.

THE WORK OF THE CENTURY.

No. 1.

—o—

SHE stood upon the mountain's height,
The morn of freedom round her shone;
Beneath her were the years of night,
With blood-stained hands and eyes of stone.
They were not her ancestral truth,
Her lofty aims they never knew;
She came to bid the people reign—
To form a system grand and new.

She was a stranger sent of God,
Through whom all nations should be blest;
She laid foundations strong and broad,
Provided for the earth's oppress'd.
Priests, kings, and conquerors were they;
The Church and State their throne had been;
By law Divine they claim'd their sway,
And spurn'd the rights of tolling men.

The heritage that God reserved
To be the refuge of the race,
By daring courage she preserved,
Nor gave to Tyranny a place;
Where e'er his direful plans were laid,
Where e'er his treach'rous armies moved,
By sure defeat he was repaid;
Triumphant still the century proved.

And, even in our little day,
How great the struggle that arose
To banish slavery away—
That monster of all household foes.
With glass reversed, we view it o'er,
And strive to fix it on the past;
And yet the fearful guise it wore
Will haunt our memories to the last.

The angels brought the high command,
To "Make *Columbi's children free*."
They sought the noblest of the land
To hew a path for liberty,
They call'd the justice-loving *Friends*,
Whom they had taught, in silent hours,
To give the country's eyes a lens
Through which to scan her crushing powers.

They thrill'd the cords in woman's heart,
Drew sympathy from every tone,
Until she made that cause a part
Of all the wrongs that were her own.
Where e'er a generous nature glow'd,
Where e'er was breathed the gift of song,
The floods of inspiration flow'd,
In burning waves against the wrong;
Where e'er the thought was clear and brave,
These angel messengers were found
In earnest pleading for the slave,
Whose limbs and hearts alike were bound.

The hearth, the pulpit, and the press,
Were all invoked to lend their aid;
The lowly heart was claim'd to bless
The efforts that the mighty made;
Until there rested in the air,
An element like subtle flame—
A pressure as of mingled prayer—
Yet who could tell from whence it came?

The angels shook the Nation's gates,
And blew their trumpets long and loud,
Until the crime-encumber'd States
Rebell'd with spirit fierce and proud;
And Sumter's gun that woke the land,
Sent echoes to the unseen realm,
Which brought a war-like spirit-band
To take the Nation's broken helm.

O paradox in human life!
The hands that sought the captives' weal
Were nerved, amid that blinding strife,
To dye with kindred blood their steel.
Yea, those whose hearts for freedom felt,
And strove by righteousness to win,
Because in Babylon they dwelt,
They were partakers of her sin.

The work the angel spirits did
Seem'd lost below that passion blaze;
And yet the gold was only hid,
To be restored in after days.
Those legions of the earthly plane
Performed their work with dauntless rage,
Achieved with speed a precious gain,
But brought a loss that none can gauge:

We pass beyond the broken homes,
The ties that cannot be replaced,
The hearts where never sunshine comes,
The unapprized external waste,
And think of what the Nation lost
In weight and talent richly earned;
Of what her reeking altars cost,
While souls were scarr'd and bodies burn'd.

O loathsome fields! O prison pens!
Be ye no more the Nation's shame!
With you all vindication ends
For violence in Freedom's name.
Henceforth must Legislation stand
The only Arbitrator of right;
For God has call'd this glorious land
To be redeem'd from battle's blight.

There but remains a veil of days
Till Woman's servitude shall cease;
I see her, through its shining haze,
The star-crown'd guardian-friend of Peace.
For she who gave the bondman aid
While cruel shackles were her own,
Shall yet, in Council Halls, persuade
That Love and Wisdom are but One.

Cecelia Devyr, Mt. Lebanon.

CITY OF LIGHT.

CANAAN SOUTH FAMILY.

Andante.

1. There o - pens be - fore me, in vi - sions of glo - ry, Bright scenes of that fair sum - mer land,
2. When the rude storms of life and its tem - pests have end - ed, Sweet pral - sea our hearts shall em - ploy,

Where, in beau - ty and gran - deur, God's Ci - ty of Light A bea - con for - ev - er will stand;
Where the soft, hal - my zephyrs of soul - cheer - ing love Brings glad - ness re - plete with true joy.

There, pure crys - tal foun - tains for - ev - er are flow - ing, Whose riv - ers make glad the op - press'd,
In vi - sion I see thee, thou beau - ti - ful Ci - ty! There's nothing so love - ly be - low;

And mu - sic su - per - nal breathes tid - ings of peace, To wel - come the pil - grim to rest.
And, when I've re - lin - quish'd the ties of this earth, To thy bliss - ful man - sions I'll go.

VISITORS.

Casual visitors are expected to pay for their entertainment.

Parents having children, or persons who have relatives, among Believers, are not expected to make those circumstances occasions for rendering our Societies places of resort, or a visit to the country at the expense of Believers.

Visitors seeking religious information, with a view of uniting, are always welcome.

DIRECTIONS.

While the post-office address is *F. W. Evans, Mt. Lebanon, Col. Co., N. Y.*, visitors should take the Harlem Railroad which runs to *Chatham Four Corners*, whence, by changing cars, they will be brought direct to *New Lebanon depot* (via the Harlem Extension Railroad), one mile from the *North Family* of Shakers.

FOCALIZED LIGHT.

HAIL! all hail the hosts immortal,
Tollers from the worlds above;
Lo! they leave the pearly portals,
To extend the work of Love.
They are earnest; shall we trifle
With the precious truth they bring?
Shall our hearts their kindlings stifle,
To retain some worthless thing?
Have we shackles, they can break them,
If we ask their blessed aid;
Have we germs, they can awake them
To a bloom that will not fade.
Nature's tree is stilt and blasted,
Gnarly, bitter fruit it bears;
Spring and summer quickly pass'd it,
Autumn takes it unawares.

But the tree of Life is bending
With its rich eternal fruit;
Food for souls who are ascending
From the cravings of the brute.
Still the sword of truth is wielded
By the hands of Cherubim;
But the pure in heart are shielded
Underneath each laden limb.
Man has fail'd of true progression,
Crippled by the serpent's huise,
Though he holds in his possession
Strength that he has but to use.
'Tis the power of self-denial,
Scholars, statesmen, know its worth;
All unquestion'd ls its trial,
In the outward things of earth.
He who seeks for star or planet,
Will not join the midnight dance;
He who studies plant or granite,
Does not leave his thoughts to chance.
There is system, there is order,
In the wondrous realm of mind,
Science' far extended horder
Vanguards forward press to find.
From the ruby tide, thought-freighted,
Flowing through each throbbing frame,
To the spirit chain'd and grated,
By the griefs without a name;
From the mosses on the mountain,
To the sky's bright fleece of snow;
From the bubbles on the fountain,
To the gems the oceans know;
From the wealth that heaven discloses,
To the riches earth conceals;
All proud Intellect encloses
In the circle of his seals.
But the Soul has been neglected
In this royal, mental reign—
Crush'd, unknown, or misdirected;
Hers, the years of cloud and pain!
Let her have emancipation,
Give her sunshine, pure and warm;
As she rises, all creation
Will assume its highest form.
Let us meet in council holy,
To discuss the laws of heaven,
Bravely, yet with spirits lowly,
To receive the truth that's given.

Who would shrink, O, who would waver,
Weighed by stamp of leaden creed?
Who would give his heart in favor
Of the serpent and his seed?
At this time light focalizes,
To consume the power of sin,
To destroy the soul's disguises,
And to usher glory in.
Is there one who would awaken,
One with aspirations true?
Know, the heavens and earth are shaken,
To convey this call to you.
Come! O come! e'er yet withln you
Turns to darkness every gleam,
Come! the Angel hands would win you
To the Home of which you dream.

Cecelia Devyr, Mt. Lebanon.

NOTICE.

PERSONS receiving this number may consider it a kindly invitation to remit fifty cents for 1874, from January 1st.

THE more and the greater are life's difficulties, the more honorable it is to carry off the victory. Man may be disappointed in his greatest hopes in life, without, on that account, becoming unhappy.

OBITUARY.

- October 19th,
LOUISIANA STROUD, aged 55, at Whitewater, O.
- November 26th,
LUKE FOSGATES, aged 83, at Harvard, Mass.
- December 23d,
MARGARET PATTISON, aged 40, at Mt. Lebanon.
- December 24th,
JULIA BROOKS, aged 63, at Mt. Lebanon.
- December 27th,
ELEANOR POWERS, aged 64, at South Union, Ky.

SHAKER AND SHAKERS'S MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. March, 1874.

FIFTY CENTS
PER ANNUM.

CORRESPONDENCE.

ABOUT THE MENNONITES.

A LETTER from a member of the House of Representatives, who was asked for information:

"I went first thing this morning to the Department.

Results: Two years ago, U. S. consul at Odessa, addressed Interior Department. Mennonites came from Germany to Russia, the Emperor Paul promising military immunity. Present emperor threatened to withdraw this, hence Mennonites question American consul about his country.

Next, last spring appeared Heller, attorney for Mennonites, and personally questioned Interior Department. Next, in October, came Mennonites in person. Cornelius Janzen, Berlin, Ontario, Canada.

That's your man. He is spokesman, and will spend the winter in Ontario.

Rev. John Funk, Elkhart, Indiana, knows something. I assume this, simply because Janzen visited him before he went to Canada.

They [Mennonites] still speak German; have decided to settle in the United States instead of Canada.

That's all they know here. So you must write Janzen, and mayhap visit him."

MT. LEBANON, COLUMBIA Co., }
December 21, 1873. }

To Cornelius Jansen :

ESTEEMED FRIEND — I understand that you are the authorized agent of the Russian Mennonites, who contemplate emigrating to America. I address you greeting, on behalf of the United Society of Believers in Christ's Second Appearing (commonly called *Shakers*, or Shaking Quakers), in these United States.

There is a strong bond of religious sympathy between the two Orders. In theological views we may differ somewhat, until we understand each other; but we are one in spirit, and in the desire to serve God without regard to *self*. Our Founders fled from England, as you propose to flee from Russia, for conscience sake.

And, having "clean escaped the corruptions that are in the world through lust," by all living together as brethren and sisters, a pure holy, religious, celibate life, they and their successors have established, in different States, some sixty Communities having "all things in common." Many flock to these households of faith, partly for the temporal advantages to be therein obtained.

The late general "suspension of faith," or decline in the religious elements, throughout Christendom, together with the universal uprising of the war spirit, which permeates all the sects and churches — Greek, Catholic and Protestant — is turning the Church-and-State Governments of the world into blood, as their highest source of delight, and their most intoxicating drink.

The "two witnesses" — male and female — have borne their testimonies against war as being anti-Christian, throughout the reign of "the beast and his image" — 1,260 years — and have endured persecution and death, rather than kill their fellow-beings. The Moravians, the Quakers, and the Mennonites, are links in that great chain, extending from the *First* Christian Church (whose members would not fight in the Roman armies, and who had "all things in common," in communities, for three hundred years, and did neither marry nor give in marriage during that long period of time), to the *Second* Christian Church, which is built upon the Rock of a new Divine Revelation; and which, during a hundred years, has been inspired by the same Christ Spirit, and has faithfully carried out the very same principles which, in the sight of even all nominal Christians, formed the crown of glory, and palm of victory, of the Jewish Pentecostal Church.

Dear friend, our object in thus addressing you, is to ascertain whether, among the great body of Mennonites, there be not a small body of deeply spiritual-minded religious souls who are inwardly hungering and thirsting after more righteousness, and who, in response to the voice from the kingdom of heaven upon earth (now in existence), saying, "Come up hither," on to higher ground! would "rise and stand upon their feet," and ascend up, like "a cloud of witnesses," into the *Shaker* Communities.

If there be such a company (having according to the flesh, fathers and mothers, and brothers and sisters, and children, and houses and land, or their equivalents), who will "forsake all for Christ's sake, and his Gospel" — all the relations appropriate to the generative earthly order — and will come up into the Resurrection state, wherein these are all forsaken, left behind, and supplanted by their spiritual correspondencies, they would be welcomed, as the children of the Spirit, to our hearts and homes, our houses and lands, now, in this life, and, in the world to come, they shall have, with us, an eternal relation in the heaven of heavens.

From the above remarks, do not adopt the popular error that the *Shakers*, any more than did *Jesus*, condemn marriage *per se*. The earthly or Adamic order is for propagating human beings on this earth. In so doing, however, Nature's laws (as kept by the lower animals, which do not copulate except for offspring), should be strictly observed by men and women. Nor should they war or fight, or kill their own species. Land should be accessible to all, as "Moses, the servant of God," taught, when he gave to each individual an inheritance therein, and appointed a Jubilee wherein to restore it when lost. And while

on the one hand, if all were Shakers, the world would run out; on the other, if all men and women were married, and reproduced their kind, the whole earth would soon become, like China, unable to sustain its own children. Hence there would be a necessity for infanticides, diseases, famines, pestilences, desolating wars, etc., in order to keep population in check.

And I submit whether, to be consistent, the great body of the Mennonites, in fleeing from Russia because they will not fight, should not separate from amongst themselves a small body of Mennonites as an "offering to the Lord" — a Prophetical or Melchizedek people, who should be as a holy priesthood: the first or larger portion being as a *new earth*; the second or smaller portion, as a *new heaven*.

Again, I would suggest that, as the landed possessions of our Communities are large, and (owing to the aforesaid decline in the religious element in Christendom), our numbers comparatively few, there may be Shaker families, and perhaps Societies, who would be willing to sell out their possessions to the Mennonites. They would thus have, not only large estates in *land*, but *buildings* already erected, and ready for use; in which events, both classes of Mennonites would be accommodated: those who choose to "do well," and marry; and those who might choose to "do better," by uniting with the *Shakers* in a more self-denying and Christ-like life.

With kindest regards, and prayers that you may be providentially directed for the good of your people, and the honor and glory of God,

I am your friend in the truth,

F. W. Evans.

On behalf of the Shaker Order in America. An early answer is respectfully solicited.

F. W. E.

BERLIN, ONT., }
January 2, 1874. }

F. W. Evans, Esq., Lebanon, N. Y.

DEAR SIR:

Your kind letter and enclosed pamphlets of December 21, were received in due time, but as the subject is a very important one, and my time at the present much occupied by an extended correspondence, etc., I only wish to acknowledge, with these few lines, the receipt of yours, and to state, that there are several families in Russia acquainted with me, who are in full sympathy with you, and I will not fail to communicate to them about the matter, and to write to you again as soon as possible.

Believe me to be very truly,

Yours,

C. Jansen.

MENNONITES.

"WARD" says, "The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven, by persecution, into various countries; lived, simple, exemplary lives; in the villages as farmers; in the towns by trades, possessing the most pure Christian principles, which they exemplified in a holy life and conversation. They fled to Flanders, and Zeland, in the 12th Century. There were then two sects of them, the one distinguished by the *perfect*, who held to celibacy and community of goods; the other, the *imperfect*. The greater part of them were the most pious Christians the Church ever saw. By the labors of Menno Simons, they obtained a regular state of Church order in 1536. They were formerly called Anabaptists, but subsequent to this arrangement, Mennonites. They are considered in Church Histories as the only Christian community which has stood on the platform of the Judean Christian Church, since the days of the Apostles.

They plead for universal toleration in religion, debar none from their societies who live pious lives, and own the Scriptures as the Word of God. They object to the term *Trinity*, referring to God. They are utterly averse to oaths, war, and capital punishment, as contrary to the spirit of Christianity. In their private meetings every one has liberty to speak, expound the Scriptures, and pray. They decline salaries from Government for their priests. Their Church worship, at present, is conducted similarly to the Dutch Reformed. There are, already, in the United States, more than two hundred Mennonite Churches, some containing three hundred members."

THEOLOGICAL TREASURY.

—o—
JESUS.

AT the head of Christianity, stands one of "Nature's noblemen"—Jesus. In him we see a man without a creed, unless a fanatical *love* for a pure life may be considered a creed. This love made and makes all Christian disciples as *one* in their thoughts, and identical in their lives. Love is not an indefinable, inexpressible illustration, as many would incline to believe—a pretty word, but a myth! There is nothing that can exceed *this love* in making individuals alike in their life; and consequently, in their theology, which is of small account. If any say they love Jesus, or any one else; or any thing like the testimony and life of Jesus, the only evidence of their sincerity is the assimilation of their character with what they assert they love. We become like unto that which we love, as really as "the sparks fly upward," or "water inevitably seeks its level;" and this truism remains intact, regardless of what we merely express of love by words. This truth has an important bearing upon the constitution of our Treasury. As an evidence: Among the millions who *say* they love Jesus, let them become like him; and let them commence by simply living a virgin life; or by abstaining from fleshly lusts, as did Jesus!

As a Jew, Jesus loved the Jewish Law; hence he lived out its principles in his youth—kept its provisions with commendable punctuality. He never condemned the Law of the Jews; and, up to the time of his conversion to Christianity, and his baptism by John, we know not that he declared his love for any thing in preference to Jewish Provisions. And even then he did not condemn the Jewish Law; nor did he attempt its suppression; but he did *supplant* this by superior characteristics in life! One of the noblest instances that could occur in the life of any one, was demonstrated by Jesus' answer to the rich young Jew; "Keep the Law!" To the se-

cularians of to-day, this would seem a lost opportunity to make a convert; but the sequel showed the wisdom of the remark, in preference to immediately enjoying the newly-received principles of the Gospel of Christianity. A *good Jew*, is very much better than a poor, hybrid Christian, and Jesus appreciated this fact.

So long as Jesus loved Judaism better than the principles of Christianity, which he had not yet conceived, he lived like a good Jew; but, when he learned of the higher law of the Christ, which he was the first to conceive, practice, and then to teach, then his love for the better, changed his thoughts and life; and then, by his love for the superior law, came *his conversion to Christianity!*

We are edified by the spiritualism of Jesus; we love it, and purpose to keep it. We wonder at his paucity of theology; and yet we propose to have *only* as much, and with this, our Treasury will be filled. True, he did introduce a *system*, which, when its principles are adopted, will cause a *separation* from the soul, of all that constitutes the life of Adam—generative, or worldly.

And, as a matter of economy, expedition, and success, the prosecution of a superstructure upon a model Jewish organization is more possible and easy, than upon any other of which we know. Humiliating though it may be, the well-ordered life of a good Jew is sooner and easier carried into a brilliant Christian, than the best Gentile that has yet been presented! And this truth will appear cogent to the philosopher who is able to compare Jewish antecedents, physiology, and law generally, with the same of any thing constituting a departure therefrom.

From the numerous tenets put forth by professedly Christian Churches, we are variously inclined to think that Jesus was an *innomense* theologian; and as erratic in theology, as multitudinous in ideas. I would show him to be a lover and a *model* Exemplar of a better life, rather than a multiplier of new ideas. If I thought of Jesus as a theologian, I should soon forget him; but, as an ever-enduring monument of living purity I have in him, a morning acquaintance, a noon-day companion, and an evening guest, always happyfying, and always new! With Parker, I have, in this nobleman of Nature, "the possibility of the race," and, by example, not as proxy, a hope of the salvation and redemption of the race from any and every fall, to the highest and truest standard.

G. A. Lomas.

COMING EVENTS CAST THEIR SHADOWS BEFORE.

—o—
Something like forty years ago, when the Shaker Community at Union Village, Ohio, was full of people, and, in the zenith of its prosperity, *Jason* and *Daniel*, Prophets, from Canada, made a visit there.

The Prophets had hospitable reception, and were in ecstasies of delight—for a season.

But the spirit of sadness came over Daniel. He seemed caught up, as were Prophets of old. Looking thro' the Prophetic telescope, he exclaimed, "They are going!—They are going!!—'Twould seem they'd all go—— But they'll not. There'll be some left."

For a time, animation seemed suspended. A new scene burst upon his vision. He arose clapping his hands, he exclaimed—"They come!—From the East, and the West, and the North, and the South!! 'Twould seem the whole world would come."

The Prophets were in a second transport of joy, largely exceeding the first.

SPIRIT CORRESPONDENCE.

—o—
EDWIN M. STANTON, late Secretary of War, to the Father of the Nation, ULYSSES S. GRANT, to whom I bow with respect and honor.

BE not astonished at my communication; but receive it from a heart warm with brotherly affection and love. My spiritual eyes are now open, and I can see the order and beauty of the *new creation*, and am anxious for the dawn of a new day, when many shall be baptized in the river of life, from which peace and purity perennially flow.

After the close of the war, and a short time before my departure from earth, I was invited to make a visit to the *Shakers of Mt. Lebanon*, which I accepted; and, in the few days I was with them, I enjoyed the most comfort, and received the greatest amount of good to my soul, that I ever experienced; and I look upon it as the greenest and brightest spot in the field of my memory. I humbly solicited their prayers to God for me, that I might be guided by Wisdom to perform my official duties. I had often bowed myself in sincere prayer to God, and I put my trust more in his power, than I did in my own abilities, or in weapons of war, to put down the Rebellion.

I was convinced that, as a people, the *Shakers* were nearer the Throne of God, and more accessible to Him, than myself, because of the greater purity of their lives; and I felt unworthy to be in their midst, yet was blest by their kind reception and frequent expressions of tender sympathy, which seemed to pervade their whole being with impartial love for all humanity; and I knew that they had often offered prayers to God in my behalf, as also for all the officials at the seat of Government, that Wisdom would guide all our proceedings; and that the Union of the States might be regained, with a permanent increase.

From a previous acquaintance with some of them, I had gained a love to that people which carried and bore my spirits up, through all the trying scenes of adversity that I was afterwards called to pass through, till my work was closed on earth. I had inquired of them the origin of their Society, their first Founder, etc., and received liberal information, satisfactory to my feelings. They informed me that they originated through the ministrations of some of the French Prophets in England; and that the immediate Founder of their Society was of the Quaker Order. Her name was Ann Lee. Her followers call her their Mother in the New Creation. In 1770, while in prison, on account of her mode of worshiping God in the dance, she received a baptism of the Christ Spirit, and saw in vision the loss and depth of the fallen nature of both man and woman.

She was called to go forth and proclaim to the world—especially to those of her own sex—the way of redemption from sin, and from the bondage of the flesh. In 1774, she received a revelation, directing her and eight of her followers to repair to America, and they arrived in New York on the 6th of August of that year. I had long had a strong desire to see her spirit; and often prayed that I might be gathered to the Shakers in the spirit world, when I had done with time; for I desired to dwell with the pure in heart. In my last sickness, I was frequently impressed that Shaker spirits were near; and the innocence of their

angelic countenances soothed my troubled mind, and knit me still closer to them. On one occasion I saw, in a night vision, the answer of my prayers:—

"A woman clothed with the sun, with a crown of stars upon her head, and the moon under her feet;" and a breast-plate with these words written thereon: "And she shall be called the Lord our Righteousness, the Mother of the New Creation, the Redeemer of the human race." She stood with Jesus, the first Saviour of men. Around her was a band of holy angels, who were continually passing and repassing, and receiving from her hand, transparent seals, with these words upon them: "These are the pure in heart." And they placed the seals upon the foreheads of the surrounding multitude of angelic spirits, who stood at her right hand, on an ascending plane, illuminated with her brightness. While those on the left who came the nearest, were only in the shadow, and on a descending plane, and did not receive seals. I greatly desired to possess a seal.

I was a great way off, quite in the rear, and on the left side; but, as my spiritual eyes were open, I beheld the glory of God, and the brightness of eternal Love, upon that female. So bright was its illumination, that it put the sunshine of Nature in the shade; and those living in Nature had only the light of the moon.

There was a *gulf* between me and that holy band, into which I had got to enter; and, to do this, I had to cast off my filthy garments; I had also to read, before appointed witnesses of God, the record of my whole life—every deed, one by one, as they were engraven on the book of my memory; the good on the right-hand page, and the evil on the left, before I could ascend that plane, so beautiful, or receive the golden seal. I awoke from my vision, and was satisfied that I had seen the spirit visage of Mother Ann.

At my last closing breath, a lovely spirit from the higher Order, asked me what class of spirits I desired to be gathered to; and I said, "To the pure in heart;" and he bore me to that Order, with whom I am now united in faith, and am daily striving to be clothed with the brightness of their glory. And, through their agency, I have selected, from among the Shakers, a Medium.

I remain your friend and spirit brother,
Edwin M. Stanton.

EDITOR—My humble request is, that, if I may be accounted worthy, you would give the above communication a place in the "*Shaker and Shakeress*."

Given at Mt. Lebanon, Jan. —, 1874.

TO THE PRESIDENT OF THE UNITED STATES OF AMERICA—ULYSSES S. GRANT—FROM THE SPIRIT OF EX-SECRETARY EDWIN M. STANTON.

My worthy friend and fellow-laborer:

Although you are yet on the earthly plane, and I in the spirit sphere, yet I am privileged to grasp the hand of one whom I esteem as a brother and true friend, with a new year's greeting.

It is the commencement of a new year, and I do not meet you, as formerly, to feast upon luxuries and be merry; but, instead thereof, to present to you my richest and best of all gifts—the greeting of the heavenly hosts. Peace and good will to the earthly man and woman!

The kingdom of heaven is established, and its righteousness must be fulfilled upon earth. For, on every plane, those only who fear God can be accepted of Him. And how can this be accomplished, while the earth is groaning under its heavy weight of sin and condemnation? Even the seat of Government is defiled; its doors are daily darkened by those who are guilty of the blackest of crimes, and think they are covered from the eyes of the people. But they are seen.

These are hard sayings, which all men cannot receive. But you, my brother, I believe, can and will treasure them up in an honest heart, and let them have their perfect work, to the purifying of your own temple, and the cleansing of the official departments in which you are called to toil and labor for the good of all who are subject to your Administration. You are chosen to be the Father of the Country, and that is why I thus address you upon these important subjects.

I take the liberty to converse with you freely, with all confidence, as one friend converseth with another; believing that your noble mind will be in unison with my sentiments, even as they were in days gone by, when these subjects were too delicate, and too near home, for us to talk about, or interfere with, while I was with you in the body. But be assured, my friend, that, when I came to enter the spirit world, and the record of my life was laid open before me, I found my private and official sins of omission and commission stood against me.

And, as there are three years more to come before the close of your Administration, I beseech you to "work while the day lasts," and put forth your best energies to search out the hidden abominations that are daily in operation at the seat of Government, by those who collect there for the purpose of enacting laws for the protection of the people. How can an evil tree produce good fruit? It does not, and cannot, nor can it prosper.

This evil tree, whose branches spread over the entire city of Washington, whose fruits are dens of debauchery and whoredom, together with murders, thefts, deceit, lies, forgery and hypocrisy, must be hewn down, and dug up by the roots.

That city ought to be consecrated to God, and occupied by pure-minded men and women, who will devote every faculty of soul and body to the honor and glory of God, and to the redemption of the human race in the earthly order, inspiring and raising the people up to a higher and holier life; instead of sinking themselves still lower in filthiness and condemnation, until the very atmosphere is dense with its stench and putrefaction. I warn you to be prepared; for the old heavens and the old earth must pass away; and there must be a new heaven and a new earth, wherein not any thing can dwell that defileth or maketh a lie. But the will of God shall be done in the *earthly* order, even as it is done in the *heavenly*.

The Lord is searching your camps "as with a lighted candle;" and He will yet expose to the light, and set before every soul his and her true state and standing; and "every knee shall bow, and every tongue confess their abominations; and every error of their life will have to be corrected, and washed away by humiliation and repentance."

Yea, even the mouths of infants will be

opened, and they will rise up in judgment against the guilt and shame of their unnatural parents, and the judgment will be justly divided between the male and the female, according to their true merits; for their children will curse the day of their birth, because they were begotten in sin, and brought forth in iniquity and disease.

Thousands are made wretched and down-cast, and are trodden under foot of those "brutish" men, who have caused their ruin and distress, and whose victims rend the heavens with their cries and lamentation; and their visages are engraven upon ineffaceable records, there to remain, as a testimony against the transgressors, until removed by confession, with tears of godly sorrow and repentance from both parties.

These things troubled me some while I was on earth. Now they are a distress to my spirit. I cannot enjoy that true happiness for which my soul aspires, until I have fulfilled the duty in this respect, which is incumbent on me in consequence of my former neglect; that is, clear my soul from these causes of condemnation.

My dear friend, I want that your Administration should be crowned with success; and that the brightness of the glory of God may illuminate the Capital; so that "Peace and Goodwill to all nations" may be the motto engraven on its portals; and that wars and fightings may be known no more.

May it become "a house of prayer," where the laws of the nation shall be enacted by virtuous, pure-minded men and women, raised up to stand in their proper rectitude, who shall fear neither men nor devils; but, in the fear of God, and by the help of their holy Mother, *Love* (the female in Deity), be enabled, through your *fatherly* aid, to purge out these evils from the Rulers of the Nation, and liberate their captive sisters, and restore them to their proper order and calling in creation—help-mates together—striving for the honor and comfort of each other in the earthly order. For, I say unto you, that the least among these oppressed ones will be greater in the kingdom of heaven than the greatest among men who fear not God, nor keep his commandments.

The Ten Commandments, when kept, are all-sufficient to rule the whole world. Peace and goodwill "shall cover the earth, as the waters cover the seas."

Edwin M. Stanton.

Given at Mt. Lebanon, Jan. 14, 1874.

GREAT INTELLECTS.

THE abrupt discrepancy existing between the exceedingly splendid hues and colors of the spread tail of a peacock, when it glistens in the morning sun, and his homely feet, has often been noticed. Is there not much the same discrepancy existing between the mental glories of the illustrious brain-workers of Babylon, and their immorality?

How very often it has happened that in the actual every-day lives of these *immortals*, there was no foundation of character—no pure morality—why go any further?

Is it meet for Shakers to come into magnetic rapport with the incestuous Byron, the rowdy S., the drunken M., the thievish Bacon, or the licentious "Bard of Avon?"

Nay! and yet we will, in due time, have all of their noble, but much abused gifts, without the ugly peacock feet, to mar the beautiful picture of our spiritually-intellectual lives.

RELIGION.

—o—

RELIGION is natural—*innate*; and its latent powers become developed by the light of intelligence, reason and revelation. Now that "light"—a higher development of religion—"is come into the world, and you have no cloak for your sins."

Religion is good armor but a bad cloak. Man may possess a hundred theological systems of ideas, and still be destitute of real religion—the right acts of life proper to each succeeding development of his religious nature.

Religion is obedience to God, improvement of selfhood, and love to man. It can never be ingrafted on any foreign stock, and retain its original purity. It is augmented and intensified in proportion to the enlightenment of the understanding. It has three phases of development: The *physical*, the *moral*, and the *spiritual*.

Obedience to the fundamental law of animal life—Physiology—and a sacred regard for the proper introduction of life into this world, and the needful training thereafter; instead of that weakness which forestalls defeat—being born vanquished.

The first step toward the attainment of "eternal life," is to keep the commandments and observe the requirements of *natural religion*—physical and physiological laws.

The second step is to keep the Moral Law—to "do justly, love mercy, and attend to the golden rule." "On earth peace, and unto men good will;" instead of the religion (?) of Christendom—ill-will and war.

"Sell all that thou hast, and give to the poor," or Church, which has all things in common; and *not* generously give of your abundance; but divide *all* with the less fortunate, as on the day of Pentecost; and thus be *equal*—be just—be *religious*.

Justice is the higher moral obligation. It makes all places a temple; all seasons a summer. It is the prime virtue of those in command, and leaves no cause of complaint for those who obey. It is the bread of the multitude, after which they all hunger. It gives to all their "daily bread," and secures to the meek their rightful inheritance—the earth; for the Church owns the land.

To go no further than bare justice, is to stop at the beginning of a higher virtue.

Love, the offspring of the third degree, or spiritual religion, is the divine sequence of the fulfillment of the law of physical rectitude and moral justice. Love sacrifices all things for its cherished object. Its roots, when in virtue's soil, grow to enduring friendship. But, when it acts independent of justice and virtue, it becomes capricious and volatile, and even malevolent. Love is active in pursuit of friendship, firm in possession.

Can the injustice of inherited imbecility, and legalized sensuality, beget love? Nay; there is no religion in the one, and it cannot be extracted from the other.

"The life is more than meat, and the body is more than raiment;" so is religion more than theology. "Pure and undefiled religion," is to provide a permanent home for all those wives who make themselves "widows indeed," and for all *adult* children who make themselves "fatherless" and motherless orphans, "for the kingdom of heaven's sake," as well as for those "*men*"—husbands—"who will

make themselves eunuchs" for the same object; and thus to "keep one's self unspotted, from" a selfish, physically and morally prostituted "world," fortified behind the license of legalized but corrupt human enactments.

For the Second Pentecostal (or Gentile Christian, or *Shaker*) Church, in which "all things are common" to *all*, as in the First (or Jewish) Pentecostal Church, is where the "widow and the fatherless" (as above) can not only be "visited," but are amply and equally provided with all things necessary for life and godliness; and where *all* are required to "keep themselves unspotted from the world."

There is no error in *religion*: it is as true as *truth*. Error obtains in the systems of theology—false doctrines, the very reverse of "Do the works, then shall ye know of the doctrines." Religion—the *acts* (not the resolves), are Scripture; but Scripture *record* cannot make religion, although it may stimulate and aid in the development of the innate and latent powers to action. Never mistake the road for the city you expect to reach by it; nor a guide-board for a live man—the means for the end.

Water baptism was the symbol of repentance for physical and moral sins; *fire*, for spiritual sins. Water cleanses; fire refines. Hence the grosser nature perishes in the using, as the resurrection of the spirit obtains supremacy.

Should the classical scholar find his ubiquitous primer an impediment to indulging his matured thoughts; or the mechanic find his boyhood toys constantly thrown in his way to hinder his ambition to benefit the world, they would become hateful to them; not that they were hateful in themselves, but because of their impertinence. And the child—the immature man—would stand amazed to see the objects of absorbing interest to him thus cast aside.

So with the subjects of spiritual and heavenly religion. Their *resurrection* life causes them to *hate* natural relationship, and the *generative* life, when they obtrude out of their own order into the realm of the spiritual; and also to hate the perversion of the generative life everywhere. "If ye believe not his" (Moses') "writings"—physical and moral religion—"how shall ye believe my words?"

"Effectual, fervent prayer"—*good deeds*—will redeem the world, usher in the Millennium, and "the song of Moses and the Lamb" will be fraught with new harmony, which no irreligious man can ever learn.

Elijah Myrick, Shirley Village, Mass.

ABOUT COAL.—Experiments have been made with a view to ascertain the amount of loss coal undergoes when exposed to the weather. It will, perhaps, surprise many readers to hear that the loss is considerable. Anthracite and cannel-coal, as might be anticipated from their compactness, suffer least; but ordinary bituminous coal loses nearly one-third its weight and nearly one-half its gas-making quality. From this it will be understood that coal should be kept dry and under cover, and that to expose it to rain or damp is to lessen its quantity and weaken its quality.

MORE than 328,000,000 persons, exclusive of season-ticket holders, traveled upon the railways of England and Wales, in 1871. Out of this immense number, only six people were killed by causes beyond their own control. The fatalities were in the proportion of one killed to 53,803,728 carried. Taking all the railways of the United Kingdom together, the deaths from accident were but twelve during the year, of which two occurred in Scotland and four in Ireland.

MODERATION.

—o—

"Let your moderation be known to all men."

We live in a day of momentous events, and social reforms; and improvements move with lightning speed. Looking back, through a period of fifty years, we behold springing into existence, railroads, telegraphs, ocean telegraphs, ocean steamers (or floating cities), iron-clad vessels, heavy guns carrying balls of 600 lbs. weight several miles, tunnels piercing under and through mountains many miles, costing twenty millions of dollars; Science, in every direction, expediting the labor of man by machinery applied to agriculture, as well as mechanical arts and domestic pursuits, making the farm a great machine shop, and the woman's parlor or sitting room a sewing or knitting factory.

The effect, morally, of these things is to move human society along through time on the journey of human progress with lightning speed, without even a brake to steady the car of Progress around the curves of the track.

The mental powers, especially of juveniles, grasp faster and more than they can comprehend or digest, so as to be thereby benefited. And, while scientific and religious views move so rapidly, the minds of mankind are so completely swallowed up in the rainbow hues of progress, charmed with fine appearances of human gain, eagerly grasping at the variety of human benefits, huddled together, in some minds, in a confused mass, that their mental and physical systems are overwrought and paralyzed, rendering them measurably insane. But, while the mind is thus floating in airy castles of imaginary bliss, grasping greedily the newly-revealed wonders of science, art, and discovery in the universe of God, it is wise to consider that truth never dies, nor grows rusty with age; that those truths which were uttered thousands of years ago, are the same unalterable truths to-day; and that our knowledge of them is very limited, and our comprehension of the dignity and expanse of Truth's realm, yet hidden from our view, very small.

Man is but a mite, a worm,
Little heeded, little known;
A germ of something yet to learn:
Why placed here, to weep and mourn?
Eternity God's works declare,
He's set the bounds for mortals here;
Thus far, no farther, shalt thou share,
Than earn'd by diligence and prayer.
Whence art thou, Mortal? Going where?
Why boast of knowledge gained here?
Eternity!—bewildering thought—
Will teach thee knowledge dearly bought.

Keep steady, ponder well; for safety choose the middle pathway in the march of progress. Weigh well thy talents; be steadfast in the truth revealed to thee, and true to convictions of right, both to thy God and thy fellow-man, then happiness and peace will crown thy efforts.

While the wheels of progress are in motion, and their rapid movements stir the world from centre to the poles, keep the head and heart steady; thus, man will better comprehend and appreciate the purposes of the Divine Mind, relative to the final results of progress.

Orren N. Haskins, Mt. Lebanon.

FROM MEXICO.

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REFORMS INAUGURATED—CHURCH AND STATE TO BE SEPARATE—JESUITS BANISHED—MONASTIC ORDERS NOT RECOGNIZED—MATRIMONY A CIVIL CONTRACT.

CONGRESS has decreed the following: The Church and State are to be separate. Congress cannot make laws establishing or prohibiting any religion. Matrimony is to be a civil contract. Religious institutions cannot possess property. A simple promise to speak the truth, complying with obligations contracted, with penalties in case of violation, is substituted for the religious oath. Nobody is obliged to give his or her services without just compensation. No contract is to be permitted which aims at the sacrifice of the liberty of man in the matter of work, education, and religious vows. The laws consequently, do not recognize Monastic Orders, nor permit their establishment by any denomination, or under any pretense. And no contract will be allowed to be made among persons consenting to their own proscription or banishment.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

EDUCATION.

WHAT is the line of demarcation between an educated and an uneducated person? If the amount of letter learning, the knowledge that is obtained through the study of books, be the criterion by which to determine, then it is an easy matter to define the status of individuals in regard to education. Where it is said of any one he has *finished* his education, it must be relatively, and not absolutely so considered. A child may be instructed in the elementary department of a common school, and receive all the knowledge that is to be gained therefrom; but it is only preliminary to something higher.

When we get even a faint glimpse of the construction of the human mind, so vast are its powers of receptivity and elimination, we might as well think of setting bounds to Omnipotence as to mark the boundaries of human progress in knowledge and understanding, through the ages of the great future.

In the earth-sphere of our existence, knowledge is bounded by time and circumstances. If children were begotten and born by *law-guided* and *law-abiding* parents, and there could be an equal distribution of the elements of subsistence among earth's inhabitants, based upon a just inheritance in the soil, then the distinctive marks of caste between rich and poor, educated and uneducated, would disappear to a great extent. Idiots and physical deformities would pass behind the curtains of the dim past; and a new earth with a new central light—civil polity and laws justly administered—would warm and vivify the earthly Order, while the Sun of Divine revelation would give life and light to the new heaven.

Now, a chance fortunate few, give their whole lives to book-learning, and pleasure-seeking. Such are chiefly *theorists*, who live by brain-work and speech-making; and they cast all the muscular toils and drudgery of life upon the less favored. But all knowledge relating to the external world in which we live, if justly acquired, and practically applied, to aid humanity in the highway of physical, social, moral, and spiritual progress, is good, and worthy of all commendation. Personal exertion, through honesty of purpose, enriches whole nations. True knowledge attained, descends to succeeding generations, and is a legacy of far greater worth than the miser's chest of gold, which is generally pocketed by a few; while useful knowledge is given to the many; whether it relates to the stellar regions—the Science of Astronomy—or to Geology, where, by the study of the different strata of rocks and soils, knowledge is obtained concerning the historic periods of time, and of the different races of men, and of the lower orders of animals; and also of the *nature* of the soils, that they may better understand how to apply fertilizers of different kinds to advantage, or whether it be the study of Arboriculture, each and all is profitable education.

But, when we see men (who ought to have been created in the image of the All-Father, through pride and ease-seeking, *evade* the heavy burdens of life, and willingly eat the bread of idleness at the expense of others,

rather than engage in tilling the soil, and thus obtaining their bread by honest and honorable industry), dodge behind a counter in a close room, with effeminate hands, and pale faces, measuring prints, and silks, and ribbons, from early morn to dewy night, while scores of delicate females are out of employment, homeless, and perhaps friendless, left to beggary and want, and who are oftentimes forced to sell their virtue, or starve for the want of proper means by which to earn an honest living, we are led to the conclusion, that, if "God," in the beginning, "made man upright," "he has" since that time "sought out many" senseless "inventions."

And, when we see young women, who are endowed with intellectual and reasoning powers, and are capable of becoming bright-leading stars in the world of reform, and who should be counted with the true workers in helping to elevate the race from moral degradation, and in raising a standard of Freedom for Woman, giving all their time and energies to the study of the fine arts, to instrumental music, to speaking the French language, and to imitating French manners, and in patronizing the fashions in dress, gotten up by the courtesans of France, and call it "accomplished education," how can we help thinking of what the Lord said by one of the olden Prophets: "I plauted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"

And is this *happiness*? Do all those attainments satisfy the real desires, or supply the needs of the human soul? While in this life, those who possess wealth may employ others to provide food and clothing for the mortal bodies; but they cannot feed and clothe the immortal part. They who neglect to do *that* work for themselves, will suffer hunger, spiritually; and, when they part from the tenement of clay, and become stripped of all their vain and worldly trappings, and shall appear in the real character which they have formed in their earth life, will not such feel shame and destitution?

While, on the other hand, those who consecrate all the powers of their being to useful ends and purposes, who seek to elevate and honor labor by taking part in it, and feel that duty requires them to *serve* as well as to be *served*, and to use the things of this world as God's blessings, and not abuse them; when the death angel comes, with his chariot to convey such spirits to their future home, will they not pass the shadowy confines of earth, to new life and joys in the heavenly spheres, there to continue the useful and the true in a world of realities; where they may learn to think, to speak, and to act, as do the angels, and like them be robed in garments of spotless purity, and listen to their sweet melodies?

All that is learned of the true and good while in the earth's sphere will be retained and be of use in the celestial spheres; and knowledge will be added to knowledge while the ages roll.

DR. LETHEBY, of London, the well-known sanitary statist, has just reported as to the adulteration of green tea in that city. He discovered, it appears, that some tea on sale in Mincing lane required looking after, and he succeeded in getting authentic samples from the bonded warehouses in which the article was stored. On examination it was found that this so-called tea contained from forty to forty-three per cent of iron filings and nineteen per cent of silica, in the form of fine sand, which had been cleverly mixed with and added to the leaves before curling, with a view to increase their weight and bulk. After the leaves were curled they had been thickly covered with green pigment. When it was infused in boiling water it produced a very turbid solution, offensive to the smell and nauseous to the taste.

"FREE INDEED."

O, Freedom, lovely in mine eyes,
To thee I'm bound in duty!
In thee is an eternal prize,
Thy ways are ways of beauty.
As fawns upon the mountain's height,
Or as the eagles in their flight,
To be in perfect liberty,
My soul does long to be as free!

EVERY thing in nature, from the bird on the wing to the pearl in the depth of the sea, lives in life of freedom, choosing from among the surrounding elements those it needs to add to its development as part of the perfect work of God; and we see little to mar that perfection, save in those whose simple habits of life have been modified by man, without attention to nature's laws of periods and rests, etc. etc.

And can we believe that humanity—God's highest work—should be *less* free?

In the words of another, we believe that "There is no greater crime than to stand between a man and his development; to take any law, or institution, and put it around him like a collar, and fasten it there, so that as he grows and enlarges he presses against it till he suffocates and dies."

But we also read, that "whom the truth maketh free is free indeed," and have believed that such freedom was attainable, and a duty. Consecrated to the service of the eternal Good, we have sought deliverance from "the bondage of Sin" (not from its condemnation, for that was mercy's work to lead us to repentance), and have felt called to attain that "glorious liberty of the sons and daughters of God;" *liberty* to become the Lord's free men and women, and arrive at the stature of manhood and womanhood, which no state of subjection, or slavery, could possibly afford the conditions of attaining.

For, not only was the soul to be cultured and disciplined, but the body, by living in obedience to God's laws was to become "every whit whole." And we see that the same work which the manifestation of the Christ Spirit revealed in the life of oneness and equality of Jesus, when he washed the disciples' feet, or stopped to speak comforting words to the suffering or needy, was emphatically the Spirit of our Mother in the second manifestation of the Christ Spirit. "Hands to work and hearts to God." No matter how high or exalted hitherto. "The common people heard him gladly." They were "the valleys to be elevated." Many had already formed habits of industry; and they had the common people's contempt of monopoly and caste. Then, with the steady habits which come of simple and unstimulated living, there was more hope of gathering a band of self-deniers who could endure "the hardness" which would follow those who could become Apostles of such disorganizing truths, as these were to be, in all the elements of worldliness.

That they fell peculiarly hard upon the rich and elevated, we see from the callings of the twelve, from the words of Paul: "Not many great, not many mighty are called;" and also from the account of "the young man whom Jesus loved," but who apparently had nothing dearer than his "great possessions" to stand between him and self-denial.

But even in this selected twelve, how soon the native lust for mastership commenced, and broke forth, to be met with those profound words of the teacher: "Ye know that

the rulers among the Gentiles exercise dominion, or authority, over them. But it shall not be so among you; for whosoever would be great, or chief, or ruler, let him be your minister, or servant. For, which is greater, he that sitteth at (the table) meat, or he that prepareth it? but I am among you as he that serveth" (a servant). "The Son of man came not to be ministered to." Therefore, the sons and daughters who would follow him, are workers and toilers, ministering to their own necessities, and lightening the burden of life in every available way for others. He assured them, that, if they learned to rule and conquer their own lusts of dominion and possession, they would eventually become "kings and priests" (in the temples of their bodies), ministering to all sacred and consecrated uses, not the least of which would be the putting away of sins by confession, through some appointed individuals of their number, as see John 20: 23, and Mat. 16: 18, 19. But, in this stage of the world, growing so fast republican, theoretically, if not practically, "kings and priests" are not enviable characters.

And thus, while the illuminations from the celestial world have, ever since the opening of this Dispensation, been growing brighter and clearer, that equality and brotherhood are the radical truths which these messiahs came to consummate, and which can only be realized through a virgin life, still we see that the struggle will be great and mighty, and that none but those who love truth and justice better than their own carnal lives, can be prepared to endure the trial.

Power acquired and gradually increased, until it holds the mastership and control of other human beings, whether male or female, reacts most painfully upon the person using it; by hardening the heart, and deadening the sensibilities; so that the mind that could once see the beauties and rightfulness of freedom, and equality for all the sons and daughters of God, can grasp its hold even on the conscience, and say, in Spirit, Obey me, rather than thy own weak imaginings. The seeds of anguish which they thus sow in sensitive and afflicted souls, must be harvested in their own spirits, ere they feel the wrong they do.

When the Prophet declared that "all should be taught of God," and that his "law should be written on their hearts and inward parts," he saw, in vision, the day in which we live, when the heavens are opening, and natural, spiritual, and celestial truths are shining on the mind with a force and beauty hitherto unknown.

All new truths, however popular, ultimately have their periods of being heresy to those who so rigidly conserve the old, that they cannot, will not, or dare not, comprehend them. And all receivers and abettors of such ideas are, for the time, heretics and infidels, until the age to which such unprogressive minds belong comes slowly up the hill of time.

Had Jesus Christ never been accused of ambitious or mean and sordid motives; nor Ann Lee, our Mother, censured for disloyalty to her country, or pure womanly instincts, not ere their mortal days had reached their meridian, would they have been called to leave their sorrowing disciples. The support they needed in life came but with their death and ascension.

The truths which Mother saw (most radical in that day), are now acknowledged by the

Spiritual intuition of not a few who cannot fully actualize them, as something higher and purer than earth has to offer. But what depths of anguish must they have cost the pure spirit which was called to eliminate them; and, if she had not had the fortitude to strike herself free from every man-made restraint, their birth-hour never would have come through her mediumship.

A late writer has said: "The world still awaits the great deliverance. And the needs press, always imperative, now importunate, and utterly restless. The old hastens to decay; the new is beating in throes. Never was there such a day as our eyes behold. Social reorganization is the question of the hour, but not superseding individual regeneration. The old order has well nigh come to the unbearable state. The competitive selfishness, the low aims, and the mean idolatries, that have long prevailed, have reduced us to the last stages of endurance. What throes in the civil world! and these but faintly typical of the revolutions and transformations that are soon to be; foreshadowings of which are now visiting saintly souls. Man shall know the joy of a full redemption, perfect enfranchisement, perfect doing, and perfect peace."

Those whom God calls, he cheers with the clarion notes of freedom, and they sing accordant strains. No bands can bind them; for compulsory service is of no available use. And, after the soul learns to obey the laws of God in its being, and obedience is its joy and delight, it comes into freedom as spontaneously as the eagle in its aerie, or "the fawn upon the mountain's top."

E. H. Webster, Harvard, Mass.

CORRESPONDENCE.

By the request of friends we give publicity to the following correspondence, which took place between two Shaker Sisters of the North Family, Mt. Lebanon, in the early part of October and November, 1873. They both left the shores of time, to seek a home in the elysian fields on the other side of the stream, on the 10th and 23d of December last.

October 5, 1873.

DEAR COMPANION, FRIEND AND SISTER:

WHAT have I to give thee from my storehouse, dear one, that would serve to cheer thee, or add to thy comfort? I have looked over my treasures, and have found sympathy, love, and a heart to pray for you, loved one. I often think of you in our seasons of solemn and sacred devotion; and I sing and march for you; and many times I visit you in spirit when you know it not. I think I hear you say: "This is all very well, but I want to join in worship and sing and march for myself." Well, be patient; the good time is coming.

Do you remember the time when I was so feeble that I had to stand or sit by, and could not sing, or march, or join "in the dances of them that make merry?" Now that time is past, but I have some fears that it will return to me before I am ready for it, for I often feel very sharp, darting pains between my shoulders, and I have an exceedingly weak stomach. But why do I trouble you with my ails? I will away with them, and take you by the hand, and we will sit down in the most comfortable seat that we can find, and call to mind the many, many soul communings we have had together! O Rhoda, dear Rhoda, how much good they have done me! I would that they might be repeated. The cares of this life ought not to engross the mind to that degree, that such communings should occur but seldom. O for more of God in the soul, and less of earth! My heartfelt prayer is

"My Heavenly Father and Mother, give, Oh give me the true riches."

I do not presume to know my own heart as the good angels know it; but, so far as I understand my desires and motives, I am willing to pass through any amount of tribulation and suffering, to secure my hold upon eternal life; and yet, dear Sister, it is an every-day struggle; is it not? The food given yesterday, does not suffice for to-day. O what a wise petition is that contained in the Lord's Prayer, "Give us *this day* our daily bread."

As I travel in the Gospel, I plainly see that there is no stopping place with the least amount of safety for any individual (no matter what the age or privilege may be), until full redemption from the very nature of sin is obtained, and the divine life fills the soul. The following passages of Scripture often occur to my mind: "Ye did run well; who did hinder you?" and "Ye were willing for a season to rejoice in his light;" and "Let him that thinketh he standeth, take heed lest he fall." I resolve and re-resolve to live nearer to my faith; and yet how feeble are my efforts, unless assisted by divine power. I sometimes think the poor frail body has something to do with our spiritual progress. Do you think so? But I would not impute more to the body than belongs to it.

Dear Rhoda, I should have been pleased to have had you heard Brother Levi speak in meeting this morning; it was so good.

Now, Sister, I am going to make you a promise, and I want you to make me a promise; *i. e.* if I go to the summer-land first, I will intercede for you; and should you go with the white-robed angel before I do, you will intercede for me. Is that fair?

I commenced this letter this afternoon. I have written it for a little union, and I want you to have it this evening. So you will accept the first draft, and extend charity.

Farewell in sweetest love, my tried and faithful friend.

Yours affectionately,

Margaret Pattison.

To Rhoda Offord.

November 2, 1873.

AFFECTIONATE SISTER MARGARET:

IN response to your loving letter, I would say that the pure, gentle and sunny influence that surrounds you comes to me like balm, which soothes, cheers, and comforts my spirit, and brightens my pathway, even in the gloom which physical infirmity brings in these days.

Dear Margaret, I would that I had something to communicate to you, that would inspire and animate, and, in a measure, compensate you for the rich treasure that I received from your benevolent heart; but this is the best tribute that I am able to offer, under my present circumstances. Do accept my grateful thanks for your love and sympathy, and kindly remembrance of me in your prayers. I have unshaken confidence and trust that the petitions of the righteous will be heard by our guardian angels, and that they will be carried by them to the throne of our Heavenly Parents; and that they will be answered, in due time, in justice and wisdom.

I deeply appreciate your extra exertions, from time to time, in my behalf, to sing and march for me, while I realize that your feeble frame has no strength to spare for me; you need all that you can gain from any quarter, to strengthen and support that poor stomach, so weak and tremulous; yet, the interest, love, and affection which you manifest for me is worthy of my heart's best gift in return.

My dear Sister, if you can call to mind any thing that I have ever said that has comforted your spirit, I am glad. The subjects we have dilated and reflected upon, often come to my mind; also those earnest expressions and sentiments, concerning the future increase of the Gospel work, individually and collectively, and they are a portion of my happiest reflections.

I do indeed recollect the time when you did not feel able to engage in active service in our spiritual meetings; that is, as far as the physical powers are concerned; but your spirit was so wide awake that bodily exercises were not needed to show the activity of your mind, and the sincerity of your heart in the

work and worship of God. Angel deeds stood as witnesses of your integrity to principle, your Christian life and character.

It is in the house of worship, when every heart is blended in devotion, and seeking for the operation of the quickening power of truth, that we gain our supplies of spiritual food to sustain our immortal souls; and, as you remarked, we need each day our daily bread; the food of yesterday will not suffice for to-day; nor will the gift of the last meeting answer for the next; each and every meeting needs new ministrations, adapted to the present conditions. Therefore, I feel that I am losing much good and strength in being absent from worship so long a time, as I always have felt a living inspiration from the testimonies borne by our beloved Elders and the Brethren and Sisters; but I hope that, through consecrated and quickened exertion, I may yet be able to redeem the time, and unite with you in devotional exercises to my soul's satisfaction. I believe that the power of God is able to resuscitate the mortal frame; and let us seek aid through spirit agency, that health may come to our frail bodies, and that we may live long on the earth, to do good in the household of faith.

Should we not be permitted thus to do, and either of us should pass over to our spirit home, would it not be the better way to gather up the vital forces, and come back as ministers of healing power to the feeble and infirm, instead of drawing from the ranks of our external home such as we feel an affinity for and attraction toward? According to my understanding, that would be *practical love*, corresponding with our faith and principles. It is thus, my dear sister, that I promise to intercede for you. I do most earnestly pray (if it is God's will), that a healing power may descend upon me, and resurrect me into physical life and health, that I may renew my early vows of consecration, to dedicate all the powers of my being—body, soul, and spirit—to the upbuilding of the cause of truth and righteousness on the earth.

One word more, and I close. I want to express my gratitude for the tenderness and kindly attention of our good Sisters, who watch over and provide for all my wants. You know their worth, their self-sacrificing spirits, and devotion to the sick; how they toil, to comfort and alleviate others. Their sympathy is real.

I would remain, in a spirit of reconciliation, your Gospel Sister, now and forever.

To Margaret Pattison. Rhoda Offord.

BELOVED ELDESS A.:

I ACCEPT the invitation to the Sisterhood, given through the columns of the *Shaker and Shakeress*, and contribute my mite freely; and would thus give expression to the feelings of my heart, which often go out in profound love and respect, for the truths which the little sheet contains.

When I contrast my situation with that of thousands who have not been blest as I was, *i. e.* to be called in early life, by the Spirit of Truth, to leave the paths of sin and temptation to seek happiness through vanity and carnal pleasure, and to devote all their powers of mind, might, and strength, to the upbuilding of a New and Living Order, founded in Truth, by the revelation of God, I give thanks to Him, that I have been thus favored; and that I was not left to grope my way in darkness, without the light of life to guide me: but, through the ministry of Angels, have been *spiritually* fed, and, by consecration and honest labor, am blest with a beautiful temporal home for the physical part. By obeying the injunction, "Seek first the kingdom of God and his righteousness," I find that all other needful things are added. The cross which Jesus taught his followers to bear is not heavy when cheerfully taken; and the Christian's yoke, to those who are reconciled to wear it, is far easier, and less grievous, than the yoke of sin. The reward of the Christian's cross is a "crown of life;" while the "wages of sin is death."

My spirit yearns for the many of earth's inhabitants, who are traveling in the broad road

of sinful indulgences, that leads to trouble and vexation of spirit; and who find, by sad experience, that it is all vanity, and who would gladly turn their feet into the straight way "which leadeth into life eternal," if they knew how, and where to find it; and my daily prayer to God is, that He would send ministers of light and truth to show them the path of purity which leads to peace and rest; and to teach them that God is Love; and that He is ever ready to lend a listening ear to those who call upon Him, and to extend a helping hand to those who seek His aid. All such will find that His arm is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear the earnest cries of the humble and contrite in spirit; and, that God is Father, Mother, and Friend, unto all who will draw nigh to Him in spirit through self-denial and the cross; and that a goodly inheritance is offered in a kingdom of justice and righteousness, where there is neither high nor low; rich nor poor; but all are one in labor, one in sacrifice, and one in rewards. The law is, Give all, and receive all.

There is a feast of good things prepared, and all who are ready to don the garments of virgin purity, are invited to partake. "The Spirit and the Bride say, Come!" and they who hear, say, "Come one, come all, who will lay down the worldly life, that they may attain unto life eternal in the heavens!"

C. Van Houtan, Mt. Lebanon.

FRAGMENTS.

PRUDENCE and economy are essential to the success of individuals, and are the main-springs of true and lasting prosperity in families and institutions. All are familiar with the teachings of Jesus, after he had fed the multitude that had followed him, either from motives of curiosity, or for the loaves and fishes, or to be instructed by him; he made no difference, but supplied them all. He then taught his disciples, through whose agency the bounteous meal had been served, an important lesson of *prudence*, which was, "Gather up the fragments that remain, that nothing be lost."

That was a fundamental principle with him, to which he gave practical illustration at that time. He felt the responsibility of his mission, which was to put an end to the Levitical laws and customs pertaining to the flesh—the generative life—in himself, and his followers, and of setting up a new and spiritual kingdom that would be founded on Virgin Purity; the fruits of which would be "Peace on earth, and good will to man." He felt that the physical necessity of those who would gather to the New Order, which it was his work to begin, must needs be supplied, which could not be done, except by strict economy; and this idea he wished to impress upon the minds of his disciples, on whom the burden must rest when he should pass from their sight. The same principle, and the same language, may be applied with equal force to mental, moral, and spiritual, conditions, "Gather up the fragments, that nothing be lost."

Intuitive knowledge gained through mental perception should be carefully treasured, and not wasted; for through that medium we may gather an inspiration that will enable us to "give to those who ask a reason for the hope that is in us." Instructions and admonitions, and even suggestions, in a moral point of view, should claim our strict attention, and be stored in our minds as too precious to be wasted. Every fragment of truth, relative to the welfare of soul or body, should be gathered up. "Order is Heaven's first law." Then every gift and blessing should have its place in our hearts in *order*, according to its worth.

All the essential principles taught by Jesus and his Apostles, in the first appearing of Christ, have, after many centuries have passed, been revived by the second advent of the Christ Spirit through Ann Lee. She taught all her followers "to put their hands to work, and their hearts to God," and to be prudent and saving of every blessing, both spiritual and temporal; and that, as we cannot make one spear of grass, nor one kernel

of grain grow, it would be sin to waste them, and that it is a Christian duty to gather up every fragment, that not any thing that is worth saving may be lost through carelessness or neglect.

T. P. Hale, Canterbury, N. H.

DEAR S. & S.—We tender our hearty thanks, that you have decided to make your *monthly* visits to our homes, through the coming year. You bring new hopes and aspirations to our spirits, and our hearts are warmed with the love that is brought to us, through your richly laden columns; and we pray that you may be a messenger of good tidings to humanity; and we also pray, that those who are chosen to bear the burden of conducting the little sheet, may be strengthened and blest.

While reading the January No. (more especially the editorial address to the Sisterhood), my soul bowed before God in humility and gratitude, that there had been so many noble, self-sacrificing workers raised up, who give unmistakable evidence of their love to truth and to human souls, by *actual works*, and thus show that they are willing to spend time and talent, to promote the righteous cause, and who ceased not to implore Divine assistance and inspirational power to aid them, while they seek to unfold the truths of the Gospel of Christ, and to point out the way which leads to life and peace.

Truly there are Saviors standing on Mount Zion to-day: and the wells of revelation and salvation are full and running over; and we join our voices in harmonious accord with those who stand on the heights of Zion, and who are extending a heavenly invitation to all souls who are thirsting for the living waters, to come and partake, freely; to sell all that is vain, selfish, and unclean, and wash in Jordan's flowing stream, by an honest confession of all sin; and seek that repentance which can be found only by forsaking all that is wrong.

Heaven's storehouse is full of mercy and blessing for the contrite in spirit, and earnest seekers after truth. The angels beckon such, and reach forth a helping hand to lift them up to a higher life, that they may find power to live free from sin, and be like unto theu.

They who take Christ's life for their example and guide, will be pure in heart, innocent, and just before God and all men, and thus secure to themselves inestimable treasures in mansions "not made with hands, eternal in the Heavens."

Dear Eldress Antoinette, do receive our love and thanks for your kindly greetings for the New Year; and in response we say, May heaven's blessing—peace and prosperity—ever rest upon *you* and *yours*; and may the blessing of God rest upon the whole camp of Israel, and crown every effort with success, is the prayer of your humble sister,

Nancy Riley, Hancock, Mass.

Encompass'd here we find we are,
With many who will witness bear,
That 'neath the cross is found a prize,
Concealed from the great and wise;
Then let us cast aside each weight,
And every sin which us beset;
And, with a courage firm and strong,
Toil on, till we the race have run.
Think not the future with success will shine,
Unless the present time you will improve;
Neglect the moments, and the years (you'll find)
Will soon elude your grasp, afar to rove.
Grant me, O Lord, a heart inclined to Thee;
A soul enrob'd in truth and purity;
A mind in whose recesses Thou art found;
Yea lips which move, my Maker's praise to sound.
Give me a tongue which speaks what Thou canst own,
And hands which work for Thee, and Thee alone;
O give me feet which tread thy righteous way;
May my whole life be spent for Thee each day.

A. Calver, Mt. Lebanon.

WE hail the anniversary of our Redeemer's birth,
And we bless the God of missions who sent him to the earth;
We acknowledge him our Leader, the chosen "King of kings,"
And join in hallelujas for the peace his Gospel brings.
With angel choirs above us, we'll unite in songs of joy,
And, with spirits who surround us, our choicest notes employ,
For the light that Star has given, thus far, to lead us on;
May it still illumine our pathway, till we reach the shining throne.

Try. P. Hale, Canterbury, N. H.

ETERNITY'S GAIN.

1. The promise of life shall breathe o'er our souls, De - vo - tion and truth without fear, And the toll shall in - part,
 2. The win - ter of gloom its sor - row and care We'll bu - ry neath goodness and love. For pu - ri - ty's joy,
 3. E - ter - ni - ty's growth is on - ward to God, Where hush'd is the voice of de - spair. And the life of each year,

No grief to the heart, But a joy - ous de - light, A love for the right, Shall welcome each change with good cheer.
 Shall be our em - ploy, Our theme of de - sire While faith's hallow'd fire, Will clothe us with grace from a - bove.
 Will bring us still near, The realm of the blest, The an - gel - ic rest, The home of re - demp - tion and pray'r.

THE WORK OF THE CENTURY.

No. 2.

O ye that prize the Nation's life,
 Her honor, and her noble call,
 Awake, arise, and join the strife,
 To gain equality for all.
 Financial systems, based on fraud,
 Like empires, cover all the earth,
 Distorting sacred laws of God,
 And giving countless horrors birth.

Look on the scene that but of late
 Was re-enacted far and near;
 'Tis but the index of the fate
 That swept through ev'ry lowly sphere.
 They stood around with faces paled,
 And eyes aglow with fires of dread;
 Their heavy hearts within them quail'd,
 As if all hope of life had fled.

'Twas not the hattle's sanguine heat,
 Nor vessels lonely wreck at sea;
 'T was not the hour when tempests meet,
 And earth convulses mightily;
 But there was wildness in the air;
 Men struggled as with forms unseen,
 While some, close pinion'd with despair,
 Gazed motionless upon the scene.

The tumult of that human tide,
 The darkness of that mental sky,
 All earthly terrors far out-vied;
 For there was *heartfelt agony!*

The crush of hopes, the loss of place,
 The homes that in their grandeur fleet,
 The pain of ev'ry household face,
 The rugged paths for tender feet,
 The plans that were hut idly wrought,
 The schemes for boundless wealth and pow'r,
 The long life efforts brought to nought,
 All crowded through that fearful hour;
 And ever and anon there came
 New messages that seemed like death;
 The failure of each trusted name
 Was listen'd to with bated breath.

Some felt their quivering reason fall,
 Some wept as if to break the spell,
 Some hazarded their little all,
 In hope that it might yet be well;
 But there were some, O hearts of steel!
 Where were your human pulses (warm),
 That, like the wreckers, could hut feel
 Exultant through that rending storm;
 That, like the wreckers, fiercely grasp
 The treasures of that sinking crew;
 That callously the hand unclasp'd,
 That nerved itself for life anew?

Yet you and they were of *one kin*;
 Had fortune but reversed her wheel,
 Like yours, their hands would joyful win;
 Their hearts be dead to all appeal.

Now from your splendid ruins turn,
 To watch the waves that carry woe,
 To where the flickering tapers burn
 In garrets high, and cellars low.

Think of the children starved for food,
 The strong men humbled in their pride,
 The women robb'd of womanhood,
 The crimes to wretchedness allied;
 And pledge, against this weight of sin,
 The time that to you yet remains;
 You have ability to win
 The country from commercial chains.

Change, from the word to *very deed*,
 "The Declaration" that was given;
 Let Christ-like action meet the need;
 There is no poverty in heaven.
 And when her crown the *Century* lays
 Upon the young Republic's brow,
 The jewel that will brightest blaze
 Shall be the star* she strives for now.

*Abolition of monopoly.

Cecelia Devry, Mt. Lebanon.

VOICE OF THE AGES.

Prophetic eyes see by a lens,
 Which give a double view;
 And oft their vision so extends,
 Beyond what men deem true,
 That they will turn in deep disgust,
 And call him "mad" or fool;
 Or (if a woman) think it just
 To say, "She ne'er shall rule."

Has history no lessons taught
 To those who scoff and jeer?
 Have truths divine, so dearly hought,
 (Which we to-day revere,
 For which the martyrs bore the rack,
 The dungeon, and the flame),
 No pleading voice to turn men back
 From future deeds of shame?

Must those who 're called to lead the van
 On battle fields of right,
 Be ever, by their fellow man,
 Doom'd to destruction's night?
 Will those who pray "Thy kingdom come,"
 Fight all their answer'd prayer,
 When it (although forseen by some),
 Steals on them unaware?

The ages past, in confluence met,
 Give answer with one voice;
 In darkness all our suns have set;
 The light was not our choice.
 Our histories are quite replete
 With crimes of deepest hue;
 When truth would not from earth retreat,
 (Men did as you now do):

Seized on the reins to guide the steed,
 And hend it to their will,
 They hoped thereby to slacken speed,
 For truth they could not kill.

But we would say, roll up that page,
 All stained with sin and blight,
 And claim, for each succeeding age,
 A love of truth and right.
 For setting suns, with light aglow,
 Oft paint the heaven aflame;

Or span it with a brilliant bow,
 Whose language is the same;
 Foretelling that the morrow's dawn
 Will bring a cloudless day;
 The "golden age," of error shorn,
 Will come with men to stay.

But blindly yet we read the signs,
 Bid progress' car stand still,
 And trace in shining letter'd lines,
 "God has revealed his will."
 We hew with reverence to the past,
 Do homage to the old,
 While on the new, contempt we cast,
 As though all truth were told.

The present age, though devotee
 To forms by Truth once worn,
 Will crucify the truths to her;
 Their votaries treat with scorn;
 Unheeded, still the warning note,
 From age to age is heard—
 The truth still lives, though death hath smote
 The form it once preferr'd.

But suns will rise to set no more,
 Their days will know no night;
 While creeds and dogmas melt before
 The glory of their light;
 Till abject slaves no longer cower,
 But stand erect like men;
 No kingly rule, or priestly power,
 Shall hold dominion then.

But love, within all hearts enshrined,
 Will for the past atone;
 And to oblivion consign'd
 Be names who prophets stone.
 And earth's fair self shall not be wet
 With martyrs' precious blood;
 Nor woman strive in vain to get
 Her rightful womanhood.

But she with man, co-worker true,
 In government of state,
 Shall harmonize their life anew,
 The race to elevate.
 Then earth her harvests will increase,
 God's blessings *all* will share,
 All hail the perfect reign of Peace!
 And for its life prepare.

O, would that all, before the dawn,
 Might look beyond the screen
 That veils the gleamings of that morn
 Prophetic eyes have seen!
 And heavenly brilliancy behold,
 As each triumphal car
 In splendor rose, 'mid light of gold,
 And shed bright beams afar.

A. E. Persons, Harvard, Mass.

BISHOP SIMPSON said: "I want the day to come when women will vote. Without their vote I fear we will never be able to put down the houses of infamy and liquor saloons of our country. Nothing is so ruinous to the country, it is true, and it is my opinion that we can't get along without women voting."

SHAKER AND SHAKERS'S

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F. W. EVANS,
EDITOR.

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FIFTY CENTS
PER ANNUM

ANN AND EMANUEL,

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WERE both transcendently important persons, as individuals. Far more so as representatives. In Algebra, *a*, as unit, may represent the whole genus of sheep. Thus it is in the Revelations. Its Angels, Trumpets, Seals, Books — written within and without — Vials, Plagues, Horses and other Beasts. And the symbols, whether of things animate, or inanimate, do invariably stand for quantities, Powers, Ages, Empires, Orders, Nations, Systems, as they operate, succeeding each other and dance in the great kaleidoscope of civil and religious history of the human race, from the beginning, to the end of time.

This algebraic idea is the key to unlock the Revelations. But the lock itself, that has fastened them up and hidden them from human ken, is the actual number, measure, weight and value — the meaning of each character, type or figure, in this great sum on the chessboard of civil and ecclesiastical mundane human history.

As the learned, skillful anatomist, like Agassiz, who, finding one perfect bone of an extinct, or unknown quadruped, constructs therefrom, the whole system, or framework of the hitherto unknown animal —

So it is with the chief of all mysteries — the Revelations.

Having found, with certainty — admitting not a doubt — one great central event, therein described, all else falls naturally into line — “Bone cometh to bone,” and each socket is filled. We have one grand whole. Ann Lee, and Emanuel Swedenborg inaugurated Eras too marked and prominent to be missed, or mistaken for any thing else than what they are.

Swedenborg personified the Angel of Spiritualism. Ann personified the reaping, or Harvesting Angel. The Angel, that should harvest the whole earth. The Female Messiah, with her John the Baptist forerunner, to ripen and prepare the harvest for the Reaper.

Rev. 14; 14. “I looked, and behold a white cloud, and upon the cloud one sat, like unto the Son of man, having, on *her* head, a golden crown, and in *her* hand a sharp sickle.

And then came an Angel out of the Temple, which is in Heaven — Church in the Spirit world — He, also, having a sharp sickle. And another Angel came out from the altar that is in the Temple, who had power over fire, saying, to that Angel, Thrust in thy sharp sickle and gather the cluster, the ripe fruit of the vine of the earth-Church.”

Thus the earthly order is reaped. And the

Heavenly order will be reaped also; being saved so as by fire.

If the righteous scarcely be saved, where shall the ungodly and sinner appear?

SWEEDENBORG ANGEL — SPIRITUALISM.

“I saw an Angel come down from Heaven, having great power, and the earth was lightened with his glory.” Rev. 18; 1.

The preceding Angel to this was Babylon — Christendom in its dotage — “Mystery, Babylon the great — the mother of Harlots, and abominations of the earth.”

“Horns” — Rational powers, grow out of her, that hate her absurd mysteries — “make her desolate and naked — eat her flesh and burn her with fire.” Thus they cook and live upon her. They solve her mysteries, and resolve them into no sense. They expose the abominations of holy and unholy wars. Holy Inquisitions, and Holy Alliances, with their consecrated wafers and candles — their dipping and their sprinkling, as a sign of a sign — a shadow of a shadow — with their sips of wine and bits of bread, to be eaten with the flesh of the man Jesus, and washed down with his blood. Holy christian cannibalism — Doctrine of Devils. Theoretically and practically, a horrible and bloody theology. Under its blighting influence, the few monopolize the life elements, while the many are forced into the bowels of the earth, to delve in mines, or into hurtful factories, or noxious manufacturing, on the earth’s bosom. The creators and their creations, being alike the subject of ungodly speculation.

Spiritualism is destroying those who destroy the earth. Co-operation and communism wait upon her footsteps. Hear the New York *Tribune*:

“SPIRITUAL” PHENOMENA.

We present this morning an abstract of a remarkable article in the London *Quarterly Journal of Science*. The writer of the article is Mr. William Crookes, editor of the periodical in which it appears, and a chemist and physicist of high reputation. He has devoted several years to a careful scientific investigation of the so-called phenomena of Spiritualism, as presented especially by Mr. D. D. Home and Miss Kate Fox, and he writes of them in the calm critical manner that we should naturally look for in a man of his character and calling. That the result of his inquiries will create a lively discussion we can hardly doubt. For Mr. Crookes, though he shows none of the symptoms of religious enthusiasm, feels bound to admit the reality of the mysterious phenomena which took place scores and hundreds of times in his own rooms, in broad daylight, under conditions of his own choosing, and under the careful scrutiny of scientific unbelievers. When a man of his stamp tells us that he has seen Mr. Home floating in the air, and goblets, card-plates, dinner tables, and other solid objects dancing through space, as if the laws of gravity had been repealed; when he describes a

“self-luminous cloud” that plucked a heliotrope blossom and carried it to a lady; when he tells us of nebulous and ghostly hands that shaped themselves out of nothing before his very eyes, and rested unresisting in his grasp till they gradually dissolved into impalpable vapor, — we cannot help listening to him with a certain sort of amazed respect. For we must acknowledge that he firmly believes his own statements, and that he is not a person to be deceived by any common trickery.

He emphatically rejects two explanations which are often advanced: one, that the mediums are jugglers; the other, that the observers are insane people or fools. Whether there is some unknown physical or intellectual force which can do all these wonders in ways not yet understood, whether the dead return to visit us, or devils come to deceive, Mr. Crookes promises to debate hereafter.

Going back a few short years, when Prof. Faraday, who preceded Crookes, was the Angel of Science in the Isle of the Ocean, the Mistress of the seas. What a change, a most marvellous change! Faraday, clothing himself with contempt, as with a garment, denied all the facts upon which Spiritualism, as a science, sought to procure a page in the British *Encyclopædia*, a niche in the temple of English fame. Faraday, to his never-ending shame, refused, in the name of Science, to investigate the claims of Spiritualism.

But its facts — the basis of all science — have prevailed; Prof. Crookes has investigated, and glory will rest upon his name, while Wisdom is justified of her children — the Shakers — who, following their intuition, led by their prevision, and inspired by a Divine Revelation, worshipped the new-born babe, while yet in the manger of public doubt, as to whether it was a quadruped or a human, and helped to nurse it into a vigorous manhood.

THEOLOGICAL TREASURY.

DEATH—LIFE.

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THAT there is a necessity for sacrifice, that atonement with God may be vouchsafed to souls, is a principle underlying the true Church of God. The spirit of the atonement is a right one. The popular rendering is assuredly false. The important features of nearly every denomination, from the Roman Catholic to the Second Advent, may claim the right to be adjudged correct, as pointing, at least, to the spirit of truth. But nearly all of these varied prominent doctrines among sects, are so encumbered by Babylonian rubbish, that long years have, and may elapse, ere the full light of truth will dispel the clouds that obscure the perfect day.

Under the guidance of the Christ, Jesus died for sinners — that Jesus might more perfectly live — and *that sinners might live like unto Jesus*. The central idea of this truth teaches all, that Jesus more really *lived for*

sinner, than that he died for them; though he did both—died first, then lived. His body was hung to the triangular erection, which, while it teaches us that Jesus was "true to the last," has no reference to his real death for sinners. The same death remains on earth in sinners' behalf; and the same life of saving power is as extant to-day as ever was incarnated in Jesus, and illustrated by him for suffering humanity's sake.

Wherein was the sacrifice? Wherein the atonement? "He that seeks to save his life shall lose life."

Jesus died for sinners—true; and thus he illustrated, how *each must die*; he not, by any means, relieving us from the necessity of the same death—death unto every unchristian word and work. "He died, that others might live;" most assuredly—thus teaching in his own person, that by their dying as he died, unto the world, the flesh and devil, they might live and reign with him as Christians! "The blood of the Lamb," being interpreted, means "the life of Jesus Christ;" and whichever term we use, we will conclude that our sins are atoned for, when we shall have confessed them, and repented of the same by their entire renunciation—"ceasing to do evil, and learning to do well!" If we will live the life of Jesus, his blood will be efficacious for our cleansing. How truly we can sing with our Wesleyan friends, the sentiments of their little song:

"Must Jesus bear the cross alone,
And all the world go free?
Nay, there's a cross for every one,
And there's a cross for me!"

But when we hear the honeyed tongue of the serpent, interspersing among sacred song:

"Jesus paid it all,
All the debt I owe,
Nothing, neither great nor small,
Remains for me to do."

We pronounce these and similar sentiments, the second greatest lie of the devil, the first being, "Thou shalt not surely die!"

Amid the early Christians, one general feature became beautifully prominent—all *conformed their lives to the life of Jesus*. And this practice led to the organization of the Pentecostal Church.

Had the followers of Jesus left him to bear their cross, and be disciplined in their stead, while they followed their unbridled lusts and selfish inclinations, then would the records fail of being the hallowed pages which many of them now are.

Jesus called men from their nets—some were married, some not; he dissolved the marital relations of the disciples, and united them in the superior relations of unlasting spiritual brethren and sisters. (Why have the Churches, professedly Christian, reversed this rule?) "Follow me," said Jesus; "die unto the world, live the Christ-life—die as I die, live as I live, and even as I am resurrected, so ye shall become the children of the same resurrection. Are ye rich in purse? Ye shall be privileged to bless others equally with yourself. Are you poor? the Gospel will be equally magnified, inasmuch as it elevates your condition to an equality with the formerly wealthy. Were you warlike? You need be so no longer; for the Gospel will show you the folly of such perversion, and give you power to live above resentment. I am the way, the truth and the life. Seek this way, learn

this truth, and live this life, and ye shall have treasure in heaven." Such we believe to be the living testimony preached and practiced by his self-denying followers. And no precious blood will produce these results. The sin-forsaking "life" of Jesus alone will do it.

The "blood" that made Jesus what he was is equally operative and powerful to-day. But, whoever waits for Jesus to take the medicine by which they will find redemption, waits in vain, and saves a life that would, by its loss, secure to them the virgin life that peoples the heavens!

Elder G. A. Lomas, Watervliet, N. Y.

REDEEMING WORK.

"LET this mind or disposition be in you, which was in Jesus." Make yourself of no reputation. Take the form of a servant. Subdue pride, ambition, carnal desires, and the love of pleasure. Perform plain duties as they lie before you. To know the Truth, as it concerns ourselves, each one of us, and to practice it; in this consists salvation. Not waiting to do some great deed to manifest our devotion to God; but performing little duties, daily acts of kindness, marking our steps every hour with wisdom. Having found the pearl of great price, go and sell all and buy it.

That which affects my peace of mind, my temper, my health, my present and future happiness, most vitally concerns me. To regulate my life according to the demands of the Gospel, this is my life-work. And to this end we must possess the Christ-like disposition, conquer opposing obstacles that would impede or hinder; crucify the flesh, overcome the world; subordinating every purpose, every wish, every thought and desire, to the chief object of personal redemption from a depraved nature, and a wicked world. What a noble undertaking! What a work lies before us! A labor sufficient to fill the vast capacities of the soul, sufficient to employ every moment, to fill every hope for the future, to engross the mind, and abstract it from sordid objects; a salvation to be worked out with fear and trembling.

Who would desire to prolong mere life, in order to live and die as the animal? Who would desire to live, rendering our whole being subservient to slavish, sensual and selfish wants; and neglecting the concerns of the spiritual and immortal nature? What aids we have by the way, as we journey on in the redeeming march! We have both while we wake and when we sleep, the ministrations of good angels, of redeemed spirits, to assist us. We have the blessed example of saintly characters, here upon earth, to encourage, and the consciousness of duty performed, to cheer us. "Take my yoke upon you, and learn of me, for I am meek and lowly."

We must habitually cultivate the graces of meekness and humility, for an important element in redemption is *true humility*. In our experience come many chastisements, to lower our pride and implant within us the seeds of humbleness of heart. To succeed, this work must be continued and carried out according to principles of truth, with fixed views, and a resolute purpose and will. The heart is the citadel which must be rendered impregnable against assault.

Though trials often reach us,
Though troubles be our lot,
Yet every thing should teach us,
Our hearts should falter not.

Thomas MacRae, Pleasant Hill, Ky.

APPROXIMATE NEW EARTH.

EXTRACT from report of Overseer of the Poor in Vineland, N. J., 1869:

"With a population of ten thousand, no citizen of Vineland, has, for the period of six months, required relief at the hands of the Overseer of the Poor, and our poor expenses are a mere trifle.

"During the entire year there has been but one indigent, and that a trifling one.

"We have no need of a fire department. We have no debt. Our taxes are only one per cent on valuation.

"The police expenses are seventy-five dollars a year."

Well done for Vineland. Let other Towns emulate Vineland in this respect. We may then hopefully look for the time when there will be no poor, no police, no indictments—except by conscience—no doctors, no lawyers, no sickness, death, nor pain. In place thereof, industry, co-operation, and one perpetual inheritance in the new earth of the meek.

Elmah Myrick.

PROBATION.

THAT the eternal destiny of all souls is decided at death is a doctrine of Christendom. Whoever advances the idea of probation, beyond the grave, is supposed to be on the verge of scepticism or spiritualism.

We have no controversy with other people's religion, even if we disagree in theology. Our God is rational, possessing all the attributes of tender parents—*father and mother*.

All intelligent beings were designed for a purpose, best known to them who, for aught we know, have sufficient power and skill to humble the mightiest man, and bring the most stubborn woman to simple obedience.

The Eternal Parents' mercy is not limited to a few, nor to time allotted here.

All souls must and will have opportunity to hear and obey the truth.

There is manifest incongruity in the idea that persons of equal goodness, virtue and sincerity, who, for want of *faith*, or because of what others please to term *heresy*, are devoted to eternal misery, while their *believing* companions, although polluted with crime, may, through the merits of Jesus, enter the mansions of eternal brightness and ecstatic bliss.

Millions never hear the sound of the Gospel in this life. Other millions are so constituted that obedience to gospel principles is, under earthly conditions, impossible.

Judged by their fruits, not all who profess faith in the atonement are qualified for that heaven where no unclean thing can enter.

In every intelligent being there is a germ of divinity, whose aspiration for angel food will, in some of the worlds, become too strong for resistance.

Entering the spirit world, men and women are still in possession of their former faculties and affections, with all the depravity incurred by indulgence. They have left only the bodily organs behind. All grades and conditions exist in the next world. Naught but indomitable compliance with our holiest aspirations can change the moral status of the soul in this, nor in any world. They, who neglect self-discipline, must inevitably realize the degradation of such neglect. Those who are obedient to their holiest aspirations are drawing nearer to the fountain of good.

Many, who in this world, fared sumptuously every day, pampering every desire, will, on entering the next world, meet with bitter disappointment. No miraculous salvation through the merits of another will transport them to heaven, a place where what each one loves is good for all, and all possess it. Their appetites and passions, intensified by gratification, are upon them—minus the means of gratification.

On the other hand, many, who like the publican, or poor Lazarus, feel unworthy of the crumbs of God's mercy, will stand high in the scale of virtue, prepared for the work of gaining power and victory over every evil propensity by a daily cross.

This work must be performed by every soul before complete happiness is attained.

Chauncy Dibble, Watervliet, N. Y.

[From the Weekly Herald, Cleveland, O.]

SHAKERS.

— 0 —
SPIRIT MANIFESTATIONS — AMONG THEM PRIOR TO THEIR GOING TO THE WORLD.

"We speak that we do know, and testify that we have seen." John 8: 11.
"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. 1: 19.

FRIENDS EDITORS HERALD:—Agreeably to your request, we write to give you and your readers a brief statement of facts, which we have been an eye and ear witness to, of those "spirit manifestations" which took place in our midst some years prior to their going to the world. And this we do the more readily, knowing that the *Cleveland Herald* is the oldest paper published in Cleveland, and if we mistake not, has the largest circulation of any in Northern Ohio.

It was in the year 1838, in the latter part of summer, some young sisters were walking together on the bank of the creek, not far from the hemlock grove, west of what is called the Mill Family, where they heard some beautiful singing, which seemed to be in the air just above their heads.

They were taken by surprise, listened with admiration, and then hastened home to report the phenomena. Some of them afterwards were chosen mediums for the "spirits." We had been informed, by letter, that there was a marvelous work going on in some of the eastern societies, particularly at Mt. Lebanon, New York, and Water-vliet, near Albany. And when it reached us in the West we should all know it, and we did know it; in the progress of the work, every individual, from the least to the greatest, did know that there was a heart-searching God in Israel, who ruled in the armies of Heaven, and will yet rule among the inhabitants of earth.

It commenced among the little girls in the children's order, who were assembled in an upper room, the doors being shut, holding a meeting by themselves, when the invisibles began to make themselves known. It was on the Sabbath Day, while engaged in our usual exercises, that a messenger came in and informed the Elders, in great haste, that there was something uncommon going on in the girls' department. The Elders brought our meeting to a close as soon as circumstances would admit, and went over to witness the singular and strange phenomena.

When we entered the apartment we saw that the girls were under the influence of a power not their own—they were hurried round the room, back and forth as swiftly as if driven by the wind—and no one could stop them. If any attempts were made in that direction, it was found impossible, showing conclusively that they were under a controlling influence that was irresistible. Suddenly they were prostrated upon the floor, apparently unconscious of what was going on around them. With their eyes closed, muscles strained, joints stiff, they were taken up and laid upon beds, mattresses, etc.

They then began holding converse with their guardian spirits, and others, some of whom they once knew in the form, making graceful motions with their hands—talking audibly, so all in the room could hear and understand, and form some idea of their whereabouts in the spiritual realms they were exploring in the land of souls. This was only the beginning of a series of "spirit manifestations," the most remarkable we ever expected to witness on the earth. One prominent feature of these manifestations was the gift of songs, hymns and anthems, new, heavenly and melodious. The first inspired song we ever heard from the "spirit world," with words attached, was the following, sung by one of the young sisters, while in vision, with great power and demonstration of the spirit, called by the invisible

"THE SONG OF A HERALD."

"Prepare, O ye faithful
To fight the good fight,
Sing, O ye redeemed,
Who walk in the light.
Come low, O ye haughty,
Come down, and repent.
Disperse, O ye naughty,
Who will not relent.

For Mother is coming,
Oh hear the glad sound,
To comfort her children
Wherever they're found,
With jewels and robes of fine linen
To clothe the afflicted withal."

Given by inspiration, at North Union, August, 1838, ten years prior to the "Rochester Rappings."

EXPLANATION.

We wish it distinctly and explicitly understood that when the term Mother is used in any of our sacred writings, the highest sense in which we use that term carries us to the Deity, of which Mother Ann Lee was a representative of the eternal Mother principle in the Godhead, as the first born daughter of God, as Jesus Christ was a representative of the eternal Father principle in the Godhead, as the first born son of God, both of whom were divinely inspired. Are we not too prone to make gods of subordinates, and finalities of finites? Ann Lee taught her followers to worship God, manifested in man, woman, or child. Not the creature.

Not persons, but principles; persons must pass away, but principles, never! This may conflict with our education and the doctrine of the Trinity, but it does not conflict with Moses, nor Joshua, nor Genesis, nor Geology—scilicet—nor with good common sense. St. Paul declared, (if he did not understand it,) when he said, "for 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, so that they are without excuse." Romans 1: 20.

According to Moses, among the first things which God made was man: "And God said, Let us make man in our image, after our likeness; and let them have dominion," etc., Them in the plural, including the woman—the mother principle—not him—man alone—nor father alone. "Let us," *i. e.*, Father and Mother principle in the God-head. "So God created man in his own image; in the image of God created he him; male and female created he them," etc. (Genesis 1: 26, 27.) Is it not singularly strange that commentators of the last two thousand years, or nearly, have failed to recognize this great principle of Mother in the God-head, as well as Father, when it was impossible for one to exist without the other? The other, is always implied.

On what principle, then, have we, in the past, excluded the Mother from the God-head and substituted something else, that has no analogy in the universe? when there is nothing more clearly taught in holy writ, and is now being revealed through babes and sucklings. But to our subject—no more digression.

Next followed the little boys in the line of visions and revelations. But, before we take our leave of the girls, we will relate one incident which we saw exhibited, which may have a good effect on those in earth life. The gifts continued increasing among the children. Among these were the gift of tongues, visiting the different cities in the "spirit world," holding converse with the indwellers thereof, some of whom they once knew in the body. And in going to these cities they were accompanied by their guardian angels, and appeared to be flying, using their hands and arms for wings, moving with as much velocity as the wings of a bird.

All of a sudden they stopped, and the following questions and answers were uttered through their vocal organism: *Question*—What city is this? *Answer*—"The City of Delight." *Question*—Who live here? *Answer*—The colored population. *Question*—Can we go in and see them? *Answer*—Certainly. For this purpose you were conducted here. They were admitted, their countenances changed. *Question*—Who are all these? *Answer*—They are those who were once slaves in the United States. *Question*—Who are those behind them? *Answer*—They are those who were once slaveholders. *Question*—What are they doing here? *Answer*—Serving the slaves as the slaves served them while in the earth life. God is just; all wrongs have to be righted. *Question*—Who are those in the corner? *Answer*—They are those slaveholders who were unmerciful, and abused their slaves in the world, and are too proud to comply with the conditions? *Question*—What were the conditions? *Answer*—To make confession and ask forgiveness of the slaves, and right their wrongs, and this they are too proud to do. *Question*—What will be done with them? *Answer*—When their time expires they will be taken away and cast out, and will have to suffer until they repent, for all wrongs must be righted, either in the form or among the disembodied spirits, before souls can be happy. And when the girls came out of vision, they would relate the same things, which corresponded with what they had previously talked out.

Now, we will leave the girls for the present and go into the boys' department. Here we find them holding meetings by themselves, under the safe guidance of their care-takers, going in vision, some boys and some girls, for the work had progressed so as to reach adults, and all were called immediately into the work, whose physical organizations would possibly admit of mediumship. The peculiar gift at this time, was in visiting the different cities in the "spirit world," and in renewing acquaintances with many of their departed friends and relatives, who were the blissful and happy residents therein.

But before we go any further, we will let our mediums describe the first city they come to after crossing the river. *Question*—What city is this? *Answer*—The Blue city. *Question*—Who lives here? *Answer*—The Indians. *Question*—What Indians? *Answer*—The American Indians. *Question*—Why are they the first city we come to in the spirit land, on the plane, and most accessible? *Answer*—Because the Indians lived more in accordance with the law of nature, in their earth life, according to their knowledge, and were the most abused class by the whites, except the slaves, and many of them now are in advance of the whites in "spirituality," and are the most powerful ministering spirits sent forth to minister to those who shall be heirs of salvation.

At another time these same mediums, fifteen in number, of both sexes, were sitting on benches in the meeting-house, saw a band of Indian spirits coming from the "Blue City" in the spirit world, to unite with them in their worship, said, "They are coming, and as soon as the spirits entered the door they entered the mediums, which moved them from their seats as quick as lightning. Then followed the Indian songs and dances, and speaking in the Indian tongue, which was wholly unintelligible to us except by spiritual interpreters.

It is said the white man first gave the Indian rum; in exchange the Indian gave the white man tobacco. Both of which are a curse to civilization. Which was the aggressor? If the Indians are allowed to smoke tobacco in the "spirit land," (which is doubted) is it any wonder that their city is called the "Blue City"?

Now, Editors of the HERALD, if your readers would like to know any thing more about these things, of which we have only begun to give a brief sketch, we would recommend them to take the *Shaker and Shakeress*, a neat little Monthly, published at Mt. Lebanon, N. Y., edited by Elder F. W. Evans, and Elderess A. Doolittle. It teaches the equality of the sexes, etc., only 50 cents per annum. We like it for the following reasons:

1. We like it because it is the Shakers' missionary to the world.
2. We like it because it teaches the science of a higher life.
3. We like it because its columns are enriched by original articles from some of their ablest writers of both sex, drawn from experience, and a "community of ideas."
4. We like it because of the music on the last page of each number, which is worth more than the subscription price of the paper.

As the sound of sweet music dies away in the distance, so is the passing away of friends we love.

JAMES S. PRESCOTT,
Agent for the SHAKER and SHAKERESS.
CLEVELAND, Ohio, P. O. Box 262.

FOR BOOK-WORMS TO THINK OF.

To form a correct estimate of books and of what should be our relations to them, we must recognize the fact that a book, no matter what its outward form or subject, represents, in its spiritual character and magnetism, the life of the person who wrote it. In reading it we are dealing with the same personal force and character as we should be if we were in actual contact and conversation with the living author. The conditions and perils of fellowship are substantially the same. Reading a book is like forming a personal acquaintance. Wise men are careful about giving themselves up to fellowship with a stranger. Ought they to be less careful in coming into fellowship with a book? If salvation and damnation are the results of fellowship, and if books are mediums of fellowship, it would be well to inquire whether in this age of universal book-making and reading, men and women are not in greater danger of losing their souls by this kind of fellowship, than by all others together?

A PRUSSIAN LETTER.

MY DEAR SISTER: Your letter of the 9th of December, came into my hands on the last day of the old year. I felt glad and thankful to hear once more from you, and I readily comply with your desire to learn how I am getting on, in body and soul, in my new Shaker home.

Nearly all the remedies employed here for bodily ailments are, outdoor work, plain vegetable food, unbolted wheat-meal bread, and fruit.

I am glad to be out of the reach of allopathic treatment, which, nine times out of ten, brings ordinary diseases to a fatal end.

Only by giving nature a full chance to work out her own salvation, without counteracting, impeding, poisonous drugs and unnatural obstructions, is she enabled to bring things to a good end.

A full water and hygienic treatment is certainly superior to all other remedial processes.

In this respect there is yet room for improvement amongst us. I should wish to see, in every family, a brother and sister, who were well instructed in hygienic and hydropathic principles.

The "Laws of Life" I want to see read in every Shaker family. By these means, much weakness and disease might be cured in a short time.

I learn more and more to understand, that a faithful fulfilling of the regularly repeating duties and labors of daily life, is one of the surest conditions of contentment and inner peace.

Your report of the members of our family, I have read with sympathy. But I see there so many unfortunate, stunted, crippled, and abnormal states and conditions of life, as well in a physical as in a moral point of view, that the Shakers condemning and rejecting, from religious principles, all natural generative family life, as well as the sexual relations that create it, appears to me less hard and extreme.

I place the Shaker's life higher, by two-thirds, than the average family and social relations in the outside world.

Their constant striving after moral and spiritual culture and developments; their holding on to purity and chastity; by laboring in self-denial, for spiritual life, for unselfish, disinterested, activity and industry, each one seeking the good of the whole; puts them on a higher plane than those who seek to gratify exclusively their own self, and who search for happiness in material and sensual directions.

Even in our Shaker rudimental state of development, the grosser vices, which ruin and emperster human society in all its classes, do not exist amongst us.

Tobacco and spirituous liquors, which transform at least one-third of the human race into physical and moral cripples; sexual incontinence, inside and outside of family life, which destroys and ruins another third of the race; pauperism and material misery; all this is not known amongst us.

But instead thereof, a moderate degree of comfort, with frugality and industry, and a morally clean and pure atmosphere, reigns throughout.

I think such a state includes blessings which can hardly be estimated high enough.

My sincere sympathy and co-operation is sure to our leaders, in the three families of our order, for the progress which has been made in our physical life, in regard to diet, that forms the basis for future moral and spiritual growth.

"Onward" is written on our standard; and the next object to be attained unto, is the sacrifice of super-fine flour.

It will meet with many a short sighted prejudice, and have to struggle against stubborn opposition. The flesh meat has quite disappeared from our family table, but this I would hardly call a progress, if it were not followed by the further step of giving up entirely the use of super-fine flour, and taking in its place the coarse, unbolted meal.

I have for some time eaten no other, and I feel much the better of it. Some time ago, we had the coarse, unbolted rye bread on our table, as we eat it in Germany, where it forms

the staple food for the Prussian army, and of many of the laboring classes; and I felt, by the use of it, an increase of strength and vital animation of fifty per cent.

Fine rye flour paste is only fit to be eaten by individuals who contemplate suicide.

If this change, of using the coarse meal of all the sorts of grains, was introduced throughout the families of believers, it would bring about a great many other changes; and not only put away weakness and disease, to a large extent, but also transform our whole conditions of labor and farming.

Half the quantity of grain we now use would be sufficient for sustaining the family, and hard labor would, in consequence, be diminished considerably. We would not need so much hired help then, and that would lighten the burden of the sisters and diminish our expenses, as well as lessening the dangers to our young people, by removing them from low and vulgar influences. More leisure for culture and refinement, in music and mental exercise, would be gained.

Whoever are able to free themselves of false habits and silly prejudices, will recognize and admit, that the way we now select and prepare our food, is not perfect, nor free from objections.

Should we try to change the constituents of the atmospheric air for our breathing, we would not act any more senseless than we do, by sifting out any part of the grain we use. It is an indirect abnegation of God and His divine wisdom, as creator of nature and of all organic life, that furnishes, in vegetable organisms, and especially in the seeds of some of them, the proper nutriment for producing and maintaining the higher life.

In the kernel of grain there are two constituents, the inside non-nitrogenous starch, the outside nitrogenous; the whole enclosed by the husk or hull.

If it were possible to separate half of the white of eggs, and let the germ of the young chickens be developed out of the remainder, we should produce just such a scrofulous, unfinished breed of chickens, as is now the young human raised upon super-fine flour; either directly or indirectly by their mother's milk.

An immense amount of human misery, too large to be perceived at once, would disappear, if these simple, urefutable truths could be recognized, reduced to use, and the conditions of physical life be transformed according to them.

People are disposed to think that such a change, as is here indicated, when first brought before them, an extraordinary sacrifice and privation; but that is a mistake. It is just the contrary. There is a perfect analogy between the change from an unrighteous to a righteous life.

A person accustomed to indulgence in vain worldly pleasures; in sensuous revelry and debauch, will find the change to a sober, frugal, industrious, pure and chaste life, a sacrifice hard to bear. The regular duties of daily life will appear monotonous; existence, insipid and without charm. But before long a gentle calm will steal over the mind; a feeling of peace and quiet contentment take the place of gnawing restlessness and dissatisfaction with self and others. The turbulent waters of the soul will become smooth and clear, and the rays of divine love will enter like sunbeams. An organism, accustomed to be under the constant influence of stimulants and narcotics, will, at first, find good wholesome food and drink insipid, and without relish to the digestive apparatus, weakened and sickly by improper nutriment, the coarse food will be too rough and hard; but, by persistence in using it, this will soon change.

A healthy, vigorous condition of the bodily organs, will enable them to do their work properly; and the preparations of coarse meal and fruits, will afford to the refined and quickened perception of the nerves, a gustatory enjoyment greater than ever before.

Only in this way man will reach that blessed condition to make his body a place in which a divine spirit can dwell.

When we have purified and refined our physical systems, noble, loving feelings and

thoughts will enter our heart and mind, with out our being conscious of it; just as surely as a crude, wet, swampish soil, that was only able to produce lower vegetable organisms, will, by draining, tilling, letting sunlight and air penetrate it, have higher forms of plant life germinate, and be finally able to bring forth grain and fruit.

We must never forget that God is Love, and that means, happiness is insured to his creatures as a condition of their existence.

In this way alone we shall attain the blessed state of liberty, which every soul longs for, and which Spinoza defines thus, "to do, by our own will and impulse, the will of God, that is to be one with God."

I hope, my dear sister, you have kept alive, and have not got choked by this shower-bath of wisdom, that I have poured down upon you, but that you may profit by it and be happy.

Yours affectionately,

Julius Assmann, Caman, Feb. 25, 1874.

WATCHMAN.

—o—

TELL us, watchman, what of the night? Has the hour of midnight passed? do stars shine out; or, is it all dark, dark, darkness? Or, do you see the signs of the coming day beginning to appear? Tell us, for we have work to do, and with the first signs of the day we would be astir!

O, Seeker! yet a little while and the day shall come, bright and beautiful, for the sky is already aglow with beams of morning light, such as tell of a glorious day! Wrong, injustice, tyranny, superstition, avarice, falsehood, with all their attending followers, who, through the long, dark night, have tramped the streets of the great earth with polluted feet and violent hands, leaving misery in their wake — these are already trembling for their deeds, which testify against them, and one by one they are being banished from the face of the earth; and men and women are speaking without fear, undaunted by the darkness; they are rising up in judgment against the wrongs of night, and, as the day dawns, they are running to and fro, asking each other anxiously, "Where shall we go to wash ourselves clean; to clothe ourselves; to find employment for our hands and feet, fit for the light of the noonday?"

And they who have not bowed the knee to the powers of night, nor sacrificed on her altars, shall point them to the running stream, to the garments bright, to the work of the day, that the Kingdoms of this world may become the Kingdoms of our Lord, and His knowledge cover the earth as the waters cover the sea.

Thomas Smith, Cannan, N. Y.

THE TERROR OF THE INQUISITION GONE. — The Inquisitorial halls of Rome have rung lately with words that contrast marvelously with the entreaties, cries and groans which they have heard in other days. Father Grassi, the priest who was recently converted at Rome, has appeared before the Tribunal of the Holy Inquisition, and in the course of an exultant justification of his course, he uttered the following words, which must have burned into the very hearts of some of the priests present.

"In this room, to-day, I come to bear witness to the truth, and you no longer have the power to touch a hair of my head; you have lost all authority; the work of God has commenced; and soon these walls, these chambers, these instruments of torture and this tribunal will be ground like so much dust under our feet. Now listen to what God has promised to do here in Rome against the enemies of his church. Here is the infallible order that God sends to the Roman believers: 'The God of Peace will soon grind Satan under his feet.' Do you not tremble at these words of the Lord? Is it not Satan who has imposed and directed so many judgments, so many tortures, so many butcheries and massacres in these very rooms? But already Satan begins to be conquered; the torch of the dog of the Inquisition is forever extinguished, the breath of God has blown upon it, and from this time forth it can never more be ignited."

SHAKERESS.

A. HOOLITTLE, EDITRESS.

A PARABLE.

ONCE upon a time there lived a good patriarch, who had the great misfortune to have a large family of decidedly *bad* children; yet somehow these children were not legitimate at all; they were owned by a kind of proxy; and although, to *some minds*, how this thing could be is a paradox, yet in tracing their lineage to its origin, as nearly as we can, we find that not one of them ever had a mother. And indeed the great Primogenitor, to whom they claimed relationship, in *reality*, never had but one child, and that was a beloved son, who was as *old as his father*, and dwelt in his bosom, which, we will suppose, signified his love and entire confidence. He was also as *good and perfect* as his father, and kept his injunctions, and did always those things which pleased him.

But the other adopted, accidental, or incidental children, were disobedient, heady, highminded and rebellious, daily doing those things that displeased their good father. He gave them lessons which they would not heed, and he pleaded with them, and sent messengers to warn them, but they would persist in doing as they pleased.

At length he decided that forbearance toward them had ceased to be a virtue, and his patience became so exhausted, that he was angry with them every day; and he finally concluded to destroy them all. The *good* son, who had been safely ensconced in his father's bosom, happened to be in a more calm and considerate frame of mind, and *he* looked upon those wicked children with tenderness and compassion, for he saw many good traits of character in them, which he thought would be better saved than destroyed, and determined to appease his father's anger. So he said, "Now my ever adorable father, I pray you listen to me, and do not carry your design into effect! I offer *myself* a willing sacrifice, a propitiation for their grievous wrongs. It is but *just* that they should die, and *justice* must be satisfied! And now, all I ask is, let *mercy* rule and exonerate them, and *I* will die in their stead!

And the following shall be an everlasting bond, or covenant, between *you* and me: You shall give all these children into my charge, and I will stand as mediator between *you* and *them*, and I will give my blood to seal this covenant; and I will become a *palladium* to the whole family, and they shall *trust* in *me*, and whatsoever they ask of *you*, they shall ask in my name. And this covenant shall endure through all coming ages; and should the children multiply and become as numerous as the sands upon the sea shore, it shall remain the same. You shall accept my life as the ransom for all their past, present and future violations of just and righteous laws; provided they will believe that I am able and willing to forgive them as often as they transgress; and that there is sufficient efficacy in my *blood* to wash away even the very stains of sin.

The great and good father was well pleased with the generous offer of his wise and humane son, and he joyfully accepted him as a sacri-

fice in lieu of punishing and condemning any of the rest; and that, on account of the righteousness, sufferings and death of his innocent and only son, he would absolve all the guilty ones.

Now, all that remains to be done is, since it has been decided that *sin* is the unavoidable concomitant of human life, to confess in some closet or secret place that they have broken their father's laws and done many wrong deeds, and ask for one *drop* of the *atonement blood*, and all is right! Who, we would ask, can help admiring such a benevolent character? Is it not worthy of all praise? say the popular theologians through the orthodox churches. Jesus Christ, through John of the Apocalypse, said, "Behold, I come quickly, and my reward is with me, to give to every man according as his *work* shall be. Which shall we accept?"

We offer a simple remedy for some of the ills of humanity; it is not a compound of condiments, nor mineral substances, but of good common sense.

Keep the hands employed in some useful avocation, the feet dry and warm, head cool, body clean, and the stomach supplied with plain, healthful food, taken at suitable intervals; keep good hours, and remember that night is the time to sleep and rest; store the *mind* with good mental food, carefully avoiding every kind of trashy and unclean literature, that would serve to act upon and stimulate the animal passions; keep the *thoughts pure*; and do precisely "unto others as ye would that they should do unto you;" then you will make progress toward a healthy soul and body.

INNOCENCE.

O innocence, thou spirit bright,
Thy pathway we have found!
And, guided by thy angel hand,
We'll tread thy holy ground.
We look with joy upon thy face,
That hath no cloud or shade;
And pray thy voice may yet be heard
Through every rank and grade.

When shall we see thy temple fair,
Adorned with souls in white,
Who drink from thy eternal springs,
With chaste and sweet delight.
In them false honor is dethron'd,
With all its glittering train;
By them the tyrant's chain is rent,
And truth has pow'r to reign.

In *Truth* is found simplicity,
And liberty combin'd,
And whosoe'er will seek for her
The tree of life will find.
She leads through virtue's flowery path,
To wisdom's quiet vale,
And crowns with lasting life the soul,
Whose courage does not fail.

Betsy Maynard, Harvard, Mass.

GENTLENESS.

"Thy gentleness hath made me great," said the Psalmist, in one of his inspirational moments. Whose gentleness? God's gentleness; the Wisdom and Love elements from the Father and Mother in Deity; but more particularly of the *Mother*, who (in speaking of her own Maternity and Eternity), said, "Hear, for I will speak of excellent things; counsel is mine and sound wisdom. When He (God) appointed the foundations of the earth, then I was by Him, as one brought up with Him; and I was His delight, rejoicing always before Him."

And Jesus, who was called the "Lamb of God," a name so typical of gentleness, how mild was he in his intercourse with all with whom he came in contact, holding in reserve the indignation that his pure spirit must often times have felt at the glaring wrongs around him.

Once, at the desecration of the temple when there was a grievous departure from Law and Gospel, such a letting down of principle to the greed of worldly gain, he gave vent to the deep feelings of his heart, and cast out the money changers, and sellers of doves, and overthrew their tables. He felt that the temple of God was defiled; and that they were seeking to supplant the blessed ministers of purity and love. *That* rebuke administered through the medium of the "small cords," probably made them feel more like a company of thievish transgressors, than like honorable merchants. But the Spirit of Truth, with which he was baptized, being "quick and powerful" to discern the true from the false, was constrained, at times, to exclaim in the ears of his hearers, "Ye adulterous generation!" "generation of vipers!" etc. But gentleness of spirit, as the rule, marked his course of life.

Some recent writers have sought to prove that the good Jesus was at fault, because he abjured the relationships which belong to the natural plane of life, for the spiritual and heavenly relationship of the kingdom of heaven; they say, "What *we* want of our teachers, is not *abdication*, but *conquest*." They urge that Christianity, as taught by his professed followers, has erred in the same way.

But we ask, what is Christianity worth, if it does not affect a change of life and character? "The Law made nothing perfect," for the reason that it was "weak through the flesh," and those very permissions which some of our modern writers are urging as essential; nor did it bring deliverance to a groaning world; nor did the philosophers and sages who *preceded* Jesus Christ, or who were contemporaneous with him, give such relief. The earth still remained unredeemed with sin and misery predominant, and goodness the exception.

Christ, with his self-denial as the terms of discipleship, and call to follow him in a daily cross, taught the purity and holiness required, when he said, "Be ye perfect even as your Father who is in Heaven is perfect." He then taught a degree of self-renunciation beyond what had previously been required; and not only *taught* it but lived it. Evidently he gladly would have gathered his disciples around him, and formed a nucleus of a community, if he did not positively *require* it of them at that time. It would seem that a part of the *twelve* were unprepared for a communion of interest; and the truths of that day were so far in advance of the travel of its receivers, that Jesus spoke to them in parables, and said: that all could not receive his teachings as a whole, but, "whosoever is able let him receive it." The Pentecostal baptism, for a time, made those who believed, of one heart and mind, and then they had all things in common; but they were only "a kind of first fruits," and were not able to carry out the principles to perfection. Persecution, and the worldly spirit within, and from without, overcame and scattered them, and all who did not wish to be disturbed in their worldly life and possessions, doubtless breathed easier when those who were turning things "upside down" were divided and scattered, or gathered to the spirit-land.

In those days, there was a high mark set upon virginity, those who were "holy in body and spirit," saw the luster and charm thrown around the character of the Virgin

Mary, and many others since, who have suffered every indignity, and even loss of life itself, rather than violate the law of Chastity. How marked was the description of John the Revelator, concerning the Church of the future, which would be composed exclusively of undefiled virgins. The world has had Convents and Nunneries to represent the devotees to the principle of Virginity; but never until recently, has the world been permitted to see the fruits of the teaching and example of Jesus, when carried to their ultimates.

Through the inspiration vouchsafed to an uneducated woman, who belonged to a society that believed in the solemn ministry of silence, and inward waiting upon the Lord, have the principles of the first Christian Church been revived, which were nearly swept away during the dark ages. Her inspiration was professedly from the Saviour, who conversed with her as with a friend, and enlightened her as to the cause of the degradation and misery of humanity, and the means by which Eden could be restored to more than its primitive glory, which would be effected by *re-generation* instead of generation.

And now, by the continued living influx of Divine revelation from the Spirit-world, by which the Second Christian Church is vitalized, and through the power of the Dual Order in the highest heavens, a new spiritual Household is formed, under the supervision of a representative father and mother; and sons and daughters are brought forth, who become brethren and sisters in Christ; and, although *in* the world, and performing all needful duties pertaining to the earth life, are *not* of the world.

The old heavens are now passing away in confusion, the religious of the world having proved themselves inadequate to supply the soul needs of humanity; and a *new* heaven is appearing. The new *earth* is also beginning to appear, in which physical reforms are working for the elevation of man and woman relating to the physiological and generative life; that a new and a better race may be brought forth to occupy and recreate the earth.

But let not that class decry and seek to destroy those who follow the Lamb, and who sing the new song of victory over the "beast and his image,"—the earthly and sensual nature; for, without the new heaven, where would be the ministration of light and heat, which is to vitalize the new earth, and inspire in the heroic struggle for a nobler and more harmonious race? They must advance both together, and move on toward the goal of complete redemption. The one must act upon the other, like "The wheel within a wheel," which the Prophet saw in vision. The motion and force of the whole is dependent upon each, and neither can say that the other is unnecessary.

The happiness and redemption of the race is the object in view; and, if that can be accomplished by the denial of the generative instincts, in those who "are able," and who feel the necessity of thus doing, that they may form a connecting link in the chain of progress, and be joined to those who are more elevated, and thereby improve the race, can it be a matter of regret, or an occasion of fear, that "the world will run out," when it is so evidently exhausting itself by excesses, and by *wars, pestilence, and famine*,—the consequence of physical and generative sins?

The system which Jesus came to teach, never having been fully put in practice, can it be truthfully said, that Christianity has proved a failure? "The whole creation has groaned, being in pain, waiting for the manifestation of the Christ in the second part of his manhood, or for the second Eve, that 'the sons and daughters of God' might appear. 'The Comforter' was to come—'Christ in his glory.'" "The woman is the glory of the man." The Church of the past has been on-sided, and as unproductive of good results as any house would be without a mother, and with nought but a combination of three male principles. This, however, was not a part of Christ's teaching: for none could be more tender and charitable toward woman, than he was, nor more appreciative, as her unbounded love to him would show; which constrained her to be last at the cross, and earliest at the grave.

When "all are one in Christ Jesus, neither male nor female," but all take part in the various industries, and branches of government, according to their ability, neither being independent of the other, but supporting a pure brotherly and sisterly relation, in the innocence of little children; where the labor, toil, and energies of all, are freely given for the benefit of all; who will say that the "kingdom of heaven is not pretty well advanced on earth? In this spirit of consecration, men or women may "buy as though they possessed not, and use this world as not abusing it;" for all is *ours; not mine, and thine.*

When souls in this manner give cheerfully of time and talent to the public good, sacrificing their natural desires and loves, which would lead them to the pursuit of beauty in nature and art, and instead, turn their steps to the bedside of age and weakness, to minister care, food, and comfort, or to bestow the *mother* love upon the orphaned and lonely ones of earth, can we not feel that this self-renunciation is one in which the "man of sorrows" would sympathize? And will he not claim such, as his true sons and daughters, who are thus striving to grow more and more into his likeness? Can they not say with the Psalmist, "Thy gentleness hath made me great?"—great in self-abasement, that the good may be exalted; and in self-denial, that the heroism of the Chief of self-deniers may be ours? for he possessed the same nature that we possess, yet relinquished all for the higher life, and became a pattern for others to follow, and practically showed that "He that ruleth his own spirit is greater than he that taketh a city;" and those who gain this victory, and are attracted to, and vitalized by, the "Women clothed with the sun"—*truth and light*—"having a crown of twelve stars upon her head," representatives of the twelve Christian virtues, do really "partake of the waters of life;" for they have dug deep to find them.

Happy are they who have heard the voice of the heavenly Bridegroom and Bride, who are calling for wise virgins to appear in clean and white raiment, to grace the marriage supper: for the "Bride hath made herself ready;" and let them be sure to supply their lamps with oil, that neither the darkness of the way, nor the length of the journey, may dishearten them. Some have come in, and their sorrow has been turned into rejoicing, and their souls have been cheered with music and dancing. And the "Spirit and the Bride"

continue to say "come," and the children of Zion repeat the invitation:

O come, all ye wand'ring and motherless ones,
Whose cup of affliction with mis'ry o'erruns;
Come, strip off your garments of sin and of shame,
And bathe in our fountains, ye blind and ye lame,
For nothing is sweeter in heaven or earth,
Than love from the Mother who gives the soul
birth;
The Mother, blest Mother, who taught us the way
To enter the mansions of heaven's bright day.
E. H. Webster, Harvard, Mass.

TESTIMONY OF AN AGED SISTER.

I AM now eighty years of age, and it is about thirty-nine years since I united with the Believers in Christ's Second Appearing; and I feel a strong desire before I am gathered to my fathers and mothers, who have passed on before me to the spirit land, to say a word to the stranger, and to the young of Zion's fold, concerning that faith by which I was called to come out from a world of sin, to embrace the Gospel work, which contained the power of salvation, and which has been, to me, the "Pearl of great price."

When I was fifteen years of age, I united with the Baptist Church, and continued with them many years, striving to find a power that would satisfy my heart's desire, and redeem my soul unto God, who gave it. At the age of thirty-seven, I trembled to find, that I was yet a sinner in the sight of God, and a wanderer from Him.

I united with the Presbyterians, and strove to renew my zeal, and work righteousness, and live more to my own justification, and to God's acceptance. I continued in this soul-struggle seven years, but could not find food sufficient to sustain the spiritual part; for my soul hungered and thirsted after the bread and waters of life, and demanded a greater supply than I could obtain.

At this time of need I read some of the publications of Believers (commonly called Shakers), and was led to investigate their doctrine, which, at that time, seemed strange to me. At length I visited the society at Canterbury, N. H., and spent four days there, and then returned to my home. In about one year from that time, revisited the people at the same place, where I was kindly received and entertained.

No pains were spared to enlighten my understanding, by giving me such information as I required; and I had an opportunity of judging of their principles by the fruits brought forth. I perceived that a true Christian life and character must be based upon self-denial and the cross, which crucifies the carnal mind, and all selfishness; and brings souls into a oneness of heart and life, and enforces the golden rule.

Each ray of new light that shone into my soul, warmed and gave life to my immortal spirit; and I became satisfied that it was the true way of God, and that it would bring life and salvation, if I would be obedient. My understanding was enlightened to see the cause of my loss from God; and that if I would become a true follower of Christ, the lower animal nature in me must be mortified and subdued.

I resolved to prove the work, by being obedient to my convictions, and find a life in God, though it should be at the expenso of every self-pleasing desire; remembering Christ's words, "Forsake all and follow Me." Circumstances rendered it more convenient for me to unite with the Society of Shakers in Enfield,

Conn. I did so sincerely, according to my best understanding, and placed my all upon the altar of justice and truth; and by so doing, new and increasing light, joy and love beamed into my soul, yielding a satisfaction which I had long sought, but could not find, and I am now satisfied that true peace of mind and rest to the soul cannot be obtained except by a full sacrifice of the worldly life, through watching and prayer.

I have never regretted the choice that I made, nor had one desire to return to my former mode of life. And now, at the age of four score years, I feel to raise my heart and voice in praise and thanksgiving to God, for the great salvation that I have found; and with my feeble hand I pen these few lines, hoping thereby to benefit some of my fellow creatures who are now, as I once was, wandering in darkness and sin. My prayer is that all such souls may find resurrection life in Christ, which alone will insure happiness in this world, and eternal bliss in the world to come.

Mary C. Wright, Enfield, Conn.

DEAR ELDRRESS A.:

I would show my appreciation of your beautiful description in February No. of Sister Margaret's departure to her spirit home, by returning thanks. I read the account with deep interest, and was edified and strengthened by the inspiring expressions which fell from the lips of our dear Gospel sister, as her spirit was about to take its upward flight to the unseen world. Her example in life and death is worthy to be imitated by every one who "names the name of Christ," and professes to love the truth.

Without *purity* of heart, we are not practical Christians; and true "love is the seal of discipleship," and will so remain; and only through self-denial, and the same cross which Jesus bore, can any soul "be crucified unto the world, with all its affections and lusts." Such is the faith implanted in my heart; and by it I am resolved to live and die. I would have my life all pure and righteous; and my latest breathings like sweet Margaret's, drawn out in prayer for Zion's prosperity; and, that her inmates may be filled with love and peace, and songs of rejoicing and praise.

Do we not see how death may be swallowed up in victory, and the grave robbed of its terrors by a sinless life, while the spirit rises in triumph over all inferior things? Those who thus live, do not *die* when they pass out of the material form; by throwing off the grosser part, life becomes intensified—quickened—and we often feel a power, and sweet influence emanating from them, which give peace and rest to our spirits, while engaged in the arduous duties of the earth life. They become as guardian Angels to those whom they have left on the shores of time; and they often gather to the circles in the Eden home on earth, which, through consecrated labor, themselves have helped to create; and they continue to strive to enhance its beauty, and to adorn all its walks; and they delight to encourage and uplift each struggling soul, and to guide the young in the beautiful path of innocence, which leads to peace. How safe we feel while confiding in such holy watchers, to protect and guard the little flock.

Now, my dear mother, I want to say to you, that Sister Margaret is not gone far from your embraces; she is still your own, and her spirit lingers to bless and to cheer. And, since leaving the clay tenement, her spirit is happy and free in the society of the good and pure, in the Church of God on earth, and in heaven. Death to her, is but a birth into the higher life with enlarged powers of action. And, I feel to rejoice with her, that the messenger of life (not death) hath opened the door of liberty, and set her spirit free from the frail body, which it was her lot to inhabit.

I feel renewed courage and strength, to press on in the gospel work; and I will toil patiently and wait until the time shall come for me to be gathered to my heavenly home; and I hope to be found worthy to dwell with the shining saints in glory. I pledge myself to be with you in the progress of truth, now and forever.

In bonds of Christian love and affection.

Julia Johnson, West Pittsfield, Mass.

WOMAN'S SPHERE.

"The eyes may brighten, and lips may smile,
And the heart with anguish be torn the while."

For *woman* (generous toller)
Can bury sorrows deep
Till oft, in cloister'd moments, 'lone,
She finds them but to weep.
And yet her grief must silent be,
Her burden she must bear,
Till truth can fetter error strong,
And heed her time-bound prayer.

She was not form'd for *man* to rule
With firm relentless hand;
She was not form'd a chattel slave,
To be at his command;
She was not form'd to be the means
Of bearing down a name
Unto an offspring cursed, debased,
That cause her spirit shame.

She feels her rights, but she is bound
By those whom passions hold;
She knows her claims to earth and heav'n,
For this her heart is bold.
She presses through the flood of thought,
Sarcasm, scorn, and ire;
She holds her way undaunted, firm,
Enrobed in Love's attire.

She knows, when Reason, Justice pure,
Shall place within each heart
Those living truths which guard the soul,
Then slavery will depart,
And Freedom can her course pursue,
Sustain her glorious cause,
While Wisdom helps to form anew
The Father's broken laws.

Then priest, or priestcraft, ne'er can stay
Equality, or right;
But man shall own and bless the cause
Which gave to earth new light:
And, through her powers for good and right,
Life's burdens shall decrease;
While 'neath her influence, chaste and pure,
Disease and crime shall cease.

Through her shall gleam the golden light,
And inspiration true
Shall touch with love the soul of man,
His life for God renew.
And then, as *one*, they'll toil in peace,
And seeds celestial sow;
While heav'n and earth the chorus swell,—
God reigns with man below!

Charlotte Byrdsall, Mt. Lebanon.

It is argued that *woman* is not in servitude, because she voluntarily places *herself* in certain positions, and chooses her own condition; therefore, to *her* it is not bondage, but freedom. We would ask, Are not the organic laws of the land, and the usages of society, such as compel some women to accept conditions that would otherwise be repugnant to their feelings? Before American chattel slavery was abolished, its abettors claimed that thousands of the negro slaves did not desire emancipation; that they so loved their masters, under whom they served, that they could not be induced to leave them, and accept of freedom.

Freedom for *woman* has a deeper and broader signification than is generally supposed. There are gleamings of light upon the subject; but as yet, many who think they have advanced ideas, and understand the matter well, will find, as light and truth increase, that their present views are undefined and chaotic. That *woman* is measurably a willing slave, while she panders to fashion, and yields herself, without constraint to libidinous desires, and seeks to satiate sensual passions in herself, or in others, we will not deny. We pray that a divine power may descend from the heavens, that will open the eyes of those who are spiritually blind, and *shake* both priests and people, and awaken them to a consciousness of the real conditions and needs of humanity at the present time.

EDITRESS.

SONGS.

The peculiar gift of song that is given to Believers in Christ's Second Appearing, is beautiful, and highly prized by them. The breathings of the soul in measured strains of melody, filled with inspirational power from the interior spheres, is like balm to the spirit.

The first founders of the Second Christian Church, Mother Ann, and her co-laborers, father William and father James, were very much blest with the gift of new and inspirational songs. The Christ-Spirit that baptized them, seemed to say, "Sing unto the Lord a new song; and chant no more the melodies which properly belong to the old heavens; for behold the time has come for old things to pass away, and all things to become new in the coming New Dispensation. The songs of Zion shall be filled with prayer and praise ever changing and constantly affording new food to supply the soul's needs through all the progressive stages of the travel and growth of Believers."

Thus far, we have confined ourselves to vocal music, and spiritual inspirational songs have been given, until they may be numbered by thousands. They are simple in style, but are peculiarly adapted to the religious feelings, and they touch the harmonic chords in the human soul, and lift it into the Divine element.

Hitherto, we have not aimed so much to be scientific, as to be spiritual in our singing. And many who have given their attention to the mere science of music have criticised us; while others, more spiritual, say, if you can have but the one, it is better to retain the spirit and essence, than to have the science without them. But as we claim that God is the Source of all true science, we may with safety cultivate our voices, and work with the inspirational powers toward perfection in music, as in all other things; for the more refined and harmonious we become in worship, the more beautiful shall we appear in the sight of Angels, and the more acceptable will our offerings be.

Then, dear Gospel friends, let us strive to correct our faults, while we cherish the gift of new and inspired songs as a rich ministration from Angels and departed friends.

Anna Dodgson, Mt. Lebanon.

POWER OF PRAYER.

By a young Shaker Sister fifteen years of age.

PRAYER is the desire of the heart, the breath of the soul. The humblest petition which flows from a sincere heart is more acceptable and *effective* than the most eloquent words that may pass the lips without sincerity and true simplicity. Prayer is essential to a true life; for it is a shield. Jesus said, "Watch and pray lest ye enter into temptation."

God looks at the heart. He does not measure prayer by the quantity of words uttered, nor take into account the eloquence of those words. David said: "If I regard iniquity in my heart, the Lord will not hear me. The thoughts of the wicked are an abomination unto the Lord; and He knoweth them afar off; but He heareth the prayer of the righteous." The prayer of *faith* is powerful, as many have proved who have asked Divine assistance in times of trouble and affliction.

Jesus said: "Use not vain repetitions as the heathen do, who think they shall be heard for their much speaking." If we have faith in God—possess childlike simplicity—are contrite in spirit, and ask with a confiding trust, we shall receive; and shall find the promise true: "If we knock it will be opened unto us."

Eliza Midgley, Enfield, Ct.

LABOR OF LIFE.

Andante.

1. Dream not a-way life's gold-en hours In realms of transient bliss; And tar-ry not in pleasure's bow'rs, In quest of hap-pli-ness.
2. Fair fields in God's own her-i-tage In-vite to nobler aims, The stronger powers of good engage Through virtue's ho-ly claims.
3. The cham-bers of thy soul ex-pand, And stretch thy tents abroad, Clasp La-bor in Its-ll-gion's hand, And aid the work of God;

For there the sy-ren sings her song, The wand-er-er to de-coy, There sub-tle charms like magnet strong, Allure but to de-stroy.
A-wake! for glorious themes to strive, Above earth's sordid pelf, In broad phi-lan-thro-py to thrive, Beyond the sphere of self.
Till the mil-len-nial day shall shine Unto earth's distant bound; Till per-fect love, and peace di-vine, A-bi-ding place have found.

LAMENTATION.

A wild cry arises from memory's haunt,
From depths of conditions of woe!
Where children of darkness, of sorrow and want,
No ease for their sufferings know.
There is cursing, and wailing, and anguish of heart,
A writhing in torment and pain!
O why this injustice? what aid will impart
The pow'r that will freedom obtain?
This cruel oppression that crushes the poor,
And gives to the wealthy their weal,
This un-christian spirit turns from the door,
The needy to starve, or to steal.

'Tis asked, "is it true that the houseless descend
To join with the ruinous train,
Whose brief lives of vice in infamy end,
And this for some slight paltry gain?"
'Tis true, ah, too true, we are forced to reply,
Fair virtue to mammon doth bow,
For gaunt destitution is still waiting nigh,
To stamp with starvation the brow.

We look for the soul—that is buried from sight,
And dross is piled up in its place;
Like gold in the ore, 'tis obscured from the sight,
But little of it we can trace.
Yea, the "seed bud of beauty" is withered and
crushed
By storms of adversity's hour,
And the small voice within is stifled and hushed
By passions strong pleading for pow'r.

But ye who can shake from the rough, iron hand,
The chain of oppression so cold,
Go, unbind the weak and the poor of the land;
Be fearless, undaunted, and bold.
'Tis God fires your purpose, ye noble and brave,
And angels inspire you still on!
For truth, that's almighty and able to save,
Is seen in the work you have done.

No more be ye faint at the sight of distress,
Dismay'd at recitals of woe,
Which now from the lips of the suffering press,
Whose hearts only bitterness know.
For happier days we are gifted to see
Dawn o'er this sin-blighted race;
When men in a brotherhood equal shall be,
And poverty find not a place;
When the standard of purity higher is raised,
And the blind are enabled to see
That only through holiness God can be praised,
And only the truth maketh free.

Elvah Leavenworth, Mt. Lebanon.

If I were suddenly asked to give a proof of the
goodness of God to us, I think I should say that it
is most manifested in the exquisite difference He
has made between the souls of women and men,
so as to create the possibility of the most charm-
ing companionships that the mind of man can
imagine.—Arthur Helps.

OF SUCH IS THE KINGDOM OF HEAVEN.

WORDS, O, how full of meaning, uttered by
lips so mild, revealing a pure undefiled heav-
en to man! Not the heaven the haughty priest-
hood preach of, in fanes where the wealthy
and fashionable meet one day in seven.
Those devotees of fashion, may proudly kneel
in cushioned pews—read from gilded books
long liturgies—but, their practices are such,
as tend to impoverish the nation, and foster
crime.

Their church steeples may point heaven-
ward; but, while their church communicants,
are so fraught with avarice, and have so little
righteousness that they will not feed the poor
with bread; God's Angels will not recognize
them; their heaven is too gross. God will
not own a hireling priesthood who are pam-
pered with every rare luxury, while the orphan,
and widow, hardly obtain scanty fare.

There is no such enslavement for the meek
and lowly born, in the heavenly city, whose
streets are paved with gold. Truth's grand
fruit, that will bring to earth the heavenly
prize, will be a baptism which will sweep
away all priestly superstition, and establish
brotherhood.

If earth shall ever roses bear,
Where thorns are wont to grow,
The idlers must do their share
Of labor here below.
Come, come ye Angel forces,
From your Eden realms above;
And dry up sin's foul sources,
By the reign of Peace and love.

From the upper spheres of Wisdom,
Come spirits pure and bright,
To herald in a kingdom,
To bless the world with light.
Bright vision, when we see thee come,
All souls shall childlike be;
And earth shall be the happy home
Of Christ's community.

S. Crittenden, New Haven.

RICHTER'S DREAM.

I DO not know that I can conclude this number
better than by quoting Richter's dream, in which
he shows the feebleness of man's imagination in
the presence of the infinite wonders of the uni-
verse. It is translated by De Quincey:

"God called up from dreams a man into the
vestibule of Heaven," saying, "Come thou hither
and see the glories of My Kingdom," and to the
angels that stood around His throne He said:
"Take him! Strip from him his robes of flesh,
cleanse his vision, and put a new breath into his
nostrils; only touch not with any change his
human heart, the heart that weeps and trembles."
It was done, and with a mighty angel for his guide
the man stood ready for his infinite voyage; and
from the terraces of Heaven, without sound or
farewell, on a sudden they swept into infinite

space. Sometimes, with the solemn flight of angel
wings, they passed through the horrors of dark-
ness, through wildernesses of death that divide
the worlds of life; sometimes, they passed over
thresholds that were quickening under prophetic
motions from God; then, from beyond distances
that are counted only in Heaven, light dawned as
through a shapeless film; by unutterable pace
they passed a light—a light, by unutterable pace
passed them. In a moment the blaze of suns was
upon them—in a moment the rush of planets was
around them.

Then came eternities of twilight that revealed,
but were not revealed. On the right hand and on
the left towered gigantic constellations, that by
self-repetitions and answers from afar; that by
counter-positions, built up triumphal gateways
whose archways, whose architraves, horizontal,
upright, raised and rose at altitude of spans that
seemed ghostly from infinitude. Without measure
were the architraves, beyond memory the gates,
past number, the archways. Within were stars
that scaled eternities around; above was below,
and below was above, to man stripped of gravitat-
ing body. Depth was swallowed up in height insur-
mountable; height in depth unfathomable. On a
sudden, as thus they rode from infinity to infinity;
on a sudden, as thus they tilted over abyssal
worlds, a mighty cry arose that systems more
mysterious, that worlds more billowy, other lights,
other depths, were coming, were nearing, were at
hand.

Then the man sighed and stopped, shuddered
and wept. His overlaid heart uttered itself in
tears, and he said: "Angel, I will go no farther,
for the spirit of man acheth with this infinity.
Insufferable is the glory of God. Let me lie down,
and hide me in the grave from the persecution of
the Infinite, for end I see there is none." And
from all the listening stars that shone around
there issued a choral voice: "The man speaks
truly. End is there none, that ever yet we heard
of." "End is there none?" the angel solemnly
demanded; "Is there indeed no end, and is this
the sorrow that kills you?" But no voice
answered, that he might answer himself. Then
the angel threw up his glorious hands to the
heaven of heavens, saying, "End is there none
to the Universe of God! Lo! also, is there no
beginning!"

THE more and the greater are life's difficulties, the
more honorable it is to carry off the victory. Man
may be disappointed in his greatest hopes in life,
without, on that account, becoming unhappy.

OBITUARY.

WILLIAM OFFORD, aged 71, Mt. Lebanon, Febru-
ary 11, 1874.

Eldress MATILDA WILLIAMS, aged 63, Watervliet,
Ohio, January 29, 1874.

ELIZABETH BUNDY, aged 30, Pleasant Hill, Ky.,
February, 1874.

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FIFTY CENTS
PER ANNUM

TEMPERANCE.

—o—

"Not by might, nor by power, but by the Spirit," intemperance is being suppressed. The movement has a spiritual origin.

There is, in the Spirit World, an organized company of men and women, who are appointed to the work of suppressing intemperance, in this country. It is their mission—Woman has been, by intemperance, the chief sufferer. It is meet that she should be the medium of "the powers of the world to come," for its removal.

If woman will be content to be the instrument, and not aspire to the Leadership, in the work, prosperity will attend her efforts—for the cause is of God.

In her hours of trial and doubt, let her look to God—not to man—and all will be well.

Attending a temperance meeting in New York, on the 11th instant, there being present Dio Lewis, Gayland G. Clark and other master minds, nothing more favorably impressed me, than the recognition, by the men, of the fact, that the women should not look to them, as leaders; but rather to their own inspirational impressions.

Woman is at school—to-day she is doing the very thing that man has said, for her to do, would spoil her as woman.

Appearing in public—learning to organize—what shall keep her from the Polls? Who may exclude her from the Courts of Justice, or Halls of Legislation? What power shall let, or hinder the Millennium from being realized through such instrumentalities, and by those agencies, that it is alone possible for God to establish a Millennium?

Private virtue is the Granite Rock, upon which the structure of public virtue can safely rest, without fear of settling.

Unless the individual women who compose the praying bands, do, in truth, commence the reformation with themselves, by contrition and repentance, their labors, with others, will be in vain. Not being in the Lord, their prayers will be as sounding brass and tinkling cymbal.

What we possess, we can minister. When women have suffered and been helped, they can suffer and help others.

"Come not at your wives,"—was an injunction of the Ruling Spirit of the Hebrews, to them, when they fain would come near unto God, to be indued with power from on high, in order to overcome and conquer the Canaanites.

Come not at your Husbands, should be the word, in all praying bands, to those women, who would prepare—arm themselves beforehand—to fight the battle of the Lord against the sins of the world, and the giant sin of intemperance in particular.

Thus can they say—We have set you an example. Follow us, in self-denial—We are refraining from things as dear to us, as are the things, to you, that we ask you to sacrifice—things as pleasing to our lower, sensuous nature.

Then will they speak as having authority—as capable of charity. And they will cast out evils, that go not out, save by fasting and prayer.

When the praying women fast from the lusts of their generative nature, they will be weighty in word, and mighty in work, against the minor evils of humanity.

Who shall go forth to the battle—The Young Women of the Princes of the Provinces. Let them enlist at once in the effort to overthrow the saloon keepers.

As soon as the Mothers have inaugurated the movement, in a place, if the Young Women will take it off their hands, and let the Mothers remain at home, in prayer, a double blessing will ensue. At once the Spirit will lead the Young Women to discard many extravagant and false things, about their persons, that now disfigure them, and which disqualify them for active service in their appointed field of labor—of battle.

The time saved from personal disfiguration will be ample for all their public duties.

Sexual purity agrees with simplicity and utility in dress, like the verb with its nominative.

Also, I would suggest—modestly—that all mourning dresses be at once omitted, and all useless and vain funeral trappings and expenses be abolished, and that the money thus saved be appropriated to purchasing praying dresses for out-door labor.

Be ye temperate in all things. Temperance in drink is but one item in the bill of reform that has now begun to roll over America.

If the American women will yield themselves to the influence coming from the higher spheres in the Spirit World, a new era will begin, that will, in its unfolding, be of vast national import.

Let the women be just what they seem to be, and seem to be just what they are—God fearing women—and after the young women have passed through the present disciplinary, preliminary phase of education, a portion of them will become good wives and mothers in the New Earth, and another portion will arise into the New Heavens—the Resurrection Order—to go no more out forever.

By my spirit, saith the Lord, the redemption shall come.

Let woman look, labor and pray for the wisdom from above, not for that which cometh from man—the wisdom from beneath, and by which man has been so largely guided in organizing and conducting all so-called civil

government; and, in due time she will vote, with man's consent, and sit by his side in courts of justice and halls of legislation.

The Millennium dawns!!

MY DEAR SHAKER AND SHAKERESS:

Your continued administrations of Gospel Truth, being a necessity, your friends, who are legion, expect more of the Truth, as it is in Shakerism, from you, than they can get otherwise.

This being the fourth year of your labors, we associate it with the "fourth dispensation," under whose benignant enlightenment, our Social Order is established.

Your words of counsel, of warning, of cheer and comfort, have fallen, in many places, in good and honest hearts, with singularly healing and soothing effect. May a strong band of holy angels have a supervising influence over your very existence, and instill, more abundantly, through its consecrated Editors, a new Life—The Pure Life of the Spirit—as our New Heavens are to be peopled with a spiritual people. Let your voice, in clarion tones, summon the guests—"Come, for all things are now ready." Zion, in all her branches, can bear replenishing, with redeemed souls, or those who feel the necessity of being redeemed, from their evil natures.

Not only do our present established places require filling up, but a further increase, in the near future, will demand more establishments.

Spread your wings, ye angelic messenger of good tidings. Rest not, till earth's inhabitants have all heard the good tidings you carry.

There is a rest for the people of God. All, who will, may come and partake, and work out their own salvation. No "atonement,"—no war—no slavery—neither physical bondage, nor spiritual bondage—or bigotry. You are charged with the support of, and have well maintained, a higher standard of religion than any other publication.

From this extreme southern home of Shakers, receive our meed of commendation, which we cheerfully give.

Your mission, to sow the good seed, and to rend the veil of the covering cast over all people—the flesh—is one of vast importance to suffering humanity.

Shakers Wanted.

100,000 Shakers wanted, soon as convenient.

None need apply, who cannot shake, or learn to shake themselves free from all prejudice, all wrong, all sin—all evil of every name and nature. But, all, who apply, bringing with them the following credentials, will be welcomed, as inquirers, and given every facility to learn of this doctrine, whether it be, or be not, of God:

1st. All honest people. The dishonest would shut their eyes and say, there was no light.

2d. All wishing to live a pure virgin life.

3d. All looking for refuge from the social evil.

4th. All looking to community life, for happiness.

5th. All expecting to work out their salvation.

6th. All who wish to attain the highest good, in this life.

7th. All who will control their appetites and passions.

8th. All who will confess their sins and quit sinning.

Samuel Hurlbut, South Union, Ky.

THEOLOGICAL TREASURY.

—o—
TAKE UP THE CROSS.

The Gospel, or Mission of Jesus Christ, stands in rebukeful antagonism to all mere human systems of theology. And the originators and supporters of such systems ought to be ashamed of ever thinking that Jesus could approve of what these leaders, with their followers, allow themselves to engage in. There is not a single feature, which distinguished the Pentecostal church, that is not discountenanced by the majority of churches calling themselves Christian.

To this sweeping charge we will endeavor to attach equally sweeping evidence.

Where, among modern churches, can be found, in practical operation, the cross that Jesus bore against generative lusts and relationship, against wars and fightings which come of those lusts, as against the monopolizing selfishness, inseparable from the natural order?

Is not fashionable Christianity the desideratum of the multitudes who follow on to do evil? Is not union, with some popular sect, needful to success, in the process of adding house to house, till no place is left for the homeless poor?

Wherein would carnal mammon worshippers desire a change in New York churches, or in church theology?

Great is Diana of the Ephesians — cry the craftsmen and craftswomen, who are made rich with the abundance of money contributions.

To have a *substitute* to bear the cross for us, may be comforting to the worldly professors. But they who deny themselves, and bear a daily cross against all the lusts of the flesh and mind, bear *their own* burthens, work out their own salvation. No *substitute* is needful nor desirable. The folly of living in sin, is apparent.

To misinterpreted *atonement* must be ascribed grave errors. By it many souls have been robbed of *salvation* — salvation from actual sin.

The cross of Jesus saves others just as it saved him.

A man or woman may be saved by faith alone, from sins they daily repeat, when an oven may be heated by snow-balls.

To comprehend, somewhat, the extent to which the cross of Christ has been evaded by our modern Gentile Christianity, let us revert to the model — the Pentecostal church.

In Jesus, a virgin life was requisite to constitute *Him* a Christian. And, without exception, his immediate disciples adopted that rule of life. Those, among them, who had been married, became as brothers and sisters to each other. They who were single so remained. Hence, the Pentecostal was a virgin church.

When Paul permitted marriages among the Gentiles, he did it under this protest: "I would that all men were as I am."

These Gentile churches have annihilated the virgin cross, and instituted marriage as one of their sacraments, in direct antagonism to both the first and second Pentecostal churches.

Through the life of marriage the cross is abandoned — a life is saved — eternal life is lost. Peace is far from the sects who marry, as is the cross; those who marry being the proper ones to do the fighting.

The community system of the model church exists *no where* among marrying, fighting Christians. These do not seek each others' good rather than their own; nor live together as brothers and sisters, faring and sharing alike the fruits of each other's labor; calling all things — not mine and thine — *Ours*.

The community cross and the non-resistant cross are abrogated by marriage. Hence, it is a worldly and not a christian institution, and many go in thereat.

The world over, there is an inseparable connection between marrying, blood-shedding churches and worldly civil governments.

What a contrast between these and the practice of Jesus under instruction of the Christ spirit.

Let all desist from pressing into our constitution the God of these people, until they cease to worship the Heathen Deities — Venus, Mars and Bacchus.

Eld. G. A. Lomas, Watervliet, N. Y.

GOOD NEWS.

—o—

"Of the increase of His government and peace, there shall be no end."

One of the most pleasant features connected with the Gospel work is, that there will be no end to its spiritual unfoldings. It is to be forever a new revelation to those who love to walk in the light. We may pass from faith to faith on our Heavenly journey, without fear. No barrier can impede our onward, upward march.

Angel minds may have preceded us, on the way to the Kingdom, from whom we can, and gladly will, accept the discipline which insures our safety, and harmonizes us with the life of Jesus Christ.

It becomes our privilege to sit as pupils in the spiritual school, accepting the divine mission from those who are in advance of our position, we embodying their life in our own souls, and as faithfully transmitting the same blessing, to those who accept the work of the cross at a later date.

From the first ministration of God's Law to man, there has been a gradual increase of divine revelation of "government and peace," adapted to the condition of those who were separated from among men, to be denominated His chosen people.

The good old prophet understood this, when he said, "Of the increase of the ministration of God's word there shall be no end," and we live to attune our minds to the spirit of this prophecy. We have no reason to believe Infinite wisdom will be indifferent to the successful prosecution of his own work, knowing, as we do, that finite minds will exert every faculty to acquire a desired object. Jesus understood this fact, when he said: "Think not that I am come to destroy the law or the prophets." He accepted the Mosaic dispensation, as one phase of God's work for the development of human souls.

The law was no less essential for those who became his disciples, than it had been for the children of Israel.

As Jesus received increasing spiritual light, he unfolded greater spiritual truths to his followers corresponding with that light.

While the teacher, Moses, justified his followers in hating their enemies, Jesus, with a deeper love for humanity, taught all who would walk with him, to "pray for those who despitefully used and persecuted them."

Admitting that the spirit of God was manifested in the two dispensations, there was evidently a great increase in the latter, agreeably to the words of the prophet — of the peace and government — to which there was to be no end.

Our Gospel privilege embraces within its boundary lines all the testimony of Jesus. To enter this sphere of divine light is to be under the spirit of progression — in an endless increase.

Eld. Henry Blinn, Canterbury, N. H.

SCIENCE VS. FAITH.

—o—

"Science shall free itself from the influence of Religion and Faith. Faith is a hindrance to Science." Carl Vaght.

Is it of Religion and Faith, as exponents of creeds and forms of worship, blind beliefs in dogmas, in themselves uncertain or useless, that the above assertion is made? Or, does it apply to Faith and Religion as elements of Christian life and practice?

Can true faith hinder science in her endeavors to unfold nature's laws, or cloud her accumulating array of facts in unbelief?

Is it not equally as necessary to distinguish the true from the false in treating of religious faith — a perfect theory — as it is in the unfolding of nature's laws by mere science, and are not the issues involved, as vital to the interests of man? We think they are.

When scientific investigators would darken counsel by words without knowledge, and seek to becloud with doubts, and darken with unbelief, faith — religion and the historic record, the Bible, — they undermine their own foundation — Spiritualism.

There is no possibility of keeping science — an orderly arrangement of facts — and Faith — religion — apart.

Honest, truth-loving, patient investigation, correctness of observation, precision of statement and logical deduction, belong to one as to the other.

The scientist, be he materialist, deist or pagan, whose writings and life evince love for humanity, will not be tabooed by the spirit of our age, which judges the tree by its fruit and not by the name it chances to bear.

What is faith? A belief — confidence — prescience. What is that instinct which permeates animal life from the coral to the human? If we deny God, in any of his works, do we not deny him in the whole creation? If we accept God in man, have we not the key to science?

Science will have made her most wonderful discovery, when she acknowledges the source of all knowledge — *faith* — as her Lord and master — the soul of all things in Heaven and upon Earth.

The dual principles of male and female are not more inseparably associated and connected in man, their highest tangible exponent, down to the nomad, or chemical affinities of nature's laboratory, than are Religion and Science.

Creation is alive with change and progress. Cosmical affinity — chemical attraction — develops into instinct an offshoot of the dual parent cause — Father and Mother — God.

Intuition in man, oft-times precedes investigation and knowledge. It is the law that pioneers the soul in all growth.

To be destitute of the power of impulse, would be the death of all deaths. Impulse is the power to be, and to do.

Faith is the soul of spiritual life in man. It insures eternal progress. It is the evidence of things not seen — the substance of all good things hoped for. If ye had faith as a grain of mustard seed, ye should say to this sycamore tree, be thou plucked up and planted in the sea. That is but a statement of the possible. And in our day of the probable — provided there be cause.

Faith, without, or unaided by science, can better comprehend nature and her laws, than can science, while warring with faith, see beyond her facts.

As an *art*, faith must be classed among the "lost Arts."

When Huxley, Darwin, Spencer and Vogt, have discovered the source of life, they will be no learned as the way-faring man, who although a fool in science, has seen God, with the eye of faith — through purity of heart.

That which is hidden from the materialistic wise and prudent, may be revealed unto babes in science.

Finally, it is to *faith*, above instinct, intuition, or mere science, that all *truth's* investigators are indebted for what we, as humans, have been, are, and are destined to be in the glorious future.

G. H. Hollister, Mt. Lebanon, N. Y.

HARVEST HOME.

—o—

Then gather up the useless tares,
Converting Angels blind,
And cast them in the Gospel fire,
And thus release your mind.
For now the reaping time has come,
And Angels shout the Harvest Home.

Now if this work you truly do,
And are indeed sincere,
Then Gospel peace will freely flow,
And you will have good cheer.
For now the reaping time has come,
And Angels shout the Harvest Home.

F. Van, Watervliet, O.

CAPTIOUS CRITICISMS.

—o—

AMID the avalanche of letters we are receiving, comes one from an unfriendly stranger — woman. She criticises the Shakers, and their paper — THE SHAKER AND SHAKERESS.

Friends, who feel an interest in the success of the little monthly, confer a favor by pointing out its defects and errors, whether grammatical or typographical. *They* do it in a kindly spirit.

Of enemies, essaying to instruct us, the least we require is, that they do it in style as chaste, in language as correct, in as good honest English, as that which they criticise.

She credits us with being "well-meaning, and staunchly moral." We would willingly spare a good deal of literary ability from some of our cotemporaries, to have the same said, truly, of them.

Our critic charges, as a fault, that the Society reserves the right to charge "casual visitors," for entertainment. While enquirers, for practical purposes, are made welcome, the gossiping pleasure-seeking multitude, are *not* welcome. Nor are such as travel, seeking to live upon the labor of others, making a Shaker community a place of common resort.

Our Society is not a public establishment — a free hotel, or boarding house, for curiosity-seekers. Nor for city people, seeking "an out in the country," at little expense to themselves. It is our home. The class who importunately demand free fare at our hands, would be the last to convert their own homes into free restaurants for the use of all strangers who choose to call upon them.

The rule, that correspondence is open to the Elders, is especially obnoxious to our feminine critic. We publish that rule to deter just such people from joining the Shakers. Those "who creep in among us unawares," to spy out our liberties, who desire to carry on private correspondence with parties in the outside world, in whom they have more confidence than in their Brethren and Sisters in the Lord, should go out from among us. They are not of us. Such persons we do not confide in, because they do not confide in their spiritual relations — their community associ-

ates. Thus, the want of confidence is mutual.

These should hang upon the tree of nature, until they have progressed up to the Order, where "that which is without, is as that which is within," "and where the male, with the female, is neither male nor female." Those wishing to live in the selfish order of single persons — isolated individuals — as well as those who have progressed to the family — me and mine order — have our free permission to devote their talents, wealth and affections, to upbuild that order. They may toil for No. One, or they may marry, raise children, and buy and sell for their other selves. In these relations, the privacy and secrecy, appropriate to the selfish, normal life, is in order.

But, when they weary of such contracted circle — such narrow sphere — and seek a higher life in which to expand their affections and usefulness, they must come to religious communism.

Again, our critic asks, "Are you a progressing people — a light to the world in literature?"

We rejoin — The Shakers, at present, make no pretensions to high scholarship among the literati. Having sought to be honest, industrious, temperate in meats and drinks, cleanly in person and morals, as a basis for religion, rather than to be popular and learnedly great. In the practice of these virtues, we find happiness and contentment.

"The social evil" is far removed from our borders. Neither the poor, the naked, nor the hungry are to be seen among us. Peace and innocence abound. So far as this is "light" and "progress" to the world, they are welcome to it. But the credit is to Shaker communism — a community of interests, and a community of ideas, feelings and affections, being one.

WARM FEET.

—o—

BELOVED EDITOR — At the risk of being thought trifling, and telling people what they already know, I beg leave to remind them, through the SHAKER AND SHAKERESS, of the secret of warm feet. Many of the colds which people are said to catch, commence at these extremities; and colds are not the worst effects of damp feet. Persistent neglect, in this respect, produces disease of the internal organs, which once chronic, can never be cured. To keep the feet constantly warm, is to effect an insurance against the almost interminable list of disorders, which spring from "slight colds." 1st. Never be tightly shod. Boots, or shoes, when they fit closely, press against the veins of the feet, and prevent the free circulation of the blood. On the contrary, when they do not embrace the feet too closely, the blood flows freely, and the spaces left between the leather and the stockings, are filled with warm air. Those who pride themselves on having small, handsome feet, will perhaps, be unwilling to admit this assertion. They are earnestly recommended to sacrifice a little vain display, for the sake of comfort and safety, by wearing what the makers call easy shoes. 2d. Never sit in damp shoes. It is often imagined, that unless they are positively wet, it is not necessary to change them when the feet are at rest. This is an error; for when the least dampness is absorbed into the sole, it is attracted further to the foot itself, by its own heat, and thus perspiration is dangerously checked. Those who doubt this, may prove it by neglecting this precaution, and their feet will feel cold and damp, after a few moments, although, on taking off the shoe and stocking, it will appear to be perfectly dry.

Daniel Orcutt, Enfield, Conn.

Also, the feet may be too warm, inducing debility of the whole system, as they may be too cold, by reason of being thinly clad, and yet not *feel* very uncomfortable, because they are drawing heat from all parts of the body, the result of which may be a general cold, a pleurisy, lame back, or rheumatism, according to previous conditions of the subject. — *Ed.*

BREAD VS. WHISKEY.

—o—

Away back in my teens, near sixty years ago, I went to Quaker meeting — an evening meeting — at the house of Benedict Robinson, in the now town of Milo, in our county of Yates, State of New York, a land then flowing with bread and whiskey.

Whiskey was as much one of the family necessaries as bread. The corn and the rye had, from the beginning, been regarded as whiskey. Nothing more, nothing less.

The whiskey mills had begun on the wheat with no sparing hand.

The Spirit moved Caleb Macumber, of Farmington, Ontario county, a man of giant frame, giant voice, giant every thing, and he arose with one hand in coat pocket, the other behind his back; he began to speak — "It — is — our — duty — to — be — thankful — for — blessing's — as — well temporal — as spiritual.

I — shall — take — for — the — subject — of — my — discourse — *vegetables* — especially — that vegetable — of — which — we — make — Bread — wheat."

His words fell like sledge hammers upon our ears. Not upon our ears only, but upon our very souls.

In breathless silence we followed the preacher. He told us that "in the staff of life that land had been blessed above all lands; that we had turned that blessing into a *curse*; that the day was not far distant when there would be a scarcity in the land," "and children will cry for bread."

We didn't see it then. In less than two years we saw the word of the Lord by the mouth of the prophet fulfilled to the letter. There was not bread to be bought, and no money to buy it. Many families were breadless for weeks, and children did cry for bread.

O. P.

QUERIES.

—o—

ELDER FREDERICK — To the query, "Will not this Second Christian or Shaker Church — this Gospel of Christ — create its own literature?", your answer, "*Yea, and that right speedily*," meets with a hearty response in my mind, and suggests the following questions, or rather, renews them:

Shall old phraseologies, which should have perished in their using; and which only lead to error, and serve only to hinder and blind — be perpetuated by mere force of habit?

Is it proper to use the term *Jesus Christ*, as the name of, and applying to one individual exclusively, and that, too, in the masculine gender?

Speaking of Jesus, as a man, should we say Christ, He, etc.?

Is Jesus, or is Christ, our Savior, or do we save *ourselves* by obeying the Christ as Jesus did?

In common usage, Jesus and Christ are improperly used as synonyms. Does this convey an intelligent idea?

Shall we not accept the dictum of Jesus, "*The Son of Man*" — "*the seed of Abraham*;" and when mediating for the Christ Spirit, "I came down from Heaven"?

Jesus said, "It is expedient for you, that I go away, that the spirit of truth may come unto you;" and you become mediators. "They shall guide you in the way of all truth, and they will show you things to come."

Which shall we follow — the individual Jesus, or the Christ — the Spirit of Truth — the Comforter, which glorified Jesus?

Which is more proper — going to Heaven, or bringing Heaven to us — making Heaven? Why not have Heaven within?

Does not the term — "Adam's fall," relating to one individual, thousands of years ago,

Induce a feeling of irresponsibility, and blind the eyes to Adam's fall of to-day? Have we not all sinned, after the similitude of Adam's transgression?

Since Spirits are no longer stigmatized as Ghosts, would not *Holy Spirit*—instead of Holy Ghost—be an improvement?

Would it not be well to think, study and phrase our literature, to the understanding of the present living age, and not pervert language and sense, through time hallowed customs?

If all, or any of these questions can be answered, through the SHAKER AND SHAKERESS, more than one might be enlightened.

Elijah Myrick, Harvard, Mass.

END OF THE WORLD.

—o—

A prophet said—"An end, an end, has come."

It is beginning to be considered as an actualized fact, that this earth is periodically populated and depopulated.

Various genera of vegetable growths and different species of animals, organic beings, come into existence, and passing away, become extinct; evidence of their existence only to be found in the inorganic stratified layers of the earth.

During the intervals of total extinction, the globe undergoes necessary repairs, which fit it to again become the garden of plants, and the field of animal life.

We have evidence that this process of life and death is eternal.

The numerous and divers species now in existence on this planet have been running their periodical race some thousands of years.

The indications are, that many of the cultivated species of plants and vegetables, and some of the domesticated genera of animals, have passed their zenith and approach the winter of the ages.

Also, there are races of humans, who, like sick Turkey, are dying out. As witness the Indians and the Yankees, or New England people, who, co-operating with this great law, are losing the love of offspring—becoming extinct.

Something may be done to prolong the lingering existence of these worn-out plants, animals, and tribes of humans; but their dooms-day draws nigh, and new and superior classes impatiently await their exit from the sentient scenes of life.

I have heretofore given you my views upon this important subject, and now allude to it, that you may see the great importance of discussing it in the SHAKER AND SHAKERESS.

Touching the human race, I think it is the design of the Powers Above, who overrule mundane affairs, to bring forward the younger races, and compel them to observe the law of animal reproduction, under the tuition of the spirit of *Moses*—thus forming the new earth.

While the older and worn out races will be harvested by the spirit of *Christ*, into the new Heaven, or by Death, into the spirit world.

The unwillingness of men to marry, and of women to bear children, preferring thereunto the horrid crimes of feticide and infanticide, are signs in the old earth; while the growing dissatisfaction with individual and family life; and the spread of co-operative ideas, and of a community spirit, are signs in the old heavens not to be misunderstood;

that soon it shall be truly said—an end, an end has come.

Thus it is, progress for the younger and undeveloped animal human races, and resurrection vs. death, to the already refined, progressed, intellectual and spiritual kindreds, nations, races and tribes of earth. To these the Revelator referred:

"I saw an Angel flying in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell upon the earth."

"And the Earth was reaped."

Man cannot cause the Sun to move in space, nor change the relation to each other of the members of the solar system. He cannot make the seed to sprout out of its season, nor make the oak to produce apples.

Man must take the phenomena of nature as he finds them—as they are. And in learning this, he learns truth and humility. He learns that what exists in nature is true, and to value truth, that he must bow to what is—to what, in the nature of things, he cannot change.

J. B. Poole, Hancock, Mass.

HAPPINESS.

—o—

THE desire of the Creator in bringing human beings into existence on this planet was for happiness. We deal with facts—facts within the reach of mental ken. In this world, happiness is the result of obedience to law—misery, of law's infraction. Why not so in other worlds?

By universal law, cause and effect are bound together. No power on earth, nor in Heaven, will divorce them. "The reward of every man's hand shall be given him." "Whosoever a man soweth, that also shall he reap;" and wisely so.

The suffering, inseparable from law's infraction, is the remedial agent—man's best friend, Heaven's best mercy—without which, man might be an eternal transgressor.

The writer of this article has had a somewhat diversified experience—has been associated with men in various conditions in life—rich and poor, wise and otherwise. He has now had a brief acquaintance with the Shakers; finds them the most law-abiding—physiologically, morally and spiritually—of any people of his acquaintance, and, of course, the balance, Happiness vs. Misery, is decided in their favor; not because they are a superior race of humans, but because of the advantages of community over isolation, for self-disciplinary and other purposes, enabling to divide the cares, and double the enjoyments—all that is worthy of the name of enjoyment—and thus preparing them for happiness, in all future states of being, in the most rational manner conceivable.

James Hart, Mt. Lebanon, N. Y.

COLD BATHING.

—o—

DR. DIO LEWIS writes: Just now I am sorry to see that there is a reaction against daily cold bathing. A medical man of my acquaintance cautions his patients against too frequent bathing, for fear the oil may be removed from the skin. He tells them that twice a month during the winter, and twice a week during the summer, are quite enough for anybody. A well-known writer has recently cautioned the world against the removal of the skin oil by too frequent bathing.

This is an entire misapprehension. In hydropathic establishments, the patients are sometimes bathed three or four times a day, but never lose the oil of the skin in consequence. Pugilists, in preparing for the prize ring, are bathed two or three times a day, and rubbed with rough towels by the strongest arms. Heenan was bathed three or four times a day, and was rubbed by Donald and Cusick with all the power of their strong arms, fifteen minutes at a time, and with the

roughest towels and brushes, and yet the account says when he appeared in the ring his skin was as beautiful as a baby's.

If cold water were used without soap, a bath every hour, with the hardest friction, would only increase the secretion of oils.

A more frequent objection—one urged by the patients themselves—is that they can't get up a reaction. A lady said to me one morning: "I have tried this cold bathing, but it always give me a headache; besides, I can't get warm for an hour."

Many others have made the same objection. Now, this is all because you don't manage right. If you will manage as follows, the want of reaction and consequent congestion of the head and chest will never occur again. Purchase a bathing mat, or make one by sewing into the edge of a large piece of rubber cloth a half-inch rope; on rising in the morning spring into the middle of it, and with an old rough towel, folded eight or ten inches square, apply the water as fast as your hands can fly; then, with rough towels, rub as hard as you can bear on until the skin is as red as a boiled lobster. This will take one minute, and leave you in a delightful glow.

I have never met any one who, taking the bath in this rapid and vigorous way, was not satisfied with it.—*Ex.*

POSITION IN SLEEPING.

—o—

IT is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned up side down, and the contents of it are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position.

If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs and that of the food resting on the great vein of the body, near the backbone, compress it, and arrests the flow of the blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent and hearty, the arrest is more decided; and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending dangers, and the desperate efforts to get rid of it, arouses us, and sends on the stagnating blood; and we wake in a fright, or trembling, or in a perspiration, or feeling exhausted, according to the degree of stagnation, and the length and strength of the efforts made to escape the danger.

But when we are unable to escape the danger—when we do fall over the precipice, when the trembling building crushes us—what then? That is death! That is the death of those of whom it is said, when found lifeless in the morning, "That they were as well as ever they were the day before;" and often it is added, "and ate heartier than common!" This last, as a frequent cause of death to those who have gone to bed to wake no more, we give merely as a private opinion. The possibility of its truth is enough to deter any rational man from a late and hearty meal. This we do know with certainty, that waking up in the night with painful diarrhoea, or cholera, or bilious cholice, ending in death in a very short time, is probably traceable to a late large meal. The truly wise will take the safe side. For persons to eat three times a day, it is amply sufficient to make the last meal of cold bread and butter, and a cup of some warm drink. No one can starve on it; while perseverance soon begets a vigorous appetite for breakfast, so promising of a day of comfort.

Hall's Journal of Health.

THE philosophers of India once possessed a book so large that it required a thousand camels to carry it. A king desired to have it abridged, and certain scholars reduced it so that it could be carried by a hundred camels. Other kings came, who demanded that it should be diminished still more; until at length the volume was reduced to four maxims. The first of these maxims bade kings to be just; the second prescribed obedience to the people; the third recommended mankind not to eat except when they were hungry; the fourth advised women to be modest.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

IDLENESS.

IDLENESS is the parent of destitution and want, the concomitant of vice, and the precursor of blight and decay. Idleness is a great sin; it is as sinful now as it was in the time when the iniquity charged upon Sodom was "fullness of bread and abundance of idleness."

The creative forces of the universe are all the time at work, and by the steady and harmonious action of all the parts great results are accomplished. And when we contemplate the magnitude of the material earth and heavens, according to our limited capacity, and realize how vast are earth's resources, and with what amplitude a kind Providence has provided sustenance for man and all the lower orders of beings possessing animal life, and see with what exactness all the evolutions regarding time and the seasons are made, we can but bow in profound admiration, and we revere the creative powers which formed and perfected such noble plans.

And again, when we see how imperfect (comparatively speaking) are the works accomplished by man, how unequal are his ways, and how unjust is he toward his fellow man, a sense of shame flushes our cheeks, and sadness steals over our spirits. And again, we turn to find the image of the Creator in the created, and we fail to find the needed transformation from the natural, which is first, into the spiritual and heavenly. And the words of the inspired prophet are applicable, "My people have forsaken me, the fountain of living waters, and have hewed them broken cisterns that can hold no water." Also, "The prophets prophesy falsely, and the priests bear rule by their means; and the people love to have it so."

The present generation of people, have turned their minds to live by mentality and wit, as far as they can find means to do so, without combining physical strength with the intellectual powers, so as to produce a healthy individual and societal action.

Scarcely a century has passed away since America sought to throw off the tyranny of British rule, because of unjust taxation, and she passed through a severe contest to free herself from the strong hand of oppression, that strove by force of *might* to make *right*. England has her landlords to-day, who hold their title-deeds to large estates; but every one knows that they have not gained those possessions by honest toil, and that the millions of landless tenants, who work for a small pittance, and others who are forced, through lack of employment, to *steal*, beg, starve or commit suicide, have been robbed of their rightful inheritance to the soil.

And America, young in years, but old in designing craft, is taking rapid strides toward reproducing the same condition of things on this continent that she protested against in the mother country; and that, too, while some of the scars upon the limbs of the veterans, who fought and bled on the gory battlefield, to make her a free and happy people, and to prepare a home for the oppressed, are still fresh in the memories of their children.

Pauper institutions have become numerous, and the prison houses of free America to-day are a living prediction of a sad future. They are inadequate to hold all who are sentenced by the high functionaries of the civil law, to atone for crimes committed. But do we suppose, that when all things are duly balanced, before that high tribunal where cause and effect are considered, and justice is meted out without respect to position or dollars and cents, that all the crimes against law will be attributed to satanic depravity on the part of the condemned individuals? Or will the ruling "powers that be," which are ordained by self-seeking and ambitious men, who aim to live in luxury and ease at the expense of others, be held, either directly or indirectly, accountable for a part of it? Certainly the foundations of society, in the earthly order, are out of course at the present time, and the ruling of public sentiment is *practically* against good morals. How then can we marvel at the spiritual dearth that is felt throughout Christendom at the present time?

There is a learned and eloquent priesthood, who make long prayers and speak oily words in the ears of the people. But the power of salvation is not theirs to give, for they do not possess it; nor can they, while they sanction *war*, which proceeds from the unsubdued passions or lusts of men; for, while they profess to follow the Prince of Peace, him who said, "My servants will not fight," they strengthen the edicts of civil rulers who announce war, and direct that in time of peace the nation must prepare to resent every insult, and retaliate by returning evil for evil.

How unlike the lowly Jesus, who said "Love your enemies." How can the church dignitaries denounce sin in others, while themselves are the servants of sin? The truth is, the priests and the people are immersed in the waters of sensuality. Hence, the giant sin of the land goes unrebuked both by precept and example. They who should be ensamples to the people over whom they preside as spiritual teachers, are eager to grasp the largest stipend, that they may live in luxury and ease, and recline upon their downy pillows and velvety cushions six parts of the time, and a seventh part is spent in spreading a cloak over the sins of the church-goers, and "daubing the walls" of their costly edifices "with untempered mortar," and thus the so-called religious temples are profaned by a hireling priesthood.

We gladly acknowledge that rare exceptions are found; that there are suffering witnesses of truth in the large body of ecclesiastics, who are waiting in hope and praying in faith for the helper to come to Zion, we would not deny; and that they long for a change that the ponderous burdens now resting upon humanity may be lifted, and that sin-oppressed souls may be freed by the truth. But, how can there be an effectual change, except by individual exertion and self-sacrifice? The work of every new cycle or epoch has been commenced by some individuals who have been pioneers, and have worked their way up-hill, against prejudice and pre-conceived opinions, which are always contending forces against true reform and spiritual progression. The dual nature in man, and in woman, is contradictory; while the animal and sensual seeks its life on the lower plane, through the medium

of the external senses, the spiritual part reaches upward to the higher spheres of Divine light and love, where God's angels dwell, who constitute his ministry; and all the emanations proceeding from them will be like fire to consume the propensities which produce sin and sorrow, while the soul is elevated thereby to purity of life and stability of action.

The aristocracy have degraded labor, and have practically placed a badge of serfdom upon it; while *idleness* bears the mark of gentility and respectability. Hence, many get their living by over-reaching, *i. e.*, stealing in a respectable way, and are called smart for so doing; while other persons steal directly, and are punished therefor.

Shakers are striving to *elevate* labor, by all taking part in it according to our ability; and we place the insignia of *virtue* and *honor* upon all branches of useful industry, and aim to have our religion take all true science by the hand; and we make honest labor a welcome guest at our social circles, and make honorable mention of it in our spiritual feasts. We think the Apostle Paul, was inspired with wisdom from above when he gave the command to the Thess, "If any would not work neither should they eat," for it remains true to-day that "slothfulness casteth into a deep sleep, and an idle soul suffers hunger."

THE Sisterhood of the Shaker fraternity, send kindly greeting to all who are engaged in the *Temperance* Cause.

We recognize the present movement, as the commencement of a great Spiritual Revival. The Mother in Deity, is now sending her *daughters* into the field to work. And if they will toil faithfully, and perseveringly, their efforts will be crowned with success. We bid them God speed! Our prayers and blessings are with them.

PRACTICE.

BENJAMIN FRANKLIN said, "A good example is the best sermon."

Practice, — not *Theory*, — should be the motto inscribed upon the Christian's banner. True Evangelists, who are anointed by the Holy Spirit, and sent forth to preach the Gospel of salvation to others, must of necessity become evangelized themselves, by firstly making a practical application of the principles which they would enunciate to others; for it is easier to teach, than to be taught; and human nature is the same in all ages, and in all nations. It would seem that the same spirit that induced some to compass sea and land to make proselytes in Apostolic days, without much practical good resulting therefrom, is rife to-day. Many run to and fro, but they run in vain; because they do not "tarry until they are anointed or anointed, with power from on high."

Some persons, as soon as they conceive an idea, and are intellectually convinced of its truth, rush with a blind enthusiasm to teach others theoretically, while they themselves need to be *practically* taught the first principles of what they are seeking to promulgate. This feeling is innate in every human being; and it grows with their growth, and strengthens with their strength; hence the necessity of self-discipline. The power embodied in, and the influence emanating from, a person who will reduce to *practice* his theories, are ~~double the power and influence of one who is always preaching, and seldom, if ever, practicing that which he preaches.~~

Teachers and theories are multiplied in the land, and knowledge increases with greater rapidity than saving truth. When there are more who are willing to solve great problems, by practically working them out at the expense of self-indulgence, worldly honor, and pleasure, the real success in reforming the world will be far greater than it has hitherto been. There is diversity of minds, and various gifts adapted to the needs of humanity, and the work necessary to be accomplished. But, unless those gifts and talents are sanctified to, and approved by the Power which gave them, and honestly devoted to the uses for which they were given, their potency is lost, and the design not accomplished.

Many, whose voices are never heard in public halls, but who are often found in silent prayer, and deep soul communings with spiritual intelligences, seeking to know what they can do to insure their own salvation, and to facilitate the growth of others in the Divine life, exert a powerful influence for good, and do much towards evangelizing the world.

Not one sparrow is forgotten,
E'en the raven God will feed,
And the lily of the valley
Heaven grants its every need.
Then shall I, not trust thee, Father,
In thy mercy have a share?
And through faith, and prayer, my Mother,
Merit thy protecting care?
Anna White, Mt. Lebanon.

LIFE, REAL AND IMAGINARY.

LIFE is a great drama, in which every intelligent being may take part to profit. There is room on the stage for all. And if all would enact well their part, and honestly improve the talent committed to their trust, humanity would comprise a brotherhood and sisterhood worthy the name. But they who live chiefly in the imagination, are apt to picture great accomplishments, and fancy how they could acquire royal honors, and erect pinnacles of fame. Thus, while dwelling in the sphere of mental hallucinations, they are apt to be discontented in the sphere of *real life*, and to exhaust their energies in repinings, because circumstances are not molded to their will, and they cannot have a broader and a wider scope to display their powers, and develop their plans; and they seem to be unmindful of the golden opportunities that are continuously presenting themselves, offering a wide field of useful labor, worthy of their attention, and which invite, and even demand their service. In this way time is wasted, and much work, that would tend to elevate and progress humanity, remains undone.

An individual possessing but *one* talent, who honestly puts forth his or her efforts, and consecrates his or her life to noble purposes, will stand equally justified and accepted with others, of *five*, or *ten* talents, who do the same. Will the true parent reject the most simple heart-offering from one of the little group that clusters round the family altar? Are not the least, as well accepted as the greatest? And, if this virtue blossom in the human, how much more in the Divine! Will our Heavenly Father and Mother discard any devoted endeavor, however small the capacity, if *all* is given? We hear God's witnesses in the ages past, together with our own reason and conscience, answer, Never.

If we would live the *real*, let us be contented to work within our sphere, and use the means that are within our reach; and never seek position, rank or station, for appearance, or name; but let our ambition, or aspirations be, to do the greatest amount of good, by firstly improving our own condition and surroundings, morally, and spiritually; and then put forth our efforts to help others do the same.

What will caste, in society, or the honor which cometh from mortals, amount to, without true underlying principles, as a basis of action, and, an approving conscience? It is the indwelling spirit—the mind—that makes the man or woman. And, when the mortal

part—the outward covering—is laid aside, we shall be judged by the interior. The fair visage, or well formed contour and rich costume, will not introduce us to the society of the good and the pure, in the land of realities.

The constant vying, so largely indulged in among all classes and grades of society, is a barrier to the true development of the higher and nobler faculties, and brings spiritual dearth to the soul.

In this progressive age, the light of religion, reason, science and common sense, combine, to show the pernicious effects of selfish ambition; and should commend the life and example of the Divine Teacher to our better feelings: "He that would be greatest among you, let him be the servant of all," said Jesus.

If actuated by a spirit of true humility, we shall diligently employ what ability we have to do good, in our mission field, whether it be large or small; when opportunity permits. Through culture and self-discipline, we grow new strength and power, and thereby add to the original gift, or talent. Life is fraught with toil, in every phase, and under all circumstances; but contentment sweetens each duty, and there is ample scope for willing hands and cheerful hearts.

If we cannot mount the summit of fame, we can silently collect the gems of wisdom which fall at the base. If we are too weak to engage in the heaviest conflicts, and are incapable of bearing the most weighty burdens and responsibilities of society, we can lend a helping hand to aid those who do, and sustain and comfort them with gentle words and kind ministrations.

The mighty oak may tower among the clouds, while the modest violet blossoms beneath its shade, perfuming the air with its fragrance. So may the least one of us, shed a benign influence in all the duties of life. Then, let us seek to bring forth the fruit of a diligent contented mind, unalloyed with indolence and selfishness, which would claim the reward that justly belongs to their righteous neighbor.

Emma J. Neal, Mt. Lebanon.

DEAR EDITRESS:

I feel indebted to you for the continuance of the "SHAKER AND SHAKERESS." I have derived much satisfaction and strength from it. I always hail its arrival with pleasure, and peruse its columns with eagerness. I feel a divine inspiration from the truths it contains; and, I trust it is a blessing to Believers—a cementing bond of union. And, I pray that it may also be a messenger of glad tidings of joy to many souls, who are as "pilgrims and strangers on the earthly plane, seeking a better country," or a better state of things than they have hitherto found. I pray that it may be a *power* in the land for good—a dispenser of *light and truth*—and make its well-timed visits to cottages, where the lone widow and helpless orphans dwell; and that, through it they may receive counsel and the balm of consolation, by learning how to flee the producing *causes* of sorrow.

I am satisfied that there are many truth-seekers at the present time who are faint and feeble, because they do not find spiritual food to nourish and sustain the immortal part; and who sincerely ask for light and wisdom, that they may better understand how to walk more justifiably in this present evil world, and to secure the love and blessing of God. And I have reason to believe that our little "Monthly" is a valuable aid to many; for I have heard repeated expressions, from friends outside of our community, of their appreciation of its worth, as a means to convey knowledge of our principles and life, to many who have hitherto known but little.

As the years of my life roll away, my thankfulness increases for the gift and power of salvation from sin, that I find in my Zion home. And I often feel to say, "Beautiful is my home! and its beauty is enhanced a hundred fold by Gospel kindred dear, whose bond of union is *pure and undefiled love*. The banner under which we serve is Liberty and Peace! Through unselfish devotion to true principles, the subjects of this work are raising the standard still higher. And that it may wave in the breezes of Divine inspira-

tion, and its brightness increase until its glory shall be seen from afar, many heavy laden, sin-sick souls gather beneath its folds, as children gather to the arms of a loving mother and to the strength and protection of a kind father, in the prayer of your humble sister. I would unite with all my brethren and sisters of the household of faith, and pray for more energy of spirit to conquer self; that we may be able to make a stronger covenant with God and with each other, by greater sacrifices; and gain more of the treasures of immortal life, and receive a new name (or character), and become practically "kings and priests unto God"—medians of Divine truth to other souls, as it was given to us by our Gospel parents.

We are called to be saviors, to stand upon the mount of Zion, and have lamps well supplied with the oil of truth and virgin purity; to "be clad in garments *clean and white*"—to be increasing in the knowledge that will make us wise unto salvation, and thus be able to diffuse that knowledge to others. In this way, we may pull down the strongholds of evil without, and strengthen the good in Christ's kingdom. And we shall be joyful in following the example of the good physician of souls, who bound up the wounds of bruised and sorrowing hearts and administered the balm of consolation. Let us do likewise, that we may drink at the fountain of life and love.

Joanna Randall, Shirley, Mass.

"THE WORLD MOVES."

In this age of advancing Science, and controlling Reason, we behold law and order brought forth from the realm of mind and matter. The intellectual genius of to-day, untrammelled by the chaotic and blinding influences of superstition and ignorance, delves deep into the mysteries of things, and finds the key of knowledge, which unlocks the vaulted treasures of the earth, and reveals the cosmic forces underlying growth, action and harmony, so admirably displayed in the face of nature.

Who would now attempt to controvert the universally accepted and established facts appertaining to Astronomy? Yet, only three centuries have coalesced in boundless eternity, since the same facts were branded as false notions. The teachings of the noble Galileo, relative to the Copernican theory of the earth's revolution, were interdicted by Romish ecclesiastical powers. He was severely reprehended, and thrown into prison, because he persisted in the belief that the "world does move." It was not a mere fancy of the mind that led to the conclusion. He invented the telescope. Through that wonderful instrument he scanned the heavenly bodies. Its powerful lens seemed to condensate space until it almost disappeared. Then, was revealed to his extended vision, the fact, that the scintillating stars were not mere luminous particles of light, sprinkled like gold drops across the blue expanse, as they appear in the distance to the naked eye; but, worlds beyond worlds, similar to that on which we live; differing in magnitude, moving with circumrotary motion, each revolving within a given sphere around a grand central orb; subject to the immutable laws of attraction, cohesion, and repulsion, which govern, and harmonize the universe.

No baseless hypothesis that had previously been cherished could change his conclusion; for actual evidence had transfigured the hitherto dark and mysterious regions into glorious realms of light where order and harmony reigned supreme. Nor could the opponents of Science prevail to counterpoise his opinion, which tangible evidence had placed beyond a doubt, or the power of circumvention. With transport of feeling he published the glad news. And we see that the world continues to move, in more than one sense of the word; for the triumphal car of Progress overrides the narrow dogmatical sphere of priestcraft and superstition; and it will roll on with speed, over the yet trackless fields of unexplored truth, leaving light in its path; while vaning error will sink into oblivion, no more to rise in the glory that will flood the earth.

Martha J. Anderson, Mt. Lebanon.

PHILANTHROPY.

If philanthropy, as defined, means love, benevolence, and universal good will toward the whole human family, where shall we find a word of broader signification, or one that will include so much good, and exclude so much wrong?

In scriptural language it is said, "God is Love." When a human soul is filled with love, there is not much room left for envy and hatred. True love will elevate the soul, and carry it away from the world, and cause it to place its affections upon heavenly beings, and those things which are eternal in the Divine spheres, where God dwells, and "is all in all."

Love has its counterfeit; but it leads away from God and fills the heart with impure desires—binds it to the false and vain—and its fruits are manifest in deeds of darkness, in selfishness, retaliation and hatred—the opposite of benevolence and universal good will. Those who possess this kind of love choose to dwell in the world, their life and interest are given to support the principles which constitute the world, which the Apostle defined thus: "The lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but are of the world." But all who possess true and genuine love, have their home in the truth—their dwelling is in God.

If our hearts are aglow with philanthropic zeal, we shall strive to comprehend our whole duty, and to exemplify the life and character of the baptized Jesus in every act which we perform; and we shall assimilate our feelings with all that is true and good, wherever it may be found, and co-operate with every movement that tends to progress mankind toward the ultimate for which they were created, *i. e.*—a perfect at-one-ment with the Creator.

Philanthropists, in the truest sense of the word, will stand self-adjusted, and manifest their sincerity by instituting a strict and impartial investigation of their own life and character, giving heed to the Savior's injunction, firstly, "To cast the beams from their own eyes, that they may see clearly how to pull the mote from a brother's or a sister's eye." This will necessitate a cross, and will call Gospel faith into exercise; but it is vain for any one to attempt to evangelize others, while they themselves are in the wrong. Eventually, all false coverings will be taken off, and every thing will be judged according to its merit, or demerit. Then, exaggeration of wrongs, or depreciation of virtue, will avail nothing.

Philanthropy will lead to tenderness of feeling, and to compassion for an erring brother or sister; and will teach, that if we would facilitate their growth, it is better to throw a mantle of charity over their shortcomings, than to rebuke them in an unchristian spirit. If we condemn faults in others that we approve in ourselves, we neither love nor do the truth, and are not on a christian basis, but are on a shaky foundation. Pride and selfishness induce us to judge unrighteously; and in this condition we are not fixed in our purposes, but are weak and vacillating, and are liable to be moved by any adverse winds that may blow. When Love is at the helm of the ship, as we sail upon the sea of life, we fear not the storms that may arise; and Benevolence—an amiable, sympathizing friend—will help to guide the vessel safely into port.

Ann Offord, Mt. Lebanon.

SELF-DENIAL.

It has been said, and that justly, that "there is no benevolence without sacrifice." It is very easy to give that which costs us nothing, or that which we do not want; but, is there any virtue in such benevolence? Is it not like sacrificing the halt and blind, under the Jewish dispensation, which was said to be an abomination?

As Believers in Christ's Second Appearing, we profess to have consecrated ourselves, soul and body, time and talents, all that we have, and are, to the Work of God, and the cause of humanity; but for this, "we have received an hundred fold in this life," with the blessed assurance of eternal life in the world to come.

As I prize my precious privilege in the sin-destroying Gospel, and feel its pure consolation, I would gladly do something towards making known to those who are yet subject to bondage, and the fear of death, how they may gain the liberty of the children of God. I would prefer to be a tarry-at-home missionary; and I think that much knowledge of Believers' faith and principles, may be communicated through the medium of our little paper; and as many have contributed freely to its support, and have also made efforts to give it a wide circulation, I thought that I would make a proposition to those who feel disposed to unite with me, but more especially to those who are young; that is, that we make a free-will offering of some little idol, if we

have any; or, that we deny ourselves of some luxury—or resolve to abstain from stimulating food, and drinks, that are not essential to life and health, and thus help to roll on the little "stone (of truth) which is to become a great mountain, and fill the whole earth." Great things often result from small beginnings.

"Bring all the tithes into the store house," said the Lord by the Prophet, "and see if I will not pour out a blessing, till there shall not be room to receive it." Every tithe will be accepted; and, through sacrifice, prayer is made effectual.

The Savior accepted the offering of the poor widow, who "cast two mites into the treasury." The gift was not estimated by the quantity which she gave, but by the sacrifice which it cost; for she gave her all; and if we do the same, we shall likewise be blessed.

We should regard the laws of health, in a physical, and moral point of view; and be temperate; using the things of this life, as not abusing them; practicing strict economy in our Zion home—laboring diligently with our own hands—employing a portion of the proceeds in disseminating light, and truth, by sending forth "leaves for the healing of the nations," in the form of the SHAKER AND SHAKERESS.

Ruth Webster, Union Village, Ohio.

BLESS ONE ANOTHER.

JESUS said to his disciples, "Love one another as I have loved you." If the example of Jesus in this respect is fully exemplified in daily life, it will destroy selfishness, and eventually "create a new heaven and a new earth, wherein shall dwell righteousness."

"In blessing we are blest." It is natural and easy for us to "love those who love us," but "what reward have we" for so doing? Christ said, "Love your enemies; bless them that curse you, and pray for them that despitefully use and persecute you." We, who bear the Christian name, and profess to follow our blessed Gospel Parents, should be careful that we do not violate our profession upon this point. Let us not be deceived. "We shall reap what we sow." If we sow and cultivate Love and Peace, we shall reap Love and Peace as our reward. On the contrary, if we sow Discord and Strife, we must reap the bitter fruits which grow therefrom.

If we follow the example of our Savior and return blessing for cursing, we shall be safe. "When he was reviled, he reviled not again;" but patiently endured persecution. And when his enemies bore false witness against him, and even spat upon him, he opened not his mouth in his own defense.

Are we willing to suffer like our blessed Master—like him "endure the cross and despise the shame"—and like him wear a crown of thorns, if need be? If we are true Christians, we must follow him, and learn to be like him; "meek and lowly in heart;" and to love and bless one another in the truth. If this we do, the blessing of God will never depart from us.

Mary Middleton, Union Village, Ohio.

THE pure in heart shall see God. What a sublime and beautiful promise. What holy inspiration must have possessed the soul of Jesus, when before a gazing multitude he uttered that Divine promise! A blessing was pronounced on the *peacemaker* and the *mourner*—the poor in spirit—and the seeker after righteousness; but the God-seeing are the pure in heart.

One of our Gospel fathers, Elder Wm. Lee, left his testimony concerning the means by which purity of heart may be obtained. He said, "When I set out to follow Christ in the regeneration, I felt it to be my duty to confess all the sins of my life, and then to forsake them; and I felt such fear of God in so doing that I chastened my thoughts, and every turn of my eye that was not after God. And by this self-chastening, my eye became single to the honor and glory of God, and my heart was made pure."

And it is a happy thought that we have in our midst, to-day, Gospel brothers and sisters

who through self-discipline have become "pure in heart," and can see God according to the promise of Jesus, who also "endured the cross, despising the shame," and said "Be of good cheer, I have overcome the world." By thus doing, he became to us a Holy and Divine teacher, whose bright example we revere, and whose sayings we delight to roll beneath our tongues as honey for sweetness, and as bread for strength.

Anna Dodgson, Mt. Lebanon.

CHARACTER.

It is true, as has often been remarked, that human beings are "creatures of circumstances," to a great extent. But every individual, in a greater or less degree, has the power to form a character independent of circumstances. All are gifted with the power of *will* and of *choice*, and also possess the germs of a dual life—the natural and the spiritual—or of good and evil.

A child, both by inheritance and the influences to which its tender and rapidly growing brain is exposed, may receive that which will quicken either the evil or the good within it, which, without doubt, will have a weighty influence upon its future course of action. But, as *reason* and the *will-force* are developed the immutable laws of cause and effect are more potent than circumstances, and many are induced by the stronger, to control the weaker, and to examine principles, draw their own conclusions, form their own plans, and decide upon their future course of action through life.

As the brain is moulded by the spirit or mind, its present development will not be a bar to future change and growth into the true, or the false, which will produce joy or sorrow according to its kind. Either must be effected by the action of the *will* in co-operation with ministering spirits of whatever class we attract to us.

Character is not *reputation*, and cannot virtually be changed thereby; nor can it be accurately judged by emotional feelings or impulsive words and actions, but by the habitual neglect of, or adherence to, certain principles which may be exemplified in the small acts of life, which help to form the *real character*.

As the majestic ocean is formed of little drops of water and its extended shores of tiny atoms, so each *silent* thought, as well as thoughts uttered in word and deed, have a part in shaping the character and destiny of individuals.

Happiness is the desire of every human being, and how to attain the desideratum requires a careful study of all the laws which pertain to physical and spiritual life. How to attain unto true exaltation of character, necessitates thorough investigation of principles, and careful scrutiny of motives, which prompt to action, and of the rules by which we are guided.

The natural life, in its perverted state, is fraught with misery and sorrow. Its highest pleasures are unsatisfying, and will be outgrown in the soul's progress God-ward.

We need a divine unction, that will quicken the spiritual germs of life in our souls, to enable us to form a perfect character. That will insure to us imperishable *wealth, joy* and *glory*, and establish us in principles that are immovable, over which circumstances can have no control; and neither the hope of heaven nor the fear of hell will dominate. We shall do right from *love* of right.

Is it not a point of wisdom for those of us who are young in years, and inexperienced in life, and are now laying the foundations of our future characters, to mark well those who are more perfect than ourselves, that we learn to imitate their virtuous examples and follow them as they have followed Christ and walked in the truth? If *purity* be the basis upon which we seek to build, and Love our motto, it will be easy for us to assimilate our spirits with theirs, and to harmonize with the pure and good; and with them to drink at the Love-fountains which perpetually flow to earnest truth-seekers, like holy baptisms from the inner heavens.

Catharine Allen, Mt. Lebanon.

LAND OF LOVE.

1. Vell not from us Ho - ly Spl - rit, Beau-ties that are ev - er rife, In our fu - ture home of glo - ry, Land of love and end - less life.

Lift the cur - tain from our vi - sion, Fan the mists that dim our eyes; We would scan the in - ner hea - vens And from earth - li - ness a - rise.

2.
We would take the wings of morning,
And explore the mountain's height;
Or descend in pleasant valleys,
Seeking treasures free from blight;
In a blessed sweet communion
With the loved ones gone before,
We would clasp them nearer to us,
Range with them the heavenly shore.

3.
But we'll bide our time in patience,
And improve each moment well,
In a life of consecration
We will labor to excel.
Forming here a joyous heaven,
By creating one within;
And a home of love and beauty,
Free from discord, strife and sin.

4.
Then abide, O blessed spirit!
Purify us unto thee,
That a tower of strength and glory
To the nations we may be;
And our earthly home foreshadow
Our eternal home above;
Dwelling place of truth and goodness,
Paradise of heavenly love.

THE TEMPERANCE MOVEMENT.

It is a glorious work God has begun;
Hold sacred in your hearts its trust of power;
And when some little vict'ry you have won,
Let that but nerve you for the adverse hour.
O, put your faith in agencies divine!
That can inspire beyond all human strength,
And "greater works" than those of old, will shine
Along your pathway's steep and rugged length.
'Tis said a fearful river flows through hell;
But, can it match the alcoholic tide,
With rock, and whirlpool, and demonic spell,
That scatter desolation far and wide?
We may conjecture that they are but one,
Connected by a dismal open flume,
Where raging rapids unimpeded run,
To dash their victims through that gate of doom.
And, as we trace the world's broad winding life,
Our minds no darker, wilder flood can see;
Its miry banks with hideous reptiles rife,
Are shaded only by the gallows tree.
It is no myth; we know its burning streams
That carry blight where'er their currents flow,
That bear away the hearts ennobling dreams,
And sink the soul in passions base and low.
The waving harvests, that the Father will'd
From year to year, to show his mindful love,
Are first *usurp'd*, then wastefully distill'd,
To make his blessing but an evil prove—
To bring to earth the waves of liquid flame,
Whose *touch* is madness, and whose *force* is death;
To exile man, from that parental claim,
That fills the soul with inspiration's breath.
If, but the horse-hoof pools along the road,
Miasma to the sunny air exhale,
Will not the river and its marshes broad,
With deadly venom laden every gale?
O, woman, there is work that must be done!
You have but *enter'd* on its weighty care!
Its darkest sands the hour of sin hath run,
The morning dawns with incense of sweet prayer.
The day shall brighten on your faithful toil;
The will of God within your hearts reveal'd
Will give to them the balsam and the oil,
By which the sad and wounded shall be healed.
God pleads through you; then let him freely speak,
"Grieve not the Holy Spirit," give *free course*,
And you no more shall timid feel, nor weak;
He has prepar'd for you a strong resource.
For *never* in the his'try of Reform,
Has man attained a more illustrious plane.
He nobly bears you through the conflict warn,
His heart and hand your energies sustain.
O! we, the sisterhood, who toil apart,
To bring redemption to the earth below,
Know how to prize each brave and manly heart,
That gives its might to evil's overthrow.
Life is so mingled on its every side—
United efforts must its good achieve;
The *father* may all lib'rally provide,
Yet, must the *mother* tenderly relieve.
Go forth, as on a mission sent,
Cloth'd with the snowy robes of fervent prayer;
That all who see you may to God repent,
And seek his law—his character to bear.
Your own true purpose, like electric wire,
Will flash conviction through the harden'd heart;
Your supplication like the altar's fire,
Will holy light to all around impart.
May holy choirs assist you when you sing,
And may the Comforter your *words* impress,
Until the desert in its blossoming,
Shall bring your hearts the blessing of success.
Cecelia Devyr, Mt. Lebanon.

FORGIVENESS.

"Father, forgive them!" The waves of the air
Bore the sweet music of this holy prayer;
When in keen pain and anguish he with'd,
Drinking of gall this petition he breath'd.
"Father, forgive them!" O, heaven inspire
My soul to breathe forth the same pure desire!
Let its sweet music float down to my soul,
Waking to being the same self-control.

Whence came this pow'r, this strength to control
Waves of temptation, that peril'd his soul?
While in the wilderness tempted with wrong,
Kissed in betrayal, and mock'd by the throng.
Here, down the aisles of my heart's home, I find
Essence of this love—forgiving—resign'd;
Life is as sweet as the dew the bee sips,
When words of kindness are found on the lips.
Maria Wheeler, Union Village, O.

CHRISTIAN LIBERTY.

Struggle yet, thou soul in bondage,
Rend thy ties, and stand thou free;
Find thy fair and bright ideal
In true Christian liberty.
On and upward ever pressing,
To enjoy still purer loves;
Holy independence gaining,
Which the higher law approves.
Holy independence gaining,
O prolong the joyous sound,
Until ev'ry clime and nation
With its gladness shall resound;
Until ev'ry heart shall vibrate
In this universal strain,
Until hearts and voices (blended)
Join in Zion's sweet refrain.

Julia Johnson, Hancock, Mass.

MY CREED.

I hold that Christian grace abounds
Where charity is seen; that when
We climb to heaven, 'tis on the rounds
Of love to men.
I hold all else named piety
A selfish scheme, a vain pretense,
Where center is not, can there be
Circumference?
This I moreover hold and dare
Affirm where'er my rhyme may go,
Whatever things be sweet or fair,
Love makes them so:
'Tis not the wide phylactery,
Nor stubborn fast, or staid prayers,
That make us saints; we judge the tree
By what it bears.
And when a man can live apart
From work, on theologic trust,
I know the blood about his heart
Is dry as dust.

J. G. Whittier.

HAPPINESS.

THE conscious pursuit of happiness is found to be one of the most degrading motives in the world. The objects are so various; the points to be considered so numerous; the difficulties so unexpected; the most worldly man is still so mysterious to himself; that what we call happiness is to a very large degree provided for us or denied to us, as air, sunshine, and water are, which may be said to be universally supplied, though there are instances when each of these may fail us. The idea of what happiness consists in varies from the briefest physical indulgence to the faith and patience and fortitude of the saint. The extremes of the idea are as far apart as the clod of earth is from the star in the heavens. A man might as well think of providing for the digestion of his food, or the circulation of his blood, as of successfully keeping in view as a motive of life that infinitely various condition of existence which happiness is found to be. The Epicurean descends to become the epicure. The most determined and narrow-minded willfulness, the coarseness of sensuality, the violence of the brutal, the heartlessness of the idle and frivolous, all come within the limits of happiness, as one or another would define it. When our Master declared for self-denial, both by precept and example, he showed that it is in lives of usefulness, deeds of charity, labors of philanthropy, sentiments of affection, that the true good is to be found. Not by seeking happiness, but by true work in the world, is human destiny best wrought out.—*Christian Register.*

EDITORIAL WANTS.

WANTED, for coming number of SHAKER AND SHAKERESS, one short, well written, well condensed article, from each Society.
By one, we mean one from Brethren and one from Sisters.
To secure this, each *Family* might write one article, as above. The surplus may be placed where we often go for some choice contributions.
In the SHAKER are one hundred and twenty inches—about six inches to each Society. In the SHAKERESS, there are ninety inches, being five and a fraction to each.—[ED.]

OBITUARY.

ELDRESS MATILDA WILLIAMS, aged 63; at Water-villet, Ohio, Jan. 29, 1874. A Believer 57 years.
SARATH BAILEY, aged 45 years; at South Union, Ky., Feb. 24, 1874.
WILLIAM WISKINS, aged 64 years; at the United Society, Harvard, Mass., formerly of Mendham, Suffolk county, England, on the 10th instant.

SHAKER AND SHAKERS'S MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. June, 1874.

FIFTY CENTS
PER ANNUM.

KINGDOM OF HEAVEN.

THE Kingdom of Heaven is like a man, who, out of his treasures, bringeth forth things new and old.

Very good. If correct, that kingdom is a system of constantly unfolding truth.

Also, under the figure of a harvest of the world, we conceive the grand idea of a time when human organization, in its ultimate, should conserve the truths of all previous epochs and dispensations.

Dividing our immediate spiritual history, according to our religious records, into two parts, first, the history of the Jewish race, or people, second, that of the Gentiles; we have this map before us.

The spiritual *seed* time was in the days of Abraham, Isaac, Jacob and his twelve sons.

The spiritual *harvest* of that Jewish race, was in the days of Jesus, his twelve disciples and the Pentecostal Church, with its community of goods, and the resurrection of its members, up and out of the individual and family relation that Abraham, Isaac and Jacob founded; as the basis of the twelve tribes of Jews, comprising the House of Israel.

The intervening history, between Abraham, with the twelve sons of Jacob; and Jesus, with the twelve apostles, is simply the growth of the grain, from the sowing to the reaping.

The progress of the Jewish Nation, was from the individual, to the husband and wife — with their property possessions — gradually increasing into a private family; and that family swelling into a Tribe, and the twelve Tribes uniting into a Nation.

Unto that Nation the Christ Spirit came, as a Savior, to bring *that* world to an end.

Henceforth, that which God Himself had planted and sowed — the generating family relation, with its selfish property — its individual life — was ruthlessly plucked up. And, that which God had builded — a people, who should dwell alone, and not be numbered with the nations — was unsparingly pulled down. And the whole race of Jews became as a handful of corn, in the top of the mountains; to be scattered, as a spiritual seed, among the gentile nations of the earth, as is recorded, "In thee, and in thy seed, shall all the nations of the earth be blessed."

That Order, of resurrected Jews — Jesus, the twelve disciples and Pentecostal community, which the Christ Spirit had thus harvested from the world; was, itself, also translated — cut off from the earth — in about three hundred years. The Holy City — Religious community — was trodden under foot of

the Gentiles — the Roman people. Their ensign — the dragon — devoured it by persecution; and it was caught up to the spirit world, where it exists to this present time, a source of prophecy, from which the Kingdom of Heaven will draw old things — Jewish truths — that will revolutionize its agriculture, its physiology, its dietetics, and its community business relations, until all that is worldly and Gentile, all that offends, is, in all respects, abolished and purged out of the Kingdom.

Happy day! Glorious anticipation!! Heavenly light, to enlighten the Gentiles!!!

We have beheld the harvest of the Jewish nation, Christ incarnated in a Jewish man, a representative of the Eastern, or masculine part of the earth — Christ, in *their* first manifestation. We have seen the power of the holy people scattered, the seed sown among the Gentiles, the Gospel of the Kingdom preached to all nations, living in perverted generation, perverted property relations, and in perverted nutrition: and then the end came, and the Christ Spirit was incarnated in a Gentile Woman, as a representative of the Western, or feminine part of the earth.

A second Pentecostal Community has been formed; and is now, in its several branches, nearly an hundred years old.

"What hath God wrought?" The history, twelve hundred and sixty years, of Gentile christianity. Regeneration taught, and Generation practiced. Peace taught, and war universal. Forsaking all, laying all at the feet of Jesus, preached; keeping all they have, and getting gain without right, from all whom they can circumvent, the rule of Priest and People.

This is confusion, worse confounded. But the peaceful Kingdom of the Branch, that has grown up out of Jesus, and out of the root of the stem of Jesse, is a refuge — a home for the Gentile — and his rest is glorious.

LANGUAGE.

WE are pleasantly bearing in mind the voice of the Prophet, calling our attention to the beautiful future, when God shall return, to his people, a pure language — Zeph.—III—9.

With what joy we anticipate that heavenly blessing — an Angel visitation of deeper spirituality — "when the time of refreshing shall come from the presence of the Lord."

Indeed, they who have already tasted the good word of God, are even now, speaking to us in a language, understood only as we enter the resurrection order, and accept the life of Christ as our heavenly guide. We would ask,

in prayer, its adoption, by all who turn their faces toward the City of Peace.

It is recorded, that illuminated minds, in the Pentecostal Church, spake with tongues of fire that came down from Heaven. Should not those who have recently entered the Pentecostal Church, of the present day, seek to be inspired by the same consuming element, and by a baptism of speech from the same elevated sphere? Why should we retain the language of the children of this world? Why should we accept it, knowing, as we do, that its corrupting influence awakens only shame and contempt?

A reference to this subject seems highly necessary at this time, when there is so much license given to gross improprieties of speech, designated as "*slang phrases*." Added to this is the list of idle words, unkind words, vain words, silly words, angry words, revengeful words, that, in the world, are used, without regard to place or persons. This recklessness of language, like the plagues of Egypt, threatens to deluge the land. Would writers and speakers occupy the same time in speaking truthfully and affectionately, what immeasurable blessings would be the result.

Our home, our beautiful gospel home, consecrated to God, should never be contaminated with the virus of the carnal mind, this blighting sin of the world.

Were these objectionable features confined to the society of the vulgar and abandoned, whom we are obliged to meet in every city, town and village, it might seem to bear a correspondence to their lives. But we find them accepted and used, by those who stand as teachers in society. Ofttimes, the man, who shudders to hear the voice of the blasphemer, does not hesitate to intersperse his conversation with slang, or licentious phrases. He, who uses the first form of speech, if heard, expects to be condemned; while one, who pours this undercurrent of filthiness into the minds of hearers, looks up to be approved.

Upon all deviations from strict propriety — from moral rectitude — the disciples of Jesus Christ and Mother Ann should let their light shine, in serious protestation.

Moses — in Leviticus, chapter V — taught his brethren, that if they even *heard* the voice of swearing, and did not report the case to the minister at the altar, they should stand equally guilty with the transgressor, and should bear the iniquity. Are we not equally negligent, if we fail to walk as carefully as did the children of Israel? And in any wise not reprove our neighbor, suffering sin upon him, lest unpleasant lessons be impressed upon the minds of the young — lessons which may not become obliterated while in the journey through life. Should one be so careless as to mutilate a sentence, by the introduction of a profane, or vulgar word, it is certainly fastening a bad habit, one which may ultimately lead to serious consequences. It is equally as improper to force vulgar expressions upon hearers, or readers, as it is to oblige them to inhale expired breath.

Ironical expressions are censurable and in many cases no better than falsehoods.

Speak, carefully and distinctly, words worthy to be repeated, and we are safe in saying, there will be but few expressions of which to repent. Be as the Lord's servants, advocates of that pure language, which should have the first place among the followers of the Christ Spirit — the children of the Resurrection.

Eld. Henry C. Blinn, Canterbury, N. H.

THEOLOGICAL TREASURY.

—o—
CONFESSION—REPENTANCE.

AMONG the instructions given to the early Christians, none were more essential than that they should confess, and forsake their sins. This should not be overlooked by honest seekers after truth.

To those who feel that they are whole, this medicine of the good physician is very distasteful, even to abhorrence; while such as have been trained in popular sectarian channels, will pronounce the confessional a supporter of a spiritual inquisition—a relic of barbarism.

Be confession a Roman Sacrament, or not, is quite immaterial. Confession is a Christian dispensation, nevertheless; and is, after conviction, the first step in Christian progress.

We honor the Roman Church for retaining, even though imperfectly, this Godly ordinance. And while Protestants sneer at such humiliating procedure as the confession of sin, we would that God in his mercy, inaugurate something equally effective for the condemnation of sin, in Protestant Churches, the world over. True, these latter churches have protested against the wrong-doings of their Mother; and so zealous have they been in their protests, that the vices and virtues of the Mother have shared the common fate of denunciation by the Daughters; while the latter are wanting in some of her redeeming features.

The Confessional was a Jewish establishment. John Baptist was a confessor.

Among multitudes of Jews, who came to be baptized of John, in Jordan, was one JESUS; and as John baptised them—they confessing their sins—Jesus passed the same ordeal, with other Jews. As a good Jew, he had accustomed himself to do this, once a year. If Jesus, *as Christian*, was tempted in all points, yet without sin; there is wanting evidence that he failed to fulfill his Jewish obligations in the confession of his physiological, or Jewish sins.

Jesus taught his followers to confess, and repent of their sins. Did Jesus err, under either Jewish or Christian government, he confessed and repented of the same.

Protestant Clergymen are realizing the fact, that some of the blackest crimes, commonly committed by their flocks, are almost unknown in Catholic folds. Some of them are noble enough to make public this admission, and attribute the greater protection to the Confessional.

It is interesting, though not positively necessary, to allude to the consternation in Thos. K. Beecher's Church, when he recommended the practice of confession, as making a man feel nobler, by going to some confidential friend and confessing the wrongs of his heart.

Confession of wrong is not only a reasonable requirement, but through this door of hope—the valley of Achor—individuals are enabled to pass to the higher condition of life—*repentance*—the forsaking of sins confessed.

But confession may be made a mere churchal formality, which, without the necessary accompanying repentance, is like faith without works—dead.

To souls burdened with Pilgrim's bundle of sins—with the knowledge that God requires confession to Him, witnessed by the most con-

fidential friend, ere absolution can be obtained—confession becomes a balm for all their woes; while repentance reinstates them in justification.

Confession was demanded in Hebrew times, but was not followed by Christian mercy. In Joshua's address to Achan, we have clear definition of rational Jewish confession—"My son, make confession unto God, and tell me what thou hast done. Hide not from me."

Confession is made to God—*narration* to the Elder. "Whoso covereth—hideth—his sins shall not prosper." He that confesseth and forsaketh shall have mercy."

Coming down to Apostolic times, we are counseled to confess our faults, one to another: "If we confess our sins, and forsake them, He is just to forgive our sins, and cleanse us from all unrighteousness." "They that believed, came and confessed and showed their deeds."

Under the baptism of the Pentecostal spirit the same fruits will be manifest.

As a legal document, void of signature, so are the Nations and Sects who forget God by denying auricular confession.

Mother Ann Lee's testimony revived the form and spirit of oral confession. As Jesus confessed to John, so did Ann confess to Jane Wardley. Thus Ann became the Mother of a New Order—a New Creation—wherein should be confession of sin—Males to Males—Females to Females—and wherein, as a consequence, should dwell exceeding righteousness.

Said Mother Ann—"I love the day I first received the Gospel—I call it my birthday—I felt such a sense of my sins, that I was willing to confess them before the whole world. I confessed my sins to my Elders, one by one, and repented of them in the same manner. When my Elders reproved me, I felt determined not to be reproved twice for the same thing, but to overcome the evil for myself."

Many were Mother's counsels concerning the definiteness of honest confession. The same testimony is maintained by her followers; and their growth and spiritual prosperity are commensurate with their punctuality to the order of confession, and renunciation of their sins.

Some one asked Mother—"What is repentance?" Mother instantly replied—"Leaving, forever, the sins we have confessed." This, as an accompaniment to the definition of Truth, by Jesus, can hardly be excelled.

To those who would experience thorough and eternal abandonment of error—who would have their sins go beforehand to judgment, and not follow after them to condemnation—we advise honest *confession* to God, and the *narration* to some bosom, or confidential friend. And let him, or her, understand that confession and repentance are the door to Shaker homes and heavens.

To the sin-sick and heavy laden, the invitation is, "Seek and ye shall find—Knock and it shall be opened unto you."

Elder G. A. Lomas, *Watervliet, N. Y.*

SCATTERING CHIPS.

By J. M. PEEBLES.

It was a beautiful inspiration that led the apostle to write "Not as though I had already attained, either were absolutely perfect." (Phil. iii, 12.) So long as there is a consciousness of imperfection—so long as there is a willingness to confess—to forsake—and try again to "overcome;" there is hope—yea, certainty of a harvested soul.

There is a marked distinction between Spiritualism and Spiritualism. The first is a mere science—the demonstration of a future existence! But *Spiritualism* in its broadest, divinest sense, spans every thing that is spiritual

and holy. "God is a Spirit"—and to be "spiritually-minded is life." Those only are spiritualists who believe in the ministry of angels and spirits, and make that belief not a philosophy only but a religion, a practical power in their lives. The fruit reveals the tree.

Though there are "many mansions" in our Father and Mother's house—one door only leads into them—and that door is *purity*. The pure in heart alone have the promise of seeing God.

Our good Quaker poet John G. Whittier is a celibate—a "virgin unto the Lord." That glorious picture-gallery of apostles, martyrs, celibates, that crown with gold the pages of history, is reflected and made immortal upon the jasper walls of the New Jerusalem.

"Resist temptation," is a rational biblical command. Though the thread of magnetic sympathy, which the enchantress winds around her victim, is unseen, it often binds the individual so firmly that escape is next to impossible. Mind must govern the physical—soul conquer sense. "I keep my body under," writes the apostle, "and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway."

It is not philosophical to say—"man has a spirit"—but rather, man *is* a spirit; and the "death-rattle" is the angel-signal for moving out, and up into the better mansion of immortality.

Melchisedec, over the purple of the priesthood, was an individual baptized of Christ. Abraham recognized this at once:

"Wherever a real saint has lived, and worshiped, wherever a great seer has appeared, walking thousands of years before his time, and lifting the soul of generations into a higher civilization, there is an element of historic authority for Spiritualism. Spiritual philosophy is the living science of all time. Its priests are such souls as Pythagoras, Socrates and Plato; Jesus, Swedenborg, and Ann Lee; * Copernicus, Kepler, Galileo, and Newton; Leibnitz, Descartes, and Laplace. These have been the ministers of an ever-advancing religion, whose ideas and discoveries have given names to certain epochs of thought. Members and chiefs in God's infinite spiritual republic are they, from whose souls whole civilizations have sprung. The historical authority behind Spiritualism is equal to that behind all the thousand and one theological sects of the whole world."

Modern Spiritualism is having much to do in the politics of the French nation. A late London Daily has this:

"M. THIERS A SPIRITUALIST.—The Paris correspondent of the *Echo* of Aug. 28 says:—"M. de Lavedan, the Prefect of the Department of the Vienne, furnishes us with the following authentic details:—A few weeks ago M. Thiers did me the honor to inform me that he was occupied with a special work, independent of his other labors. 'I should be glad,' he exclaimed in a tone of noble indignation, 'to confound materialism, which is a folly as well as a peril. There is a fine book to be made on this subject, and I have as yet only written the half of it. Certainly I devote myself with my whole heart to the liberation of the territory and the reorganization of the country, but at times I cannot help regretting my peaceable and cherished studies. For twelve years I have been engaged in this work; during all that time I have been exploring botany, chemistry, and natural history for arguments against the detestable doctrine which leads honest people astray. I am a Spiritualist, an impassioned one; and I am anxious, I repeat, to confound materialism in the name of science and good sense.'"

As death is no savior, and as there are spirits mischievous, erring and fallible, John wisely said—"Beloved believe not every spirit but try the spirits." Try them how? by our judgment and the reasoning faculties that God has given us. "Men shall judge angels."

* Jesus and Ann, through a Christ baptism, were anointed Mediators of a New Covenant.

CORRESPONDENCE.

ANSWER to a letter from an outside friend, who states that our best public men are dropping off the stage — that plundering the public by corrupt officials exceeds any thing ever experienced by the citizens of this Republic — that hugeascalities are coming to light every week; and that dull times prevail.

RESPECTED FRIEND:

The public officials of to-day demonstrate that human nature (the lower nature in man) is the same now as in the past. Office holders in this country imitate, as far as they can, their cousins in England. There is Earl Derby, he is in office, and paid out of the public purse to sustain an order of things which enables him and his compeers to take the cream off the industries of the nation, every day. These men have been so long at such kind of work, that they have organized their robberies into order and respectability. In this country, stealing and lying about it, go on bravely; but are not yet respectable. Tweed is in the penitentiary. Now if we could contrive to send these dukes to the penitentiary too, how pleased I should be. I would not have anybody be at the trouble of keeping them in doors, in a costly building, and bringing victuals to them. I would leave them out doors on a ten acre farm. And seeing everybody desires to be Duke or Duchess, I would send them to a ten acre penitentiary too. All being engaged to get a living, the Duke would not be able to coax anybody to work for him. Hence, he would have to dig his own drains, and grub out the scrubs for himself. And the Duchess might enjoy the poetic duty of milking her own cow, and stand a chance of being kicked over as well as anybody else. As regards the legislative wisdom in council assembled in Christian nations (so called), I am down on the whole of it. I would have no such gatherings; everlastingly doing something that does not and ought not to stay put. They breed corruption. Let every man stay at home, save mileage, and do the voting and talking by mail. Why not? As far as personal behavior and public honesty are involved, the assembled legislative wisdom of Christendom is rather rude, windy withal, and rather devilish. I venture to say, that the monkeys in the woods manage their affairs with more dignity than do our male Solomons. At all events, they never confound their own confusion, by creating panics that last more than an hour or two, and that cannot be healed over by a good night's rest in the trees. In the morning the monkey is right side up; no soup kitchen in the midst of plenty; no sending of their food out of their country (as in India) during a famine.

Carlyle thinks, that a hundred years ago, matters in England were in a better condition than they now are. A London editor shows up the state of things about that time. Going back on the record does not improve the aspect. Some think there is more good on the earth now than at any former period. The indications are, that justice between nations and individuals will increase. But I have not time to wait till the *animal emotional man* has brought forth a civilization bearing only good fruit. A civilization based on *divine human emotions* is my choice. The result is, I am where peace, and something more than justice is the rule — where dull times never come; and where obedience to Hygienic Law will triumph over hereditary taints, and induced disease; and where the *power of sinless life* will finish transgression, put an end to sin, and bring in everlasting righteousness — a new creation. In the land of souls, states and conditions — the growth of our past lives — will be to us, as the case may be, *heaven or hell*. To heighten the joys of the former, by *loving the neighbor at the expense of self*; and to utterly extinguish the latter, by an application of the same Law, will be the employ of every good spirit. To

"Speak peace where discord reigns,
Appease the food;
And for revenge,
Persist in doing good."

Daniel Frazer, Mt. Lebanon, N. Y.

NATURE AND REVELATION.

It is related that the first Ambassadors of the English Government to the King of Siam, told him many strange things concerning their country, and among the rest, that the water of their rivers sometimes became so congealed by cold, that his elephants could walk upon their surface. To this he replied, that they had previously told him many things hard to believe, but now he knew they lied and he did not believe the rest of their stories.

Did disbelief alter the facts, or prove any thing but the king's ignorance? Does the assertion that it is impossible for all mankind, in the final event, to become Christians or Shakers, either in this or the next world, have any better foundation than did the disbelief of the king? Is it not assuming to know more than God has given nature wisdom to teach? Is not the argument upon that side confined to negations, like those of the materialist, who disputes beyond the test of his physical senses?

Who, without the previous knowledge of the metamorphose, would prophesy a moth from a caterpillar, or even believe the change possible, without witnessing the fact? Who, without any previous knowledge of eggs, could tell, the first time they saw one, what it would produce under suitable conditions?

Is not man frequently discovering new developments of facts, for which his previous experience affords no satisfactory clue to an explanation?

What does man know of the latent powers and faculties engendered in his own being, awaiting proper seasons and conditions to call them into activity and growth? What can he know of what will be his state, after putting off the mortal form, except by *revelation* of a wisdom superior to any yet found in material nature, or by the physical senses? And that Revealing Spirit which has proved itself superior to all the reasons and philosophy of man, by its power to control the destinies of nations, and direct the kingdom of the world, claims to emanate from the Creator, which none can dispute, while man's greatest wisdom is unable to scan the mystery of his own being — or to certainly ascertain whence, or why, he came, or whither he is going.

Should not these plain facts teach us humility and dependence upon a wisdom and love superior to our own? "Come now, and let us reason together, saith the Lord." When man approaches the subject of Deity, as a learner, and investigates his religious and spiritual nature by the light of Divine revelation, with the same care and diligence that he now investigates material nature and science, being careful to reduce his light to practice as fast as he obtains it, he will cease to obstruct the avenues of spiritual and religious knowledge by hastily deciding the truth or falsity of that which he does not comprehend. When he enters the realm to interrogate, consider and *practice*, his advance in true religious knowledge will be as rapid and marvelous, as has been his advance in science and useful art since he exchanged theorizing for the inductive methods. But man is born in a natural state which was designed to be a preparation for the spiritual and superior; hence "that is not first which is spiritual, but that which is natural, afterward that which is spiritual."

Nicodemus did not comprehend how a man could be born again, and comparatively few know any thing about it now. Still, it is a fact known to have occurred with many individuals. And yet, of the many who barely suppose the thing possible, how few desire to understand any thing of its nature and character.

We think we know, universal experience being the proof, that mortal death is sure to every living creature. This is a fair type of the death in Christ, of the earthly generative nature by which the sentient life principle of the soul, is liberated to mount higher, broader, into purer fields of light, to expand in blissful activities, free from the blight of sin and shame, wrought into the texture of its earthly covering by its own transgressions and those of its natural ancestors; amid the

discords of a previous transient, shadowy, and mole-eyed existence.

What is possible for one in this respect will, soon or late, be possible for all. As none are exempt from physical death, so none will be exempt from death to the pleasures and satisfactions of the earthly, generative life. But according to the plan of human free agency, which God does not arbitrarily control, it is left to man's option, after being fully enlightened as to consequences, whether he will accept that life which is eternal, or cleave to the earthly and shadowy unto the second death, from which as yet we have received no certain knowledge of the issue.

Hence the divinely inspired Teacher and Father of the New Creation says, "He that loveth his (natural, generative) life shall lose it," for it shall expire by natural limitation, according to the law of growth and decay, which inheres in all natural things — or by the limitations of Time and season, natural and spiritual, in the gradually unfolding plan of the world, of which men's earthly being forms a part; unless it be previously destroyed by the operation of the seed of "*Faith in Christ*." But "He that hateth his life in *this world*, shall keep it unto life eternal," receiving the latter in exchange as he puts the former off. For, as no man can receive a reward or permanent possession of happiness in himself, except by his own labor voluntarily performed, therefore, this first life is the price put in his hands, wherewith to purchase the next and superior one by toil and sacrifice.

Then, "diligently agonize to enter in at the strait gate," all ye who desire the privileges and immunities of the New and super-nal Creation, which is not formed by a partial Deity for a specially favored few, irrespective of choice and works, but for every soul of Adam's race who is willing to earn it by paying the full price necessary to gain it. For now, the disabilities referred to by our Savior, in his first appearing, are being removed from every creature that hears and obeys his voice; and are laid upon the body of sin, from which the soul is liberated by confession and repentance — and the daily cross — while the call proceeds from the Spirit and the Bride saying, "*Come*, for all things are *now ready*" — "Come whosoever will, and let him that heareth, say Come, and partake of the water of life freely."

Alonzo Hollister, Mt. Lebanon, N. Y.

THANKSGIVING.

AT Pleasant Hill, Kentucky, Thursday, Nov. 25, 1873, the Shakers, as is their wont on such occasions, in all due respect to the powers that be, regarding them as ordained of God, for the protection of both the civil and religious departments, each in its appropriate sphere, assembled. Kindly invited, by the Elder of the congregation, I spoke; in substance, something as follows:

Much beloved Brethren and Sisters, We are met here to-day in compliance with the Civil Department, through the instrumentality of the Governor of the State. I hope and believe it will result in the fact, that it is good for us to be here. If ever I felt thankful for any favor, I feel thankful to-day, especially to-day, for the government under which we live — believing, as I sincerely do, from overwhelming evidence, that it is *the way* — the contemplated *Highway*, which the good Lord said should be cast up, accompanied by the *Way of Holiness*.

The aforesaid two Ways were, according to the true letter and spirit of prophecy, introduced into the world simultaneously, at the proper time and age of the world, as a special act of the Divine providence and grace of God, for the true foundation of both the Civil and Sacred departments, and their eternal progress and prosperity.

Now, permit me to express my surprise, to find a party of Americans, either native or adopted, under the auspices of this, the best government God ever gave to man, who are making strenuous efforts to place their sectarian God in the National Constitution. The Constitution, framed, under Divine Guidance, by our revered Revolutionary Fathers, for an

everlasting Bulwark of Human Liberty, both civil and sacred.

Let every American, with a Soul in *him*, and *her*, unite as the heart of one man and woman, and stand up in support of our Magna Charta, and not suffer a faction to plunge us back to ages of oppression and wrong, entailing abject depression upon coming generations.

Let this favored land of Liberty be, for ever be an asylum for liberty-loving souls, for the oppressed of all nations—of all lands—until Earth shall be filled with the knowledge of the Lord, as the waters cover the sea.
Geo. R. Bunton, Pleasant Hill, Ky.

THE HIGHER LIFE.

MAN is a duplex being, represented by two opposite conditions, the earthly or generative life, and the higher, spiritual or regenerative life. These two states are often in conflict with each other; the one urging him to look for enjoyment in sensual indulgences; while the other urges him to seek his enjoyment in the development and growth of his intellectual, moral and spiritual nature.

The internal life of man is like a flower, that gradually unfolds itself from the dormant bud, swelling and bursting its covering and expanding itself in its utmost beauty,—the immortal, spiritualized man or woman. In his rude and undeveloped state, man seeks to supply merely the wants of his animal nature, but as his mind expands, his intellectual nature must be nourished with its proper aliment. The pleasures that once delighted him, now prove inadequate to supply the wants of his being. Rising still higher in the scale, his moral faculties claim attention; the spiritual now begins to unfold itself and demands the necessary nutriment. He is called upon to hold in subjection the propensities of his animal nature, and bring them to the law of use. If he allows them to control him as they formerly did, heavy penalties are sure to follow; for light has come from the higher spheres and illuminated the soul, influencing it to advance beyond its former condition, and attain to that which is the ultimate of human aspirations.

This is not a myth, nor a dream, but a reality. The spiritual life is in harmony with all of nature's laws, and hence perfectly natural. Though the higher faculties be buried in the grave of sensuality, yet, some day, they will rise to life and hold complete sway over the lower propensities. To a soul who is living in the indulgence of perverted passions, the idea of the sexes living together in the enjoyment of the higher life, in daily association with each other, appears mystical, and unreal, if not quite impossible. As James Peebles says:—"You might as well talk metaphysics to mummied gorillas as to talk of a love divested of passion and earthliness, to those who swelter in the lower departments of their cranial organisms." The fact is, their minds are not developed enough to comprehend the higher life; there must be a gradual unfolding of the mind up to the plane of morality, and then onward till the higher life is attained.

If we trace the history of mankind back for thousands of years, we see the higher life unfolding itself in the establishment of institutions designed to aid the soul in its aspiration for something above the merely sensual. The sexes secluded themselves, in such, from each other's society, for the purpose of attaining to that which they thought it impossible to gain by association. History does not furnish us, in all the past, the example of a religious community, that has practically carried the higher life to that degree of perfection, which the Shaker Church has done. Here there are no bolts to prevent social and spiritual communion, sex commingling with sex in accordance with the law of divine love, but every thing tends to give growth to the whole man and woman, intellectual, moral and spiritual. Brethren and sisters feel the band of union growing stronger as time passes, while faithful performance of the duties of the present life prepares them for the enjoyment of every thing which awaits them in the future.

Hamilton De Graw, Groveton, N. Y.

TRIBUTE OF THANKS AND LOVE.

As it is a cardinal principle, and standing order, in Shaker organizations, to pay all just debts, I feel it incumbent on me to present my thanks and love to the editors, contributors, and all, who bless and sustain our Gospel messenger. I have been edified and instructed in reading valuable articles, on various interesting subjects, all designed to help the mind develop and grow into the angelic life—to form a heaven now, on this terrestrial sphere. I offer my union and blessing, as a link in the chain of universal love—now being created in our Zion home—to draw the wandering and erring under the benign influence of peace. In purity is peace.

An eye single to the glory of God, and the testimony of Christ, now in the Female Order, is good religion. It yields the peaceable fruits of righteousness. I pray for a living increase of resurrection life and power, to carry us away from all that is held in high esteem, in the narrow selfish, generative order. We want a higher, purer and holier relation.

Here are the germs of Life Divine unfolded to us, as we, by virtue of the Cross of Christ, live a true, consecrated life of self denial. I love my Shaker home. For the blessings found therein, I freely sacrifice all that is dear to the carnal mind. In bonds of Love,
John M. Brown, Mt. Lebanon, N. Y.

BURNING, BUT FRIENDLY.

LIKE an oasis to the desert traveler—like a city of refuge to the ancient criminal—Shaker villages stand, with hospitable, open doors, inviting the sin-sick and needy to partake of their spiritual verdance—to come and claim their spiritual birthright—and, if not accusable of hypocrisy, or deceit, to be judged worthy the rights and privileges of the Sons and Daughters of God.

Had I a voice, loud as the Archangel's Trumpet, I would gladly proclaim to that world of sin, that maelstrom of iniquity, from which I have so recently severed myself, that I have found Christ—a Savior, risen anew. Come, and behold what wondrous things are wrought here, by the Lord—Men and Women, who have washed and made themselves clean—living lives of virgin purity, by day, and by night, doing only what is pleasing in the sight of just Heaven. Formerly, differing in language, religion and blood, now agreeing in one faith, living in sweet harmony, dedicated to the Lord, to do his will—at all times willing to spend and be spent in the cause of their God, and for each other—void of selfishness, inviting all, who will, to come and partake of their blessings and favors, and of the waters of life freely.—Come, and having tasted of heavenly fruits, and breathed the air of purity, say if this is not the way of God—the very Gate of Heaven. Nothing other than heaven-born love and influence could make the sons and daughters of fallen, degenerate, sensual man, to be, from virtuous principle, so self-denying, generous, forgiving and self-crucifying.

To me, a novice, it is most encouraging to know, that though many systems of so-called religious reform, with their Vesuvius-like, fitful ebullitions, have been, and gone, the true, radical, adamant principles of Shakerism remain entire—the same living testimony to-day, as in the beginning—like the thundrings of Sinai, sharp, powerful and convicting—a terror to evil doers—yet a praise to those who do well. Built upon the Rock of Ages, it shall stand! It shall stand, a witness for the truth, until no one shall say to another, Knowest thou that new way?

All shall know it, in spirit and in truth, rejoicing in this new Jerusalem, Jesus and Mother Ann being the key and corner stones. Though threatened, at times, by foes within and foes without, the sea of life, with its passions and prejudices surging around, the spiritually deserving can read on her portals, Holiness to the Lord. Thus far shalt thou come, and no further. We have the assurance, that though angry billows assail, the righteous shall surely prevail.

I rejoice in that which makes me free from the power of sin and death—that in the midst

of so much darkness and delusion, there is so much life and light. I rejoice in the testimony of Mother Ann, which, compromising nothing to truth, wages eternal warfare against the growing evils—the damning sins of society, in this and other lands—particularly fornication and infanticide.

What ground of hope, for radical reform, is there, while Government Officials barter and betray the interests of their common country? While wealth, not principles, is the criterion by which they are measured? While spiritual guides—blind leaders of the blind—remain hushed, in the midst of such vice?—while luxury and sensual gratification are the desideratum?—while science is prostrated to mercenary purposes?—while scholars are pensioned flatterers in Church and State?—while education and talent can be bribed?—while the medical profession, from being the handmaid of nature, can, for filthy lucre, be seduced to dig elbow-deep in ways that are dark, soul-destroying and damning? How long—how long, O God, shall the working of such iniquity go unpunished?

In view of the plague spots, in all grades of society—thankful that I have been called to the higher life—my constant prayer is, that in childlike obedience to my spiritual Father and Mother, I be fitted and prepared, a living stone in the Temple of God—a light, to such as walk in darkness, that they, too, may come forth and partake of the resurrective power of life.

Robert G. Moore, Enfield, Ct.

THE DAY OF JUDGMENT.

"THE Christian world is looking forward to a time when all men will be judged. But they look too far. They overlook the great fact that every day is a day of judgment; that the trial is going on, convictions are obtained, and sentence is being pronounced upon men every day, and they are taking their places at the right hand or the left, according to the verdict.

"The laws of the divine order extend to the minutest events of life, and to all the operations of nature; there is no escape from their jurisdiction, and no possibility of evading their police. Men vainly think they can do wrong and evade its consequences; but it is impossible. Wicked men conspire to rob a city. They succeed. They take millions of money from the people; they gain immense power; they control elections, and legislators, and courts of justice. There seems to be no limit to their power, no means of bringing them to justice; and they riot in their stolen wealth, and laugh at the feeble efforts to punish them.

"But their trial is going on while they least suspect it. The witnesses are being called, and the evidence of their guilt is accumulating. They may defy the civil law for a time, but they cannot escape the power of a higher law than the civil, and in the end they cannot evade that. Every new act of fraud or robbery, and every word of defiance and contempt for the principles and the friends of justice, is one step toward conviction and punishment.

"It may not always be the punishment which the civil law prescribes, but it will be quite as severe. They may escape to foreign lands; but their escape is banishment and disgrace. They may reveal in their stolen wealth, but it will not bring them happiness. Even if they become so hardened as not to feel any compunctions of conscience for their evil deeds, that hardening of the heart and indifference to right is a greater punishment than the civil law can inflict. It is imprisonment of the worst kind. It bars the soul from all that is good and true; it renders it incapable of enjoying the greatest blessings of life; it imprisons it in a dungeon to which no ray of the highest light can ever gain access. There is no condition more terrible than that.

"We come to wrong conclusions concerning the certainty and the severity of the punishment of sin, because we judge it by too low standards, and regard the civil penalty as the principal one. We forget that the divine laws operate whether human laws are executed or not, and that it is impossible to escape their penalty, which in all cases is exactly measured by the guilt. It is not a feather's weight more or less. The civil penalty is only the shadow of the real one. So far as the criminal is concerned, it is of but little consequence whether he escapes the civil penalty or not. The real one he certainly will suffer."—*New Jerusalem, Mo.*

SHAKERESS.

A. DOOLITTLE, EDITRESS.

COURAGE, TOILERS.

Life and growth, or death and decay, are stamped upon all things in a terrestrial sphere of existence. *Inaction* precedes decay, and *indolence* endangers the health of both body and mind.

In this world of ours, where human suffering abounds, caused by either ignorance or willful transgression of natural or spiritual laws, and where so much is needed to be done, how can any, who are capable of feeling the convulsive throes of hearts struggling for liberty, and longing to burst the chains that bind them, and to flee the prison houses whose massive walls encase them, be willing to withhold their efforts from doing what is in their power to bring about a better state of things? Everyone may do something; no one who has strength should fail to give it in a good cause. Does the question arise, what can I do? I am but as a grain of sand upon the sea shore, when compared with millions of earth's inhabitants, who possess talent, wealth, and power, that would far outweigh all that I possess. The answer would be: Every grain placed in the scale of truth, against error, will be of use; for ten thousand such grains might turn the scale in the right direction; and it is far wiser to cast our mite into the balance than to do nothing. It is better to sympathize with, and to pray for, those who feel the bitter pangs of destitution, whether in a physical, moral, or spiritual point of view (each condition produces misery and woe), than to turn a deaf ear to the cries of the needy, and think that *God* is able (if willing), by some miraculous power, to change conditions, without the agency of man and woman, and thus shirk all responsibility, and seek the epicurean's part. The orderly arrangement of *God's* laws through mediative agencies cannot be changed; as well might the agriculturist attempt to plow, and sow, and reap, without the utensils of husbandry, as for *God* to accomplish his work unaided by the instruments which He has created for that purpose. Man and woman, assisted by a superior intelligence, are his implements to effect his designs in relation to the elevation and salvation of the human race.

Those who deposit seeds in the soil, expect them to germinate and return an increase to the sower. Some may bring forth "thirty, others sixty or a hundred-fold," according to conditions; but *all* are expected to return something. So should it be with created beings who are endowed with reason, whether they possess one talent or five. *God* will call for his own with usury. There are diversified gifts and talents, and there is a place for every-one; for there is a large field open, and a great work to be done, to pull down the false, and build up the true; and that work should commence with every individual.

The exercise of true wisdom and charity would lead to self-discipline—to the correction of error in the individual life and character—before attempting to destroy the wrong that is in others. "Ah, here comes the rub!" There are thousands of brilliant talents employed at the present time in advocating right

principles, depicting the wrong, and decrying the flagrant sins and crimes that are increasing with fearful rapidity throughout the length and breadth of our land, who have never subdued the producing causes of those crimes in themselves. That is the reason why so many who are professedly in the work of *reform* accomplish so little; they *point* the way, but do not practically lead the van.

There is power in Truth; and, when uttered by the tongues and lips of the *righteous*—those who *do* the truth—"it is like choice silver," and brings health and life to the hearer. Words, thus spoken, breathe vitality to the fainting spirit, and give solace to the afflicted, rest to the weary, and meat in due season to the famishing. But seers may well be ashamed, and learned divines confounded and cover their lips, when there is no answer from *God*, and no response from the hearts of the people.

Talent, when rightly improved, is a great blessing, not only to its possessor—it is a gift to humanity. Wealth of mind is of far greater value than gold of Ophir; for gold cannot buy wisdom. But when talent is profaned, and laid at the feet of ambition, self-seeking and self-pleasing, then we feel that an enemy has usurped what should have been the inheritance of the needy; and *God*, the Giver, is dishonored thereby. If, on the other hand, all worldly and selfish considerations are sacrificed to just principles, and, with integrity of purpose, talent grasps the hand of virtue, and holds it with unflinching purpose, *then* we feel that there is a triumph of truth, and a victory gained for humanity.

Without doubt, many of the ancient philosophers, knowing the frailties of the human heart, and the danger of temptation to desecrate their *God-given* powers to false uses, were influenced to avoid such temptation by seclusion; and through prayer, ablutions, sexual purity, and extreme self-denial, to do their work; and they were blest in their trusting devotion. They became so far lost to worldly attractions and pleasures, derived through the medium of the external senses, that they were linked to the Divine.

The earth was younger then than now; and her children *reasoned* less and *believed* more; they were guided more by conscience and intuition than by reason. *Now* people *reason* much, and *believe* little, for the voice of conscience is but little heard or heeded.

Those Ascetics were "the salt of the earth," the Saviors in their day. Many of the sublime truths which they taught, have overleaped time and space, and have come down to us in their soundness, freshness, and beauty; and they will descend through history to future generations. Truth never grows old.

Now, if we can strike a middle line between Epicurism and Asceticism, and boldly engage in the Christian warfare, and meet temptation and overcome it, and let both reason and conscience have a place to work and perform their proper functions, then will Justice and Truth join hands, and Mercy and Peace embrace each other, to the joy of mortals, and the delight of Angels.

Our credentials to the higher Christian life, and our claims as workers in the fields of physical and moral reform, must be presented in life deeds—*real tangible works*. Then we can with confidence declare our faith when-

ever and wherever there are ears to hear. Living, *active* faith, attended with righteous deeds, will conquer death and bring new life, and will give new soul-aspirations for the companionship of Angelical beings in regions supernal.

A MENTAL VISION.

I RETIRED to rest with a feeling of anxiety on my mind, as to the future growth of Zion. And turning restlessly on my pillow, I exclaimed aloud, "O Lord, what will attract souls to Zion! What will make them willing to accept the cross, come in and fill up the ranks, and build up the waste places in Zion? What will bring laborers into the Lord's vineyard?" And immediately a ponderous wheel rolled up before my mind's eye, the motion of which was perpetual. Each cog appeared to represent a cycle of time, within a general cycle, and attached to the central part or shaft of the wheel, grouped together by fine thread-like fibres, each group in its distinct place, was the advancement of art, science and religion.

Every element and principle that bore a close relation to practical life was represented, each one good and indispensable to the harmonious growth of intelligence. The continual motion of the wheel brought some one of these within the sphere of mind, which appeared to engross the general attention of mankind at a given time; and then came the words, "It is just as easy to excite the religious element as any other element, when the proper time rolls around; and souls will as surely be attracted by the magnet of truth in *religion*, as in any other element."

Art and science have engrossed the public mind for a long period of time; the results of which are seen in railroads spanning the continent, coursing their way through hills and over mountain tops—in the electric wires threading the air and sea from shore to shore—the very elements of destruction reduced to the control and use of man. As they facilitate the advancement of knowledge, may they not be the very means needed to advance the Gospel, and spread it over the earth?

When the proper time rolls around, the beautiful truths in *religion*, and a spiritual life in holiness, will attract souls, and cause them, through increased light, to loathe the hollow theologies and false doctrines upon which they now depend; and nothing but practical truth and goodness will satisfy them. Then they will accept the cross of Christ.

I am waiting and watching the motion of the ponderous wheel. It is moving.

Eldress E. Farr, Union Village, O.

THE earth is thine, O Lord! and all that is contained therein; notwithstanding thou hast given the possession thereof to the children of men. We heartily pray thee to send thy Holy Spirit into the hearts of them that possess the grounds, pastures, and dwelling-places of the earth, that they, remembering themselves to be thy tenants, may not rack and stretch out the rents of their houses and lands; nor yet take unreasonable fines and incomes, after the manner of covetous worldlings; but so let them out to others that the inhabitants thereof may be able to both pay the rents, and also honestly to live, to nourish their families, and to relieve the poor. Give them also grace to consider that they are but strangers and pilgrims in this world, having here no dwelling-place, but seeking one to come, that they, remembering the short continuance of their life, may be content with that which is sufficient, and not join house to house, nor couple land to land, to the detriment of others; but so behave themselves in letting out their tenements, lands, and pastures, that, after this life, they may be received into everlasting dwelling-places: through Jesus Christ our Lord. Amen.

[Liturgy of Edward VI.]

TRIBUTE.

—o—

EVER LOVED ELDERESS A.:

I HAVE often felt that I would be pleased to show my appreciation of our precious little paper, that I love so well, by offering a small tribute to its columns. I feel my inability to contribute any thing that will be worthy to occupy a place; but I am eighty-two years of age to-day, and feel conscious that I am nearing the banks of that river which divides the earthly and super-mundane spheres, and cannot reasonably expect to remain on this side of the stream many years longer, and I wish to say to my friends, that I feel that my prolonged life has been a blessing to me. I am thankful that in early life I was brought to see and to sense, in a degree, the purity of angelic beings, and the work that was necessary for me to do to prepare myself to dwell with them in their pure and happy mansions.

And to-day my soul is filled with thankfulness to our Father and Mother God, for their loving kindness in calling me into this purifying, soul-saving work, that I might become a perfected stone, squared and fitted to fill a place in that "house not made with hands, eternal in the heavens."

Dear friends and Zion travellers, we have much to encourage us to pursue the heavenly journey, to be valiant and strong, knowing that every step we take brings us nearer to him who said (speaking to his brethren), "Be of good cheer; I have overcome the world." We must all do the same work, be baptized as Jesus was baptized, bear the same cross of self-denial that he bore, to become his true followers; and we must be resurrected into newness of life, if we would reign with him over the power of sin and death.

I rejoice in the blessed gospel of salvation, through a full consecration of body, soul and mind to God. By living a pure angelic life while in time, the spirit is raised above earthly things; and I feel, at times, as if I was wafted on angels' wings to the abodes of the blest in the immortal land.

I thank our Heavenly Father and Mother that I have lived to see the commencement of a glorious era, wherein the Sun of righteousness rules the day, and excludes the darkness of night, the sequence of sin.

Now we hear the joyful sound "Peace on earth, good will to all, who will do unto others as we would that others should do unto us." Thus doing we become one with angels in heaven.

Seventy-two years of my life have been spent in proving the power and efficacy of this work, and I am now prepared to recommend it as a sure and safe way to happiness in *this* life, and the best work of preparation for the life beyond. With a loving and prayerful spirit, I have written this, with my own hand, hoping it may encourage and comfort those who are seeking to find the path that will lead them home to God.

Cassandara Brewster, W. Pittsfield, Mass.

THE SUN'S ORBIT.—A Tennessee philosopher has made the discovery that our solar system travels about the star Alcyone, in an elliptical orbit, taking twenty-two billions of years for the trip. He claims that this huge cycle has its spring, summer, autumn and winter, and that in its changing seasons the vegetable and animal life on the earth are liable to be extinguished, to be followed by a new order of things. These are very nice contingencies to contemplate, but the process is so terribly slow that we have little hope of being there to see.

LOVE.

—o—

THERE is much said and written at the present time, upon the subject of love.

Without agitation, there would not be thought; therefore, it is well to have the subject investigated and analyzed, that it may be thoroughly understood; and when it is understood, we hope there may be sufficient honesty of purpose to carry the highest ideal of the law of love into practice; for *knowledge*, unless reduced to practice, is ineffective.

Our highest conception of wisdom and love takes us to Deity, the primal source of all good. In scriptural language, "God is Love." We also read of a wisdom that cometh from above that is pure and peaceable; and of a wisdom that is *not* from above, but is earthly, sensual, and demoniac. Will not the same justly apply to love?

There is a *Divine* love, and a *human* love; and a love (so called) that is *sensual*, and is the antithesis of *true* love, producing opposite results. Those who acknowledge two Orders, the natural and spiritual, accord to each its proper sphere of action, and the love, or bond of relationship, which governs, and holds them on the plane where they belong.

The love that rules in the highest spiritual Order is from God, and will lead to Him; Human, natural love, is also God-given, and has its uses, and is a necessity; it flows to the whole brotherhood of man. It is that which obtains in the family relation on the generative plane, where the affections center to kith and kin; it is good, if unperverted, and is necessary while the temporary relationship exists.

We see that there are various kinds of love, but at this time we will only contrast the higher, which is Divine, and leads to all that is pure and noble—to peace and happiness—with the lower, which is antipodal; and should be called inordinate lustful desire, for it leads to all that is low and degrading—to war and misery. The higher love makes no provision for the flesh, while the lower provides for nothing else.

There is great confusion in society at the present time; and many minds are bewildered by the commotion. There is a disintegrating power at work; monogamy is being superseded, in a degree, by polygamy and incest. Infanticide is practiced to an alarming extent, and foundling hospitals are crowded with the innocent offspring of guilty parents.

It has been stated that there are thirty thousand female prostitutes in the city of New York at the present time. How many *male* prostitutes must there needs be to support those vile women? They are not supported by vagrants; for many of them dwell in splendid palaces, and live in luxury. Who, we would ask, are their supporters, if not men of wealth and station, who cover themselves with a cloak of respectability, while their associates of the opposite sex, are marked and consigned to infamy and disgrace? But these "respectable" hypocrites—whited sepulchres—are the more dangerous to society, because their true character is unknown.

It would occupy too large a space in our small sheet to notice all classes, from the lowest stratum of society up to the highest; who in desire and practice are one and the same, differing perhaps in degree, and name, and we shall be under the necessity of following Paul's example, of "including all in unbelief." We look upon all, from the perverted marriage institution, as it now exists, (which is a cloak for licentiousness) to Mormonism, Perfectionism, Free-lovism, down to the seducer and procurer with their poor captives, as adulterers and adulteresses in the sight of God; all seeking to save the carnal life. And the reader will not think us too plain and severe, if we quote the words of Jesus, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

It is not our purpose to condemn any who are living up to their highest convictions of right and duty; but to strive to "show a more excellent way," by pointing out the Christian life, as distinct from it all.

We give place to the orderly seed-sowers on the plane where they belong, and honor them

if they do their work honestly, and replenish the earth with healthy offspring. But we accord the highest place to the harvesting angels, whose mission is to reap souls from the generative plane and gather them into the resurrection Order, where marriage has no place, and the male and female live in virgin purity, and toil together to upbuild Christ's kingdom.

"All cannot receive this saying." In other words, all persons are not prepared to enter into the angelic condition of life on the higher plane. But they who have heard the voice of the Spirit calling them to "Come up higher," are thankful to enter the school of Christ, and learn of the heavenly teachers, that he has sent, how to love unselfishly, and to do unto others as they would that others should do unto them; and how to gain that perfect love which casteth out fear—that kind of fear in which there is torment. The prize to be obtained is worth the conflict. If we do not attain unto perfection in this life, we shall continue in the same work when we enter the spirit world, and complete the heaven there, that we have commenced here. We rejoice that woman is putting forth her efforts in the work of reform; she has been the greatest sufferer in the sexual relations of life, and from intemperance; and she will be the most diligent worker. Let her assert her freedom, the right to own and govern herself, and work her way steadily up to her proper position; i. e., to stand side by side with man in framing and keeping the civil laws of the land, and be his true help-meet in all the duties of life; and thus move step by step in the work of progression.

Ruth Webster, Union Village, O.

PRAYER.

—o—

PRAYER is the breathing of the soul—its desires unfolding towards its Creator.

At the approach of judgment or impending danger, those who fear God, involuntarily look to Him through the agency of prayer for deliverance. Why is this? Because in the human mind is sown the knowledge of a Being, Supreme, whose power pervades immensity, and whose beneficence forgets not the least of creation. Thus, how instinctively the mind seeks its Creator. Those who love God seek to know him better, and there is no greater medium for this purpose than fervent prayer.

In this state of mind the veil seems rent, and we are permitted to look beyond the limits of earth, into the "holy of holies," where the soul bows in penitence, seeking forgiving love, or weeps in silence its gratitude to God for his manifold mercies.

How many instances are recorded of our Savior, when in the depths of his sufferings, he sought relief in prayer to the Father. In one of those seasons, we read, that there appeared unto him an angel from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was, as it were, great drops of blood. How deep and earnest must have been that prayer, made doubly fervent by his approaching trial and the knowledge of his dependence upon Divine power for support.

He also taught his disciples, "Pray that ye enter not into temptation," because, the act of prayer concentrates the powers of the mind upon the subject of its desire; thus guarding from present evils and drawing strength from other sources towards its accomplishment.

How necessary then, to the Christian, is the spirit of prayer. As man communes with man, so may the soul commune with its God; and the more constant and fervent the desires of the mind are, the nearer will be our relation to God, and the clearer our knowledge of Him.

From whence come the strong resolves of the devotional hour? From whence the new life-power, the assurance of victory, and the strong emotions of love and reverence for the Divine—inciting us to greater self-denial and watchfulness, greater trust and more elevated feelings—if not from the presence of the holy Spirit of God, more fully recognized through prayer? Let us bear in mind that God is not only Wisdom, but Love; not only

Father, but Mother. Here then let us bring all the burdens of the soul. As a child seeks the guidance of its kind parents, in whom it has perfect confidence, let us ask in faith to be led according to the wisdom of God; and, though we may walk in unknown paths, let us fear no evil; for God is with us, and He has promised to sustain all who obey and serve Him.

Let us not forget the fact, that there are many agencies between our souls and the Supreme; spirit friends, who are ministers of love, and messengers of truth, from the source of all love and truth; bearing the gifts of consolation to the soul. We have long cherished this truth, because we have felt its power; and it is no less potent for passing through those agencies; for God is Infinite and Omnipresent, in all, and through all.

Elizabeth Martin, Canterbury, N. H.

LAFAYETTE, IND., March 6, 1874.

MUCH ESTEEMED EDITRESS:—

Your beautiful and well-laden little sheet has (for some cause unknown) failed to reach me. I am truly sorry to miss a single number, as it contains so much truth and spiritual food. I believe true Shakers are nearer the Kingdom of God than any others.

Most of their doctrines I fully indorse, and trust that their works agree therewith. My firm conviction is, that God is now raising up instruments in the great "Woman's Reform," or uprising of the people in the *Temperance Cause*. We, the Ladies of Lafayette, are holding daily prayer meetings, often twice a day, which are very largely attended. This great Temperance revival is spreading, not only through our State, but in Ohio, Illinois, and other Western States.

May the God of Heaven grant wisdom and strength to those devoted workers for the elevation of man; and this accomplished, many will be prepared to join you in a higher, holier cause.

Now, I do not wish to dictate to you; but I would suggest that it would add a number of names to your list of subscribers would you treat more largely on the evils of intoxicating drinks. I solicit the attention of many persons to subscribe for your valuable paper; and the uniform response is, Does it treat on the temperance movement? any thing to encourage that warfare let us have.

We are an earnest band here; and our motto is, victory or death! In this noble cause we are banded together in one great Sisterhood, all denominations (Catholics excepted), without distinction of sect, mingling our hearts and voices together in prayer to Almighty God for the destruction of this *great evil*, Intemperance. Please give us your sisterly aid in your next.

Go on, beloved Sister and friend; for a great work is before thee. May the angels of God hold up thy arms.

Thine for the truth's sake,

Sarah A. Nagle.

P. S. Pray for our cause.

THE mild face of Henry Bergh, the apostle to the animals, who sits in his ornamental office, with blue and gold surroundings, looking placidly out of his window, receiving the grateful nods of recognition from the quadrupeds which pass, particularly from the mild steeds of the Fourth avenue cars, will be grateful for the opportunity of perusing the following extract by the author of "Travels on Horseback:" "The Chinese," says this writer, "are always kind to animals and never punish; hence a mule, that in the hands of a foreigner, would not only be useless, but dangerous to every one about it, becomes, in the hands of a Chinaman, as quiet as a lamb and as tractable as a dog. We never beheld a runaway, a jibbing or a vicious mule or pony in a Chinaman's employment, but found the same rattling, cheerful pace maintained over heavy or light roads, by means of a 'tur-r or cluk'k,' the beast turning to the right or left and stopping with but a hint from the reins. This treatment is extended to all animals they press into their service. Often have I admired the tact exhibited in getting a large drove of sheep through narrow crowded streets and alleys by merely having a little boy to one of the quietest of the flock in front; the others steadily followed, without aid either from yelping cur or cruel goad. Cattle, pigs and birds are equally cared for."

In the small state of Rhode Island there are no fewer than seven divisions of Baptists.

FOR THE SHAKERESS.

—o—

We often meet with persons who anxiously inquire, "How we became members of the Shaker fraternity, and why we continue our connection with them?" I offer a few words of personal experience through the columns of the "Shakeress," and hope they will be acceptable to those inquirers who feel interested in this question.

In early childhood, I was brought to Mt. Lebanon by my parents, residents of the town of Saybrook, Conn. Both received faith in the principles of Believers (or Shakers), and being obedient thereto, united with their family. I was then five years of age, and was subject and obedient to them, as my proper guardians. They placed me in a condition, where I was taught the principles of prudence and industry, and my morals were so strictly guarded, that I grew up in innocence and virtue.

As I increased in years and strength, I found that I had an enemy within my own heart to contend with, that was seeking to bring me into bondage to sin — to allure and draw me away from the path of purity — and thus destroy my peace of mind by robbing me of innocence, which I found had hitherto been negative in a degree, because it was untried, and had not been subjected to stern discipline in the school of self-denial, and the cross of Christ.

This brought a conflict; and I was forced to decide whether I would yield to the lower part of my nature, which would prompt me to seek indulgence in worldly things, or turn from the wily temptations to sin, and give my heart to God, and spend my life in his service. I chose the latter, and by obedience to the testimony of the Gospel of Christ, I have been protected from sin, and from its direful consequences.

I have now attained unto the age of three score years, and fifty-five of those years have been spent with Believers at Mt. Lebanon. I look back upon my life, and feel an inward peace and joy that worldly riches or carnal pleasures could never give; and I reflect with thankfulness upon the choice that I made in early life, to dwell with those whose pure and innocent lives were like incense of praise to their Creator. God requires purity of heart in thoughts, words and deeds, and to be privileged to dwell with the pure in heart on earth, with the prospect before me of an eternal union with them in the unseen world, is an unending source of joy to me.

My heart often wells up with gratitude and love to the benefactors and guardians of my early life. And I also raise my voice in thanks and praise to God for the Gospel of salvation, and to his chosen witnesses who kept the testimony in its purity, and through suffering of spirit paved the way for others.

An invitation is sounding to-day for the weary and heavy laden to "Come to the home which God has prepared, through agencies of his own choosing, for those who will cast off the yoke of sin, and accept Christ's yoke of purity, which gives true liberty." Then can they join with the poet and sing:

Now, freedom waves her golden wings,
And spreads her mantle round;
Can we be slaves to earthly things,
Who have this treasure found?

Eliza R. Avery, Mt. Lebanon, N. Y.

CHANGE.

—o—

WE live in an eventful time—a day of change. Science, Literature, Art and Theology, keep the elements in commotion; and there is a perpetual turning and overturning. Each has its place, and is doing its work, with more or less interest and profit to humanity. While we cannot say much in favor of the mixed theologies, which prevail at the present time, we recognize a *religious* power and fervor which come from the hearts of the people, and which rise above the false dogmas and church-creeeds of our time; and are far superior to them.

Religion is good, wherever it exists, and always does good. It possesses power, and its influence is felt in the suppression of wrong,

whenever it is allowed a place to work. But where, among all the multifarious church organizations, shall we look for the embodiment of those principles, which constituted the first Pentecostal Church? We find church goers and mammon-worshippers in abundance; but practical *cross-bearers* and *yoke-wearers*—Jesus like, and like his Apostles, and followers whom he baptized with the fire of truth, and unselfish love—are rare examples. They were induced to lose their individuality, for the good of their brethren and sisters, in a new spiritual relation, in that kingdom which he was sent to inaugurate.

The deep soul cry "Lord, increase our faith!" and "What shall we do that we may work the works of God and be saved from the sins of this adulterous age?" is seldom heard. Yet, we are convinced, that there are earnest struggling souls, who would willingly and thankfully lay their all upon the altar of truth, and pay the price for the pearl of salvation, if they knew how and where to find it.

Many, at the present time, are looking for the millennium; and a cry is heard, "Watchmen, what of the night?" A response cometh from the high watch-towers, "The morning dawns—the sun is rising in brightness!" Again it is asked, "How shall we distinguish the day of the Lord? Unto what may it be likened?" The parable of the seed sower put forth by Jesus, exemplifies the true idea of the kingdom of God. Like the grain of mustard seed it is small in its beginning, but great in results. Not with outward observation, attended by great signs, and miracles, and pomp and show, may we look for the true millennium. But for a deep heart-work, accompanied by a spiritual power that will change the whole life and make new creatures of all its subjects.

And, we testify, to those who may be inclined to hear, that "Now has come salvation and strength, the kingdom of our God, and the power of his Christ." And that a few have found power, through the cross of self-denial to "cast out the great accuser," and rise above the sensual, selfish life, to a spiritual plane; where we have been enabled to form a brother and sisterhood, upon the broad basis of *universal love*.

Paul in his day, asked, "Why it should be thought a thing incredible that God should raise the dead?" And we ask, "Why should our testimony be discredited? If any are doubtful, we say, let them come and practically live the life; then they will know of the doctrine, if they will do the works," and be able to prove for themselves, whether we testify truly, when we say that Christ's kingdom is already commenced on earth.

Elvah Leavenworth, Mt. Lebanon, N. Y.

WASTE NO TIME.

—o—

TIME lost can never be regained. After allowing yourself proper time for rest, don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely and clearly; then to the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressed upon you that you hardly knew where to begin, let us tell you a secret. Take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

DR. CHEEVER says: "If you imagine that you have nothing to do after this prayer, you are greatly mistaken. You must have an incessant watchfulness. When you make this prayer—'Breathe in me a pure heart'—you have entered upon a life-long struggle. It is an unceasing, never-ending fight between the higher and the baser nature, which are both working to obtain the mastery. Therefore your work must last with your life."

OUR MISSION.

1. We all have a du - ty of life to per - form, A mis - sion of love to ful - fill;
A work that is wor - thy our pow'rs to en - gage, With firm - ness of pur - pose and will.
We all have a jour - ney of life to pur - sue, The high - way of pro - gress to climb;
A strife to en - dure, and a vic - t'ry to win, 'Mid per - ils and dan - gers of time.

2.
And should we not linger to proffer our aid,
To those who with trials oppress'd,
Are leaving the earthly for treasures divine,
Who're seeking but finding no rest?
And shall we not give all our feelings in prayer,
For souls who are yearning for light,
And place in the pathway of safety and truth
The upward bound traveler aright?

3.
O, yea! we can brighten with smiles of good cheer,
The way of the downcast and sad,
And give to the sin-sick a promise of hope,
The sorrowing spirit inake glad.
We can comfort the mourner with tidings of joy,
And lighten life's burden and care;
Uplifting the spirits of those who are bound,
The blessings of freedom to share.

4.
We can hush the wild tumult of discord and strife
With love's gentle accents of peace,
And welcome the weary worn pilgrim to rest,
Where storms of contention shall cease.
O, this is our mission, and this is our call,
To resurrect souls from the earth,
And aid them, through high aspiration, to rise,
To joys of the angelic birth.

LINES written for, and read at the funeral of
Sister Nancy Osment. By E. H. W.

Pearly gates, are ye unfolding
To receive from earth a soul?
Angel guides, O, are ye holding
Her, in strong and firm control?
Bearing from our life a mother,
Who did tenderly impart,
To each sister, and each brother,
Love to soothe the weary heart.
Shall we see no more her presence,
Beaming gladness around?
Shall we long for spirit-presence,
When no more her smile is found?
Dark and lonely, if no angel
Lights with joy the narrow way—
If no heaven-sent Evangel
Cheers us with its blessed ray.

Never fear! I hear her whisper;
Trust in God and I'll be near;
Ye are my interest—my treasure—
Let your hearts be of good cheer.
Just the thinnest veil between us,
Loving souls 'twill not divide;
Mother's love around—within us—
O, how sweet to there abide!
Mother's love! how like a glory,
Pure and blest encompass'd her—
Made her life a record holy,
Of the Christ that dwelt in her.
Leave thy mantle, O beloved,
As the mortal drops from view!
Comforter that Jesus promised,
Still remain to bear us through.

Not one sad farewell we'll utter!
No more tears bedim our eyes!
May thy peace be as a river;
Hush'd be all our selfish sighs.
Striving for a world's uplifting
We'll unite with saluts above,
Stem all careless downward drifting,
Till we perfect grow in love.

Harvard, Mass.

MY GOD.

And can I live one day to Thee
In that perfection which I see?
Not merely without sin that's known,
But without fault before thy throne?

How straight the path, how easy stray'd;
What strength by which we must be staid;
What thought, what interest, all to keep
Thy laws, the blessing full to reap!

We see amiss, we speak untaught;
And folly's acts are often wrought,
Where principle and simple men,
Should ours possess'd be ever seen.

Where is the center of our ill?
Do we the laws of life fulfill?
If house is kept in graceful way,
Then grace may there descend each day.

The noblest structure that is found—
Its basis rests upon the ground;
Though many stories nearing heav'n
Strength to uphold from earth is giv'n.

Then, our foundations can we shun,
And build our hopes the winds upon?
Or, must we seek through light yet dim,
To build for God and live to Him?

Mary White, Canterbury, N. H.

SUBSCRIBERS may send 25 cents for the next
six months, but we advise that they remit
50 cents, and begin with January, 1874.

"THE women of Iowa are rapidly preparing for
the ballot by instruction in parliamentary debate
and general business. There are nearly 2,000
granges in the State, in which 25,000 women are
entitled to vote. In the 7,000 granges in the whole
country there are nearly 100,000 women."

CHEAP FOOD FOR THE STARVING.—Here is a
suggestion for the starving poor of our large cities.
The Boston journals furnish it gratuitously for
the great number of destitute people in New York.
Oat-meal is, of all foods, the cheapest and most
nutritious. It is stated that three cents worth of
oat-meal, milk costing the same sum, and sugar
enough to sweeten it, will give a hearty meal to
six persons for twelve cents. This, it will be re-
membered, is the price for milk in the East.
Properly prepared, oat-meal possesses more bone
and muscle-making material than any other food
that can be purchased for the same money, and,
though but little appreciated in this country,
forms the staple food of a brawny race, remark-
able for their devotion to athletic amusement—
the Scotch. The fact that oat-meal possesses a
large amount of nutriment has long been pre-
claimed by scientific men, and has long been pre-
scribed by physicians as a diet for invalids. The
suggestion of its use as food by the destitute
people of the great cities is timely, and will doubt-
less be heeded.

A PLEASANT ITEM. ELDER HARVEY, Ken-
tucky, sends us 110 names of new subscribers.

OBITUARY.

NANCY OSMENT, aged 70, Shirley, Mass. Born
August 15, 1804. Died April 17, 1874.
SARAH MEECHAN, aged 74, Shirley, Mass. Died
April 26, 1874.

SHAKER AND SHAKERESS

MONTHLY.

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F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. July, 1874.

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SHAKERISM SCIENTIFIC.

"In Christ, are hid all the treasures of wisdom and knowledge."

If this be so, then is the *cross* of Christ scientific. And the Shaker, who, on a spiritual plane, lives a celibate life, is no less *naturally* normal than the *truly* married man, or woman, on the earthly plane, who, like the inferior animals, observes propagative laws, and abstains from all "unfruitful works of darkness"—unfruitful sexual intercourse.

When *love* has conceived, it brings forth life—like begetting like. When *lust* has conceived, it brings forth sin—is sin—and when sin is finished, it brings forth death.

Disease is the forerunner of death. All loves—affections of the soul—produce corresponding bodily secretions. It is therefore scientifically true, that they who sin, sin against their own bodies. Their soul-inordinate loves create diseased bodily secretions. The lust of Opium, Tobacco, Betel root, of alcoholic mixtures, produces thoughts, and those thoughts create secretions. It is the same of all loves, and of all lusts.

"Keep the heart with all diligence, for out of it are the issues of life"—and of death.

Exactly so. "Thou shalt love the Lord thy God, with all thy heart, might, mind and strength. Love the good and true—desire to do only right—to be in use, whether it be in eating, or drinking, or any other bodily function, perform it only in the love of God, and for the honor of humanity, which is the honor and glory of God. For in man and woman is the highest manifestation of Deity.

That there is a God—Father and Mother—that there are intermediate orders of intelligences—male and female—who, by duration of existence, accumulated experience, extending back hundreds, thousands and millions of years and ages, is a glorious idea—a tremendous fact. The capacity to conceive it demonstrates its verity.

Hunger—a demand for supply of earth elements to support physical life—is an appetite for food. The thought is of some particular kind of food. At once, the glands of the mouth secrete saliva; the glands of the stomach, gastric juice.

"Blessed are the pure in heart"—pure in thought—they see God—are like God—having no unhealthy, diseased secretions—"God being in all their thoughts."

"He that looketh—thinketh—on a woman, to lust after her, hath committed adultery already with her in his heart—by his secretions—the result of abnormal, ungodly, unscientific desires.

Human love, or license, under the name and cover of marriage, does not, cannot change the nature of an act. It does not transmute lust into love, wrong into right, nor uncleanness, lasciviousness, fornication, adultery, wantonness, into chastity. The legal marriage bed is too short, the covering too narrow. "For though thou wash thee with nitre, and take unto thee much soap, thy sin is marked before me, and thine iniquity is not hid—may every true Shaker say, to all anti-Christian-married-people. They are not Jews, keeping the natural laws, nor are they Christians, risen with Jesus, in the resurrection—where marriage hath an end.

The cross of Christ is self-denial of all perverted appetites, disorderly affections, disease-producing, abnormal propensities.

"My loins are filled with a loathsome disease," was the exclamation of the "man after God's own heart"—the heart of the God of Israel.

David was a Saint, in that dispensation. But he was a sinner in the next dispensation.

"David had not ascended into the heavens," was the Christian testimony—not into the Christ heavens. He needed the gospel preached unto him. He needed the cross of Christ, against his own generative life, the root of his warring and fighting. He was a man of blood, and was not permitted to build the outward temple.

Neither can marrying, generating, fighting Christians build the Spiritual Temple—a Pentecostal Church, or community of goods.

Christian celibacy is, therefore, as scientifically normal to the natural man and woman, when they grow up to it, as is manhood and womanhood to the boy and girl.

The Church and State governments of Christendom have legalized generative lust, in Priest and People. They have incorporated *war* into every constitution, civil and ecclesiastical. It is established by statute, and sanctified by the Priesthood. Yet the universal voice of instinct, in animate nature, is "Thou shalt not kill" *me*.

All war, is *all* murder.

Moses could not separate generation from its lusts, and therefore he required a sin offering for each and every act of sexuality, as defilement, whether of the single or married.

Jesus, by the cross of Christ, against his generative life, by living upon vegetables, fruits and farinacea, escaped from bondage to the Mosaic Priesthood. Penal laws were made for transgressors. Jesus ceased to be transgressor, in diet, generation, or property. His last supper was of unleavened bread, of unbolted wheat, eaten with twelve celibates,

in a community of goods. All their money was put into one bag, and that bag was carried by Judas.

"The covenant with death is now annulled," and "the agreement with hell" can no longer stand before either the light of science, or the Gift of Revelation.

WALKING WITH GOD.

THE vision, of human conditions, to day, perceives man so far strayed from his Creator, that a portion of the race is seriously questioning the existence of a Supreme Being. Other millions, admitting the fact, are so blinded by transgression of the laws of God, that they are forming idol gods, imaginary deities, professing all the transitory and pas-sional characteristics of degraded humanity. In fact, man has for ages been wandering in a sinful night of darkness, lost from God. But light is beaming forth from the throne of Truth; a portion of the race is being warmed into life by the rays of the sun of righteousness. Myriads of Angels from the Heavens are on pilgrimages of mercy and love to humanity, on the shores of time, to return lost man to a knowledge of, and union with, his Maker.

Humanity is boldly toiling in a wondrous field of truth,
From her palsied age recoiling, putting on immortal youth,
Science, art, religion, peering, to the Soul's mysterious realms,
Truth's blest mariners are nearing Heaven's port,
with virtue's helm.

The characteristic order, of creation itself, is a living testimony of the relation of man to his Maker. From the lowest grade of animate existence, manifesting instinct, to the highest intelligence, exhibiting philosophical powers of research into laws that underlie science, and art, still upward to supreme intention, there is a rising scale of being; until it is anchored in God, the Supreme Intelligence. "We cannot properly study science, and ignore God, who is at the beginning of it," from the vast realms of space, occupied with innumerable worlds, obeying fixed laws of motion, to the delicate forms of the most tiny mite.

"But, to godly men, physical and metaphysical proofs of the existence of God, have no interest; they *feel* the Divine within themselves." And, in all forms of intelligent existence there is a degree of intuitive knowledge; the voice of the Creator, giving law to the creature; *talking* with him.

The crowning model of God's handiwork—*man*—has not only instinct, but intuitive knowledge, and reason, a susceptibility to spirit influence—the consciousness of ministrations of angels and spirits, not clothed in mortality.

In his normal relations to universal creation, he is sympathetically conscious of the laws that govern all inferior creation; and sensible to the consequent happiness, attachable to all life, by moving in conformity to those laws; or the misery, sufferable, by their infraction. All his senses could appreciate the presence of God, giving minute instruction in the ways and duties of life; saying, 'This plant, or its seed, is good for food, eat it; that is poisonous—a scavenger of the atmosphere, and the soil—touch it not; this fruit is wholesome; that contains the bitterness of death. This knowledge is profitable, receive it, for out of it are the issues of life; this is a sophism; taste it not; drink not at its Lethæan pool.

Thy senses were given thee for happiness, surfeit them not; and thy pleasures shall not end in pain. Bide the seasons of thy development; creep till thou canst walk; walk till thou canst run; and apo not the bird, in thy pursuit, but observe the laws of thy own being; let thy pleasures be confined to use, and their usage shall not bring thee sorrow. Thus, in every lane of life, man, when perfect, walked with God. He gave him law in regard to the use of every pleasure, and the performance of every duty; and the law of God was the normal delight of the Edenic man, while living in submission and obedience to the Divine behest of his Creator.

Man was the glad some compeer of Angels and the laws of the Heavens were open continually to his enchanted vision. Man recognized God, as he recognized his fellow, and the love of God enshrouded him as a garment and magnetized his whole being with bliss. He had no need of creeds of faith in God; he believed in the possession of absolute conscious knowledge of his continual presence administering His will and law. Living in obedience to the Divine law of his existence, man would talk with God as a child would talk with its father and mother; receive his law through instinct, understand it with reason, perceive His purpose by intuition, love it through affection, and thus be guided in his every step of progress.

Revelation of the laws of God was an afterthought, an adaptation to man's condition, when, by disobedience, he had lost sight of God's presence and his law.

Returned to God by obedience to His laws, man will need no abnormal supernal visions to behold the laws of God and the movements of the Heavens. Rising from the material to the spiritual: from the sensual to the inspirational, God will be *in* him; He will not speak to him from without, as in the thunders from Sinai, but from within. Gushing from his own heart, will he hear his Heavenly Father's and Mother's will, as Jesus when perfected by suffering, lived in the bosom of God, by uninterrupted communication. Thus conditioned, in the Edenic state, man would not behold God as through telescopic vision—afar off; nor yet as through the dreamy land; but, in his fellow man, see Him stand erect, and hear Him speaking in the desires of his own heart. So lived Jesus, and this gave him authority to preach; not creeds; but, "*Follow me, and thou shalt have treasure in Heaven.*"

To the man redeemed from sin, and thus returned to Edenic union with his Creator, the foibles and follies of sinful humanity are as froth on the ocean's surf, the waves of life

roll on and heed them not. Assurance of the triumph of righteousness possesses his soul; in calm confidence he sees the hand of God guiding humanity's bark to salvation and rest; dwelling in God's love, he has hope, robed in surety, shorn of fears of disappointment; spiritual life, an eternal well-spring of action, gushing forth from the eternal fountains; and peace flows like a river as he recognizes, himself bosomed in God.

Elder Giles Avery, Mt. Lebanon, N. Y.

DUTY OF ELDERS.

DEAR ELDER FREDERICK W. EVANS.—By a forward number of your May issue you ask that each society contribute "one short well-written, well-condensed article for the S. & S."

I propose to furnish "one short" article. If the requisites of "well-written, well-condensed," should not be manifest, you are quite at liberty to consign it among your "choice contributions."

What I may write may be of no particular interest to our own people, but may furnish some reflection, if not information, to outside readers of our little sheet.

I often hear erroneous ideas set forth in regard to the government of our institutions, by our friends in outside society, and no class among us are more misjudged than Elders.

To correct these wrong impressions will be the object of this article so far as it goes.

What are the duties of a Shaker Elder? To answer this we will quote from our "Constitution, article 4th, section 2nd, 'Duties of Elders'—As faithful watchmen upon the walls of Zion, it becomes the duty of the Elders to watch over their respective families, to instruct the members in their several duties, to counsel, encourage and admonish, exhort and reprove, as occasion may require; to lead the worship, to be examples to the members, of obedience to the principles and orders of the Gospel, and to see that the orders, rules and regulations pertaining to their respective families are properly kept."

From the foregoing it might appear to the uninitiated that the Elders are empowered with, and do exercise at pleasure, arbitrary influence over the members of their respective families. But so far from this is it, that in truth they are the most self-sacrificing individuals in the fraternity, as we can make appear by letting the reader look behind the scene that shuts us from the view of common society.

For a number of years the writer of this article had the honor of occupying as an Elder in a large family of about 100 persons, of both sexes, ranging in age from six years to ninety. There were four persons of us who constituted the Eldership, and, as is the case in all our government arrangements, the sisters were represented by two of their own sex and the brethren by two of their sex, and these four constituted what we call the Elders Order, and correspond to what is known in outside society as the parentage of the family.

And although there are great powers to govern placed in their hands, it is used very seldom, and only in extreme cases, just as wise and loving parents would do in a well-regulated family.

The secret of a Shaker Elder's influence to govern mainly consists in the amount of individual consecration and devotion with which he lives out the principles and teachings of Jesus the Saviour. The golden rule "Do to others as ye would have others do to you," must be kept continually before the mind. In fact he must be a living example of the Christ life, and a bright and shining light going before his brethren and sisters. And above all things he must live out in daily life the virgin continent life of his profession.

Again, another very effectual way, that a Shaker Elder gains influence with his people, is by the amount of diligence and industry he practices in hand labor. Paul's rule on this point is fully believed in—"If any work not, neither should he eat;" therefore, it is a

precept with us, that a good man must be an *industrious* man; and this precept has been inculcated from the beginning or origin of our society.

"Hands to work and hearts to God," was one of the maxims left by our truly wise Mother, Ann Lee, to her followers, and by them believed in to this day. It is a trite saying among our people that the Elder who can only say Go, to his brethren and sisters, seldom has the confidence or respect of his people; while the Elder who addresses his people in the magic language of Come, brethren and sisters, let us pull together, and then places himself at the head of the undertaking, be it never so disagreeable to perform, seldom fails of having the love and confidence of his people.

These are some of the secret silken cords that bind the Shaker order into a brotherhood and sisterhood, and these are the things that the dishonest and insincere are little disposed to counterfeit.

Such an Elder is not obeyed because of his official position in society, but rather that he is loved.

Sometimes people, in outside society, have said to me, "If I could only be one of the head men among the Shakers I would be willing to be a Shaker." The way is open into the kingdom and you may become a "head man," but first you must "drink of the cup" and be baptized with the baptism that will kill those ambitious feelings, and then you will occupy that place which by nature and grace you are qualified to fill.

Elder W. Reynolds, Union Village, O.

HARVEST FIELD.

ON a certain occasion, when Jesus' Disciples were putting off the Spiritual Harvest-day, he rebuked and instructed them; for they were dull of comprehension.

He said, "Behold! Lift up your eyes and look on the fields—the villages and cities of Judea—for they are white, already, to harvest." Ready for the willing and earnest reapers. "Can ye not observe the signs of the times?" "Ye can discern the face of the sky and of the earth. How is it that ye cannot discern *this time*?"

Spring, Summer, Autumn, Winter are divisions of time, well calculated to meet the natural wants of man. With these the Spiritual seasons harmonize. And he who, by the laws of correspondence, discovers these, and acts accordingly, will have reason to rejoice, when the Lord's "summer is ended and the harvest time passed;" for he has worked with God.

The great field of God's care is the whole world. In this his servants have been sowing and reaping, alternately, from the beginning. To-day, the same work is no less demanded. To-day, well might we catch the inspiration of Jesus, so potent to all who have accepted his life. Lift up your eyes! Behold the harvest field!! Are you waiting for other signs to come to pass, before you commence your work? Lift up your eyes and watch the course of the Angels of God, and go with them into the field. Reap while your day lasts. Now is the harvest time! Work!!

From the past and present, we may, to a certain extent, be justified in anticipating the future. There may be a hundred thousand or a million of servants, working in the Lord's vineyard. They are shaking the old heavens and earth, from center to circumference, causing their very foundations to pass away, with much noise and battles of shaking.

What a victory for the right was the gift of freedom, to the millions of slaves, in America, and of serfs, in Russia. No less important was the freedom of religious thought in Spain and Italy.

God's care is over all advanced minds, who are earnestly toiling to elevate their fellow-men, and women, from moral and physical degradation. Over those, enlisted in the cause of *temperance*, leaving their homes of alluence, and taking the responsibility to act in the name of the Lord, through prayer. Over the great body of Iconoclasts, who are sweeping so rapidly over the earth, and preparing

the way for other minds, whom God has raised up, to manifest his spirit for the redemption of the world. All belong to the armies of the Lord. Each division has its duty assigned, and will reap a blessing, corresponding with his and her faithfulness in the work.

If we—Shakers—were alone in the contest, how trifling would be all that we might accomplish. May we, in the gift of our high calling, lift up our eyes and behold the manifestation of the spirit of power, which is abundantly illuminating the earth. Indeed, *Shakers* are in the land, as the stars of heaven for multitude—"of all nations, kindreds, tongues and people."

Development is the law, from sphere to sphere. All goodness emanated from God, and every order of workmen must pass up the ascending grade of goodness, which finally culminates in the spirit of union and love.

Elder H. C. Blinn, Canterbury, N. H.

TESTIMONY.

"They overcame him by the blood of the Lamb, and by the word of their testimony." Rev. xii., 11.

The founders of our several societies lived in a slanderous age. Orthodoxy was rampant. It held that *belief*, not *works*, was the one thing needful. That a wrong article of faith might consign a human soul to everlasting broiling, in the eternal world. That lies, told by the saints, about heretics and infidels, were acceptable to a God of truth and justice. "The Dragon poured, out of his *mouth*, a flood to carry away the woman"—Ann Lee "and the remnant of her seed"—the Shakers. The priests and people, whom they used as their tools, were the most unrelenting enemies of the early Shakers. Falsehood was their cannon—lies, their ammunition. It took fifty years to establish, in the public mind, what is now admitted—to wit, that Shakers do live as they profess—pure, celibate or virgin lives. The Life of Christ is the Blood of Christ.

They who do not wish so to live, go out from among us, because they are not of us. The black sheep do not remain in the fold.

The time is coming, and now is, "when the accuser of the Brethren and Sisters, is cast down, which accused them before our God day and night. They overcame him—the tongue of slander, by the blood—life of the Lamb, and by the word of their testimony."

No testimony is having more weight and influence, at the present time, than what is communicated, monthly, by and through the columns of the Shaker and Shakeress, which is read with increasing interest, by many in Northern Ohio.

One man said he felt amply paid for his subscription, by reading those two messages from Edwin M. Stanton, late Secretary of War, given through a reliable medium of Mt. Lebanon, N. Y. He believed every word of them, and wished they might be copied and republished in every Spiritual and Secular paper in the United States.

They were copied, verbatim, into the R. P. Journal, in Chicago, Ill., and some other papers.

Such communications will have weight in the minds of all candid people. We have also seen articles published in Melbourne, Australia, copied from the Shaker and Shakeress. Thus, our little Missionary is doing a work—bearing a testimony, as a witness for the truth, unto all nations.

But this can never supersede the necessity

of a verbal testimony, by living witnesses, at home and abroad. They, who live the life of Christ, can bear a testimony, that none others can, against the "social evil," and all other evils which afflict human society, and it becomes their duty to do it.

James S. Prescott, North Union, Ohio.

CREMATION.

THE idea of being buried alive, is, to me, perfectly horrible. This awful dread is, no doubt, shared by thousands.

We have reason to believe, that throughout this wide world, there are many, every year of our Lord, who wake up and find themselves boxed and buried, six feet under ground.

To poor mortals, in this situation, a few minutes must seem like an eternity. No language can describe the anguish of a human being thus incarcerated.

The horrible accounts, we frequently have, of persons buried alive, are enough to sicken the heart of humanity.

Cremation is now agitating the public mind. I have, of late, read many articles on the subject. Many good arguments have been advanced, in favor of cremation. But one, most important, has, in my opinion, been overlooked—to wit, cremation puts the danger of being buried alive entirely out of the question. So I go in strong for cremation.

Hallelujah! the day dawns, that when our spirits shall have shuffled off these mortal bodies, the elements that composed them shall melt with fervent heat.

Daniel Sizer, Canaan, N. Y.

The male Editor, of this little waif, advocates trenching all land. Digging graves six feet deep, and planting a tree by every grave. The graves to be ten feet apart each way. This would insure the blessing of each generation, upon the preceding generation, for the *good* they had done with their bodies.

INFLUENCE.

WE throw off our magnetism all around us, carrying with us our own atmosphere. According to the condition of our minds, our influence imbues the house in which we live. Very sensitive persons can feel this quite distinctly. On entering a room, they know, by the impressions they receive, whether the persons, there living, are good or bad. A person being in the habit of going every day, at a certain hour, into a closet to pray, drew such heavenly influences around him, that the whole closet was filled with them; and others, on entering that little room, felt such divine sensations, that they dropped involuntarily on their knees, and prayed fervently. A virtuous man, not knowing what had transpired in a certain room, inhabited by vicious people, on entering, felt directly a very disgusting and oppressive feeling—a shudder of horror shook his whole frame. And why? The magnetism of these wicked people was left in the room, and the virtuous man felt it. We cannot set our feet upon the ground, without leaving an impression, a part of our magnetism behind us. We must be very careful with whom we associate, because we are drawn into their magnetic atmosphere, and absorb their peculiarities. Many persons without knowing the cause, have adopted the habits of others, by exposing themselves carelessly to their magnetic influence. If two persons meet, both being very positive, there will be a harmonious blending of feeling. If one be positive and the other less so, he who has more magnetism will impart to the one less favored, till both are equal. But, if one is positive and the other negative, there will be a clashing. An antagonistic feeling will arise between them. This explains why, at the first meeting of some persons, they feel instantaneously drawn toward each other, or the reverse. Those who are of one mind, who are spiritually minded, of a refined and elevated culture, feel their souls flow together as drops of water. But those whose desires

are of a more earthly nature, cannot find their happiness in the intimate fellowship of the pure-minded. Neither will the last-mentioned blend with the worldly-minded, but both seek the society of like-minded persons, each living in his or her own appropriate sphere.

Our Creator has so constituted the human race, that they act and react upon each other, and are dependent upon each other for strength and support, both temporal and spiritual. We cannot come in contact with any one, but our emanations impart something to him or her, and we in return receive. Every silent thought, as well as the utterance of our thoughts, helps form our character. They work into our spiritual natures, and leave an enduring impression on our souls; and the influence is felt, sometimes years afterward. The Angels exert their influence over us, more than we are aware of; and if we would live more spiritual lives, we would be more able to commune with the blessed Angels, and the loved ones gone before, who are in close associations with us. Our spiritual eyes would be more opened, our inward senses more quickened, and we could behold the rapturous beauty and glory of the Spirit-land. We could better appreciate the benedictions, the tender watchful care and protection of our resurrection Spirit-Guides.

Edwin Sevester, Groveland, N. Y.

WITCHCRAFT.—In Gathering Families, where many of the most powerful and influential minds concentrate, great care and watchfulness is required on the part of those who come into communication with them, to preserve intact a spiritual gift. For a spiritual person to be magnetized, by a mere natural man or woman, is to be *bewitched*—to descend from a higher to a lower sphere, for unworthy purposes. This may occur, without any well-defined intent on either side.

OUT OF THE BELLY OF HELL.

"Out of the belly of Hell, cried I, O Lord, and thou heardest my voice."—JONAH.

ON the subject of religion, men think alike less than they feel alike, although on one point *sensible* men may be found to think substantially the same.

That the mass of humans grovel, pursuing things beneath their dignity, needs no argument; the painful fact is patent.

The religious element, in our make up, is the lever whereby the powers above us, can lift us to higher planes of being. In this cardinal, philosophic truth, *sensible* people agree.

To enable a soul to cry unto the Lord, out of the belly of Hell, 'tis not needful to be swallowed by a whale.

When, by the Divine Afflatus, the religious element in us is stirred—when our souls reach out to grasp the purity of angels—when the strong current of lower law influence sweeps us back only to the things we abhor—when we feel our want of power to be what we seem to be—when, for lack of moral stamina, we do the things we would not—then out of the belly of hell we may, and will, cry unto the Lord, and our voice will be heard. When we say, Lord, what shall I do to be saved from the things I detest—things beneath my proper dignity? When reverently we bow to our holiest aspiration, by hand unseen will we be led in a way we know not; and when our integrity has been tested, we will hear a voice from the interior, saying, "This is the way, walk ye in it."

And now comes the tug of war, the test of manhood and womanhood.

WRATH.

"The wrath of man worketh not the righteousness of God."

But the wrath of God revealed from heaven, against all that defiles the temple of God, is Heaven's richest blessing; it should be regarded as a friend.

We shall need much of such Divine displeasure to fit us for the mansions of eternal brightness.

O. P. Mt. Lebanon, April 26, 1874.

HORTICULTURE.

In the fall of 1872, after gathering the exceptionally large crop of apples of that season, we organized a corps of pruners. Going through our several orchards, we took off, first, the unfruitful lower limbs. Then the superfluous branches, giving the trees a heavy trimming.

Rationale. Reasoning thus. These trees have so exhausted their vitality, that next year, they will not bear. We will help them, by removing all that can be spared without detriment. Thus the strength, of the whole system of roots, will be concentrated in what limbs and branches remain.

This fall, the trees will form fewer, but stronger fruit buds, for next season.

We will have a middling fair crop of apples, in the ensuing non-bearing year.

Result. One thousand bushels of apples — giving us an ample supply, and we sold \$500 worth of apples and other fruit, in the panic, when \$100 were equal to \$200 in ordinary times.

The wounds made, heal sweetly — clean as clean can be. Last year, we let the orchards alone, to recuperate. This season, we are thinning out the branches, to reduce the excess of blossoms, that give promise of a large crop the present year. This process we propose to continue through June and July, thinning out, where we had previously trimmed. Small apples will go mercilessly, if they set before we get through.

Borers. In the past, having washed our apple trees with strong soap-suds and potash once or twice a year, no borers have made their appearance in our orchards. In *Heathen* orchards, they are making havoc, or labor.

It may be well to state, that a shovel full of tan bark, or two, has been put around the young trees, in the fall. This is to keep the mice away. Perhaps the borers do not approve of it.

Inasmuch as "the Lord our God" blesses our orchards, by inspiring us to observe Nature's Laws, may we not hope He will do the same with our own bodies, so far as we "mind the same thing and walk by the same rule"?

ONE of the foremost of English medical writers, Dr. James Johnson, emphatically says: "I declare my conscientious opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, chemist, druggist, or drug, on the face of the earth, there would be less sickness and less mortality than now obtains." And Professor Magendie is reported to have addressed his students at the Medical College in Paris to the following effect: "Gentlemen, medicine is a great humbug; I know it is called a science. Science indeed—it is nothing like science. Doctors are mere empirics when they are not charlatans. We are as ignorant as men can be. Who knows any thing in the world about medicine? Gentlemen, you have done me the honor to attend my lectures, and I must tell you frankly that I know nothing about medicine. True, we are gathering facts every day. We can produce typhus fever, for example, by injecting a certain substance into the veins of a dog; we can alleviate diabetes; and I see distinctly we are fast approaching the day when phthisis can be cured as easily as any disease. But I repeat it to you, there is no such thing now as medical science. I grant you, people are cured; but how? Nature does a great deal; imagination does a great deal; doctors do—devilish little.

WATCH for little opportunities of pleasing, and put little annoyances out of the way.

THE WORSHIP OF MAMMON.

"Ye cannot serve God and Mammon."

Matt. vi. 24.

If it be granted—and who but the Atheist will deny it?—that eternity should be the theme of deepest study and most serious contemplation, and to do the will of God our constant and most earnest aim and endeavor, an end to which every thought and action should be subordinate; and further, if the definition be accepted, that religion is a living faith in a future spiritual existence, and a consequent present effort at preparation for that existence, then we shall get a view of the world sufficiently sad and sorrowful, for the millions of the earth, whatever profession they may make, are really and indeed without religion. Or, if (admitting a wider definition) it be conceded that a man's predominant passion, that which shapes and directs his life, and the code of morals which, spite of Sabbath day sentiment and canting hypocrisy, really regulates his intercourse with his fellow-man; if these practically constitute his "religion," then the people of the earth, deadening their spiritual senses in a cold and dreary selfishness, are engaged—not in the service of God—but heart and soul in the worship of Mammon.

In England, see how false pride and a selfish, narrow spirit of exclusiveness—the vile offspring of a vicious God-supplanting idol yclept "Respectability"—rear impassable social barriers between the different classes of the community.

What emotion there so strong as the love of caste and a contempt for those lower in the social scale? A contempt by no means confined to the aristocrat, who with his long lineage and "blue blood," is naturally proud and haughty, but permeating the whole rotten system of British society. The professional man despises the retail trader. The diploma-dubbed doctor unmercifully snubs the pill and draught-dispensing druggist, and he in turn scorns the companionship of the butcher and baker. The goldsmith contemns the blacksmith and the blacksmith the tinker; and it is presumable that the very tinker is tinged with this wide-spread idiotic mania and denies the social equality of some other brainless nonentity. In short, a contempt for those beneath them on the social ladder, and an envy-tempered reverence for those above them, is the strongest sentiment of British society, before which the truths of Christianity pale, as the fading stars before the Orient sun.

Is a preparation for the life to come by curbing the animal propensities and developing the spiritual powers and perceptions, the leading characteristic of the French people! Is it not rather the indulgence in gross sensual pleasure—a stimulating dietary, an uncontrolled exercise of the sexual emotions, lewd and libidinous stage plays and feuilletons, lust awakening dress, dances and music, and all the wicked folly of the cafe chantant?

Or what does the more stolid Teuton prize above his huge tobacco pipe and his Rhein wein or lager beer? How blithely roll forth the rich gutturals under this powerful but unholy inspiration! Or the "Sing-verein" and its roaring patriotism flashing, dashing and foaming over with enthusiastic love for the Fatherland and hatred of all its enemies? What reck's our Teuton of love of God and hatred of all unrighteousness?

Or does the Brazilian fazendeiro value most the gain and welfare of his immortal soul, or his coffee, and cotton plantations, and the chattels, in God's image, who till the rich Virgin soil, wait upon the person of their owner and minister to his lustful passions in return for the privilege of existence?

Or what is the chief concern—nay, the all-absorbing aim of the American people? Not to live a Godly, righteous and sober life, but to amass wealth. An insatiable greed of gold resulting in tricky trading, legalized robbery, and custom-sanctioned swindling, and a selfish strife of political parties for place, power and pelf, such is the "religion" of America.

And so the wide world over, in lands Christian and civilized, as in Pagan and barbarian, do not human beings seem to lack all concep-

tion of the solemnity and meaning of existence, and utterly to ignore the great fact of human immortality? Do they even aspire to rise Godward? Are they not all worshipping mammon?

"Where are thy joys O babbling earth?
Whence does thy glory come?
Hast thou the pearl of priceless worth?
Art thou the pilgrim's home?
In thee does Mammon reign supreme
And seas of passion roll.
In thee does pleasure's fickle dream
Bring sorrow to the soul."

Happy the little songstress that could pen these verses—happy still yet an infant to have escaped from the turmoil of Babylon and found shelter within the walls of peaceful Zion. Thrice happy to have exchanged the life of self-indulgence for the life of self-denial—for the service of God, the worship of Mammon!

Hewson Brown, Mt. Lebanon, N. Y.

THE RELIGION NEEDED.

THE religion needed is the only religion there is. But we need to have this religion applied. Science is well, but the chief use of science is in its application to human wants. The chief business of the Minister of the Gospel is to apply it in the manner indicated below, by the *Christian Times* of August 2. The fearful developments since will suggest other applications:

We want a religion that bears heavily not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counter, small baskets from stalls, pebbles from the cotton bags, clay from the paper, sand from sugar, chicory from coffee, alum from bread, and water from the milk cans. The religion that is to save the world will not put all the big strawberries at the top, and all little ones at the bottom. It will not make one-half pair of shoes of good leather, and the other half of poor leather, so that the first shall redound to the maker's credit, and the second to the cash. It will not put Jouvin's stamp on Jenkins' kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop; nor let a piece of velvet, that professes to measure twelve yards, come to an untimely end in the tenth; nor a spool of sewing silk, that vouches for twenty yards, be nipped in the bud at fourteen and a-half; nor all-wool delaines and all-linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of old rags pressed together, be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand into chimneys it contracts to build of seven-dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceilings that ought to be smoothly plastered; nor make window blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that maybe looked at, but are on no account to be touched. The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given, is not according to the Gospel though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief.—*Ex.*

WILL HE SUCCEED?—In nine cases out of ten man's life will not be a success if he does not bear burdens in his childhood. If the fondness or the vanity of father or mother have kept him from hard work; if another always helped him out at the end of his row; if instead of taking his turn at pitching off, he stowed away all the time—in short, if what was light always fell to him, and what was heavy about the same work to some one else; if he has been permitted to shrink until shrinking has become a habit—unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his as that of weak, foolish parents. On the other hand, if a boy has been brought to do his part, never allowed to shrink from any legitimate responsibility, or to dodge work, whether or not it made his head ache, or soiled his hands, until bearing burdens becomes a matter of pride, the heavy end of the wood his choice—parents as they bid him good-bye may dismiss their fears. His life will not be a business failure. The elements of success are his, and at some time and in some way the world will recognize his capacity.

THINK before you speak, and think before whom you speak, think why you speak, and think what you speak.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

HONESTY AND CONTINENCE.

HONESTY and Continence are the king and queen Principles. Through fidelity to those principles, martyrs have been crowned with victory. Cold, cheerless prisons have been made to smile with gladness, when God's noblemen and women, through inspired hope, and with the approval of Angels, have pledged their all, even life itself, rather, than through fear of sufferings of the body, to sacrifice *conscience*—the law that Deity has placed in the human soul, for its guidance—which, if honestly adhered to, is superior to any law that men can form.

Many monarchs have swayed the sceptre of power, and gained eclat from mortals, whose names have come down to posterity through shining pages of history, written by men; but, when those records appear as written by Angels, who see, and judge differently from men, they will illy compare with the records of many individuals, in more humble capacities who so loved truth, that they would not sell their Continence and Honesty, through sinister motives, nor in seeking vain glory. But the strong love of virtue, and force of conscience, caused them to approach the stake and its devouring flames with heroic fortitude, and face the rack with its tortures, and venomous reptiles, and ferocious beasts, without fear. Neither could the *syren* chants, that sought to allure to *pleasure*, and open up a flowery path before them, induce them to swerve from their integrity, and throw themselves into a caldron of unholy love. Nor, to rest upon hopes that were vain and worthless. They saw that goodness and truth, maintained through honesty of purpose, were all that could be relied upon; and without which, the soul would be like a garden where flowers had ceased to bloom,—the rose-leaf had withered, and naught but dry and thorny stalks remained.

Honest men and women are always alive to increasing truth; and are found traveling the highway of spiritual progression. Such persons never wrap themselves in a garment woven of selfish, individual ideas, nor take a seat in some easy chair, at the expense of others; vainly trusting in the attainments, or in the goodness, of any human being. Neither will they bound their faith, nor limit their sacrifices by time-honored persons or customs. *Honesty* will lead every intelligent being to seek to know what God requires of *them*; what to *do*, and what to *suffer* for the advancement of true principles.

Intellectual culture may lead to honor and renown, in the eyes of the finite; but goodness and continence are of far greater worth in the sight of the Infinite. Without those principles in operation, there would be no salt in the earth—no balancing power, to keep the nations of the earth from dashing one against another like the wild waves of the great ocean. As society now exists, *land-sharks* are quite as numerous, and are as ready to devour those who have less teeth than themselves, as sharks that float in the waters, and live upon smaller fishes.

We often hear the remark, that it is seemingly an impossibility for an honest man, or

woman, to keep from *staring* at the present time. That all *trade*, as now conducted, is based on *fraud*.

"*Double dealing*" is its true name and character; and it is guarded, and guided by false and lying spirits, here in this professedly Christian nation! Could we not take some profitable lessons from Mohammedans in this respect? A Platonic philosopher once said, "Why persuade me to embrace this new religion? I have been cheated by Christians; but I never defrauded any man. A Christian has broken his oath to me; but I never violated my simple word to any man." That honest philosopher would not have feared to look any man, woman, or child in the face, as far as honesty was concerned. Dishonesty, if allowed between man and man, will lead to dishonesty between the soul and God.

There is no fraud in God's creation (when unperverted), from the least atom, to the most majestic mountain; all are subject to laws within their own sphere; and the same hand that guides the destinies of nations, feeds the ravens, and clothes the lilies. And the same sun that gilds the mountain tops, sends its rays to cheer and vivify the valleys below. The *trees* are not at variance with each other; if some reach a higher altitude than others, it is through a normal growth, and not through strife; and the loftiest and most vigorous trees shelter and protect the smaller ones from the rude storms, as naturally as the mother protects her infant child. If there be an abstraction from, or blight upon, any of God's creation, it has come through man's influence. When man was placed as lord and ruler over the lower orders of creation, the forces of nature were young, and immature; but they were not corrupt; and they possessed latent powers, capable of development and growth into strength and beauty.

And, as the ages roll on, God's work will be accomplished, and his plans will be perfected. The great book of life, which contains the history of nations, and empires, is stored in the archives of the unseen world,—ever open to the inspection of those Angels who hold the scales of mercy and justice in their hands—ready to give to all a just recompense; not a farthing more nor less.

It has been said truly, that "an honest man is the noblest work of God." And we add: A virtuous, continent woman, is the glory of an honest man,—the joy of Angels,—and will be blest and honored by the Mother in Deity. The heavens are open to receive such souls; but the hells are not strong enough to hold them! Purity of heart is the soil, and Honesty is the central plant in the garden of the soul, around which all other virtues cluster. Industry and Innocence (her handmaid) hold sweet communion together, as they wend their way to the city of Light and Love.

REV. THOMAS K. BEECHER, brother of Henry Ward Beecher, has created no little stir among the Congregational brethren in New York by an elaborate essay in one of the leading religious weeklies, in justification and advocacy of auricular confession. A few years ago the Congregationalists were afraid this reverend gentleman was going to turn Episcopalian. Now, they are a little apprehensive that he is going beyond ritualism even, if not to Catholicism itself. Among other things of the same kind, Mr. Beecher says: "If it were the habit of a man to go to some reverend and trusted man of God once in two months and unbosom himself truthfully, can any sane man doubt that he would receive a benefit? * * * Penitence of sins is usually much deepened when a fellow man knows of it." *Et.*

THE SHAKER WOMAN'S RIGHTS.

THERE is much written and spoken in these days with regard to "Woman's Rights," though we do not remember to have seen any article treating upon this subject with the qualifying word *Shaker* prefixed to the title. We, therefore, propose to say something about a class of women who have already obtained their rights, and who, though among the humblest in a worldly point of view, are the only women, we believe, whose rights of body, soul and spirit, are truly respected.

"Ah!" says the reader, who glances at the title, "A *Shaker* Woman's Rights! In what do they consist? A woman of the Shaker Order, if I am rightly informed, is cloistered for years within the confines of a rural home, possessing, apparently, but little actual knowledge of the busy world without—its rights or its wrongs—and how is she able to appreciate the rights of woman?"

Again, living in a communistic order, surrounded by diverse dispositions, one might suppose each individual would incline to cherish her own favorite views of happiness, seeking to secure her personal rights at the expense of others. Can she obtain these rights and the result be harmony?

With all due respect to your mode of reasoning, dear reader, permit us to repeat that, notwithstanding we fully comprehend your views on this subject, we still claim that those to whom we especially allude are the only persons in the civilized world who have equal rights with their brothers in the daily struggles of an earthly career.

Here let us state that it is by virtue of our loyalty to our God and to the covenant which we maintain, that we come into possession of all that truly ennobles, elevates and enfranchises woman. True, we are daily associated with various minds, where all strive to square their lives by the Saviour's Golden Rule. They are also bound to respect the rights of their sister companions; and where many live according to the dictates of an enlightened conscience, mutual good feeling prevails and harmony is the rule.

Do not think it a disadvantage, my friends, to be in daily sympathy with many kindred spirits, to be greeted by friendly countenances wherever your duty calls, and to feel a right to this pleasant association by living, yourself, mentally and morally independent of selfishness. Is not this state desirable above all others to the truly aspiring mind?

Our Shaker brothers, who have been impressed with singular views of their moral obligations toward God and their earthly companions, have also left all for Christ's sake and the gospel, and share with us the discipline of self-denial. These are among the best advocates of woman's rights, though their voices may never gain the popular ear by eloquent appeals for her independence.

Yet the God-like influence exerted by our brothers, combined with their unselfish lives, is a power to aid us in living virtuously. It is thus that they help to secure, to their sisters, the inalienable rights of Virgins.

We wish to be clearly understood that self-denial is the first, the second, and the third requisite, by which one may attain to the position of a truly enfranchised woman. One must "put Christ fully on," before realizing the depth of love possessed, the height of joy experienced, and the moral grandeur and beauty of the lives of those persons, whose characters are molded by the universal law of love, by which the Shaker sisterhood is guided.

Come then, kind reader, investigate, analyze and discuss the vitalizing principles of our communistic church, and see if the blessings of equality do not exist therein; where all have the *Right* to think, act, and live according to their highest conceptions of divine light, and where each aspires to wear, as her chief ornament, the royal insignia of Virgin Purity.

Aesnath C. Stickney, Canterbury, N. H.

COLD words freeze people, and hot words scorch them, and bitter words make them wrathful. Kind words make people good-natured. Though they do not cost much, yet they accomplish much.—Pascal.

A SIMPLE VISION.

WHILE in deep thought discussing a grave subject, I seemed gradually and gently lifted mid clouds, fog and mist, in which for a moment I was enveloped. Suddenly the clouds parted and I emerged through the rift, when lo! such a lovely panoramall Houses, farms, gardens, forests and shade trees, beautifully interspersed with lakes and meadows, opened to my view as I had never before conceived.

The avenue through which I passed then closed, I remained seated on the billowy clouds, as they seemed to continue their undulatory motion, without disturbing my repose.

The landscape before me was of the richest green, the buildings pure white. No dazzling brightness pained my sight. A soft mellow light pervaded the atmosphere as far as my vision extended, rendering it marvelously transparent, so that I could discern the remotest object.

The nearest approach to any type of loveliness is the sweet, fragrant atmosphere, succeeding a short, refreshing shower in the balmy month of June, when earth is attired in her richest mantle of green; when every leaf and blade of grass glistens with the cooling rain drops, their tiny vessels have retained. So boundless the expanse I seemed lost in infinite space—my whole being absorbed in intense delight.

While surveying the beautiful scene I was impressed that it was a view of Believers' possessions; but whether in this or the spirit world I could not tell.

A crowd of thoughts rushed through my mind as follows: How deeply would I regret had I proved recreant to my faith—my high, sacred trust—and lost my place in the gospel work. I clasped my hands in joy and thankfulness, that I had kept my integrity through the vicissitudes of my short life, while a tinge of sadness somewhat neutralized my joy as my many imperfections passed before me, causing every cross and trial endured to sink into comparative insignificance, in view of God's love and goodness to one so erring. Then, a deep shade of sorrow and regret for those who had fallen by the way, losing the inheritance reserved for such as endure to the end.

On returning to consciousness of my surroundings I found only a few moments had elapsed, yet, they seemed expanded into hours, so much had I experienced in the interim. The day was bright, yet the very sunshine was murky from the contrast so plainly realized.

To those gifted ones, often blessed with beautiful visions of *the better land*, the momentary glimpse enjoyed by me will seem of little value. As a drop in the boundless ocean of God's love, through the multiplicity of avenues open for spiritual ministration, I hold it as a choice and precious gift, having been seldom privileged with so bright a ray from that beautiful shore—my spirit home. Or, perchance, the *future of our Zion home on earth*.

Eldress Joanna J. Kaime, Canterbury, N. H.

LOVE OF TRUTH.

THE Holy Spirit must find access to the inmost feelings of the soul, in order to educate, instruct, and become the governing influence to bring forth deeds of righteousness, that will form a Christian character, thus casting evil out of the soul.

Some imagine that God, or His Holy Presence, may be found in any place, and everywhere, because he fills immensity. But we have many evidences that God never intended that man should hide his transgressions from his fellow man, and he *cannot* hide from God who is everywhere present. And in this, the Fourth Dispensation, there are both male and female Confessors.

The most hardened in transgression acknowledge some authority, and feel the need of some atonement at a distance; but a *present* Savior, or Redeemer, is what every one needs, to help them to cast off their old imperfections and to become new creatures. To do this, souls must

come before human witnesses, and make an oral confession of every known sin, and transgression of the moral or religious laws of their being.

Many say, it is their choice to confess sin to God in secret, whom they fear and regard more than any man, or woman; yet have not these same people more fear of a man, or woman, like themselves, than they have of the invisible presence of God? Because when souls are confessing their sins, or praying to God in secret for remission, without any fear or dread, were they conscious that a person of like passions with themselves, especially a *hater of sin*, were within hearing, would they not be alarmed and filled with consternation, simply because the fear of the individual presence of man, or woman, is deeper in the heart than the fear of an unseen Deity?

If, then, it is infinitely more mortifying to confess sins with faith and honesty in the presence of a witness, than to confess them to God abstractly, it conclusively proves that this is the deepest work; and that evil is more effectually slain before a witness; and thus confession before God's appointed witness is the nearest possible approach to purification.

This work is not a mere ceremony; but it is a direct act of duty, to be continued throughout the process of redemption. It is a fixed principle; and every soul walking in the light will love this essential obligation. It is clear to the wise and considerate, because it proves sure death to the generative life of nature, and gives complete victory over sin. Those who desire to know what they shall do to be saved from the power of evil, will be willing to make any sacrifice, that they may come into the light which will redeem them.

Rhoda Blake, Mt. Lebanon, N. Y.

WOMAN'S SPHERE.

WE hear a great deal about woman's sphere as though there was but one calling in which woman could move without robbing herself of feminine accomplishments.

There are many occupations in which women labor with advantage to themselves and others.

Are these women in their element? Do they not know their sphere as well as men? Must all educated, intelligent women perform household service, to be crowned with the plaudit; "She has labored in her sphere"?

In barbarous nations women are used as beasts of burden, having no association with their lords and masters except for sensual indulgence. Are those women in their sphere?

And among other nations, more civilized, females are articles of merchandise. Are they in their sphere on the auction block?

What of our America—our own free, noble and would-be-liberal republic? Civilization has taken as deep a hold here as in any country on the globe. Yet, woman is a slave. An unpleasant declaration, but true. Cradled in folly, dandled on the knee of fashion, taught to esteem personal charms above moral excellence, how can she be otherwise?

In the marriage relation, when woman has not the control of her own person, is subject to legalized outrage, without any regard to nature's laws or physical ability—is she in her sphere?

What of the poor sewing girls in our large cities, who work eighteen hours of twenty-four for a mere pittance on which they can scarcely subsist, frequently compelled to sell their chastity to live—are they in their sphere?

Why should the sphere of woman be limited more than the sphere of man?

A law compelling all men to be farmers would seem bad legislation.

Do not women make as good lecturers, writers, teachers, as men? Why could they not make as good lawyers, senators and presidents?

Against woman suffrage we have the argument—"It would tend to the neglect of domestic duties."

Would the number of women detained from the polls by domestic cares exceed the number of men who are absent from sheer indifference?

What shall be done with the *surplus* women? They cannot all be wives and mothers unless polygamy be adopted.

Another argument is: "The majority of women do not want to vote." Is that any reason why those who *do* should be disfranchised?

Woman's sphere, as well as man's, should be working in humanity's cause, each bearing part in public service.

Thank God there are noble-hearted men and women who dare be independent, who brave public opinion, who protest against the vices of the age, and devote their powers to reform and elevate the down-trodden. May their numbers increase, and may God bless their labors, and may all the people say Amen.

Rosie Morse, Shirley, Mass.

HARMONY.

THE word *Harmony* presents to the human mind a fitness of one thing with another, and bears the impress of congeniality and consistency.

If God's creation had not been perverted, it would have been like a musical scale, differing in tone, and degree, but acting in concert; the natural in *its* place, the spiritual in *its* place; each doing its proper work, in its time and season, in perfect accord.

Harmony would form a covert of peace and love; and would bid mankind lay aside all envy, and malice, caused by its opposite—inharmony—and take shelter under its gentle wings, and be at rest.

It is sad indeed, to witness the effects of inharmonious relations existing in the human family at the present time; to see how hatred, strife and revenge bear rule; and how often its subjects resort to violent measures to accomplish their evil designs; and that spirit, if *indulged*, knows no limit.

Disobedience to law always produces inharmony. According to Bible history, the first parents of our race sowed the seed of discord which brought forth its fruit; and for which they lost their abode in paradise. The sin of disobedience has been more or less augmented and propagated by their descendants, down to the present time. The effect has been—suffering. The *causes* of inharmony have become so deeply rooted in the human heart that it is natural for every one, unless influenced by a higher law, to bring forth works that will cause dissension and division in the relations of life, instead of union—the cementing bond which harmonizes and blends in one.

We all exert an influence for good or evil. Each act, word, or look, produces an effect. The founders of our institution realized this fact; and they set the example of crucifying the lusts of the flesh, and of the mind; and putting away the *causes* of inharmony. They destroyed the foundation principles in themselves, which would divide soul from soul, and prevent them from gaining and enjoying heaven. They received a baptism of spiritual faith, that taught them to cultivate union, harmony and peace; and which caused them to look forward, through hope, to a more glorious future.

They were pioneers in the Gospel work; and of necessity passed through a fiery ordeal. But their faith in God sustained them. Discord, is a reef, whereon many vessels have stranded, that were sailing on life's sea. But obedience to those principles which create harmony, will give all a safe passport to the haven of rest.

Jane Weldon, Union Village, Ohio.

A LATE number of that stirring Calcutta weekly, "The Friend of India," says that a remarkable movement "headed by a native has set in among the people of Eastern Bengal." They read the Scriptures, live up to the examples of the apostles, have visions, discard medicines, and heal the sick by "laying on of hands." They are rigid vegetarians, and have great faith in the efficacy of prayer. Though nominally Christian Hindus, this "native" and his followers are Spiritualists. "The gift of healing" was highly esteemed in the apostolic age—why not now? Are mineral and vegetable medicines ever necessary? is a question yet to be settled. Dr. E. D. Babbitt, 437 Fourth Avenue, N. Y., has just brought out a volume entitled the "Health Guide," which must prove exceedingly valuable to both the physically and mentally afflicted. Dr. Babbitt not only tells the people, in this volume, how to get, but how to *keep well!* Ex.

REFORMATION.

I LOOKED upon society and wept, because of the flood of sensuality and crime deluging the earth! Then, through faith in immortality, hope sprang up within me. I looked again; and lo! I saw the thick darkness that had so long enveloped the earth begin to pass away before the sunlight of millennial day.

Intemperance, of every kind, creates darkness. Intemperance in eating and drinking destroys physical health—demoralizing individuals and nations. In streets and lanes of great cities, where wantonness is most rife, *groggeries* abound. Intemperance has draped the land in mourning; and we rejoice in the present movement for its suppression. Our prayer is, that it be not only rebuked but abolished! This great work effected, the way will be open for practical reformation in other things. One wave of truth will be followed by others in the work of human progress. Let us bless even the shadow that precedes the substance. The things pertaining to this life, if temperately used, are blessings. The *reverse*, when used beyond the actual needs of physical sustenance.

Plain, simple diet is far more healthful to the body than highly concentrated food with condiments and viands of the most delicate kinds. The former, as it gives health physically, is also conducive to sound, healthy mind—keeps it calm and collected—and gives good moral tone to the whole being. The latter engenders disease, and enfeebles both body and mind.

Many times children inherit diseases, desires and appetites of their parents; thus the effect of wrong-doing descends from generation to generation.

Intemperance is not a *new* evil. The Israelites, in olden time, ate and drank, and rose up to play (commit fornication). They ate and drank for pleasure—not use—therein they sinned—were self-corrupters.

Children in this day are precocious—they reach beyond the childhood state at an early age—and show unnatural development of intellect, and of the passionate nature. They crave the indulgence of animal appetites; they taste, and are not satisfied; but cry, give, give, and the more they have, the more they want. And thus they fever body and brain, often resulting in premature death; and many opening rosebuds are crushed before fully blossoming into life. What a pity that the vital energies should be thus wasted in self-gratification.

A century has now passed by, since a band of listening souls heard a voice, saying, "Cast off the garments of sin—wash in the river of judgment—renounce all carnal indulgences, and be temperate in all things." That voice came from the interior spiritual heavens, and taught that there was more to be done. The ax of truth must be applied to the *root*—the very nature whence sin proceeds.

As we have listened to sad experiences of disappointed, heart-broken mothers and children, who have been made wretched by the power of intoxicating drink, we have looked for the helper; knowing, that when the proper time arrived, *Woman* would have a part to perform.

Now, that *Woman* begins to awaken to duty—is finding her proper sphere of action, and putting forth her energies in the right direction—there is hope. We see many noble workers of our sex, bending their knees and bowing their souls in prayer to God, asking in deep tones—not *vengeance*, but *mercy* for the inebriate. We, in our interior Zion home, also bow and supplicate our Heavenly Father and Mother to bless the work, and aid the toilers in the field of temperance reform.

Charlotte Byrdsall, Mt. Lebanon, N. Y.

DR. CHARLES DRYSDALE has written a very sharp reply to Herbert Spencer's saying that the "arrest of evolution" in the female brain is the cost she has to pay for the functions of maternity. "Whenever," writes Dr. Drysdale, "science has decided that women are nobler, happier, more useful, and less apt to deluge the world with excessive numbers of children, when educated and enfranchised, than when ignorant and tied to domestic servitude, I admit that evolution has brought about the time for us to insist on the enfranchisement and education of the sex." So it seems to us.

GROWTH OF THE SOUL.

THE soul's capacity for growth, and its longings for something higher and more enduring than earth can give, is a subject that has engaged the attention of mankind, and should continue to claim deep and earnest thought.

The soul is often spoken of as a *vessel* that may be filled with wisdom and virtue, and *vice versa*. Some have thought that view conveyed the idea of limitation to the soul's advancement, in contradistinction to the sublime truth of eternal progression in knowledge and goodness, and that it would have a tendency to check the aspirations for growth and improvement.

But shall we not conclude, that if the vessel is the *soul*, then the vessel expands from time to time and makes room for more, and still more. The mind of a little child may be fully occupied to-day, but its unfolding life capacitates it for increased receptivity to-morrow.

If spirit existence and progression are to be represented by material things, I would select the fairest type of seed that can be found in the vegetable kingdom, which contains within itself the germs of future life and unfolding.

In each seed, within its tender rind,
Where golden threads in endless circles wind,
Maze within maze, the shining web is rolled,
And as they burst, the living germs unfold.

In the material world, the germ exhausts itself in growth; but the *spirit* is ever increasing its capacity and gaining more strength and vigor, being watered by the dews of a perpetual spring, and the soul is continually putting forth new branches and forms of beauty. There is an innate desire in every intelligent soul to *grow* and to rise into higher conditions. As a child aspires to manhood, so does man seek a broader, wider range of thought, and to enlarge his sphere of action.

Florence Martin, Union Village, O.

DEAR EDITRESS.—Although I have not been a contributor to the bright little Herald of Truth (The "Shaker and Shakeress"), I have felt a deep interest in its growth and prosperity, and have read its pages fraught with so much good, with real satisfaction. And my prayers have been fervent, my hopes firm, and my faith strong, that it may, and *will* be, a Light-spreading medium, and that it may be a means of raising the banner of truth higher, which must eventually prevail over error.

I have felt for a long time past, that God is at work on the earth (though somewhat out of sight of the natural mind), to bring about an effectual change. And when I read the first published account of the "Temperance movement," I was impressed that its origin was *spiritual*, and I was glad to learn through the columns of our paper, that my feelings were in unison with those of my brethren and sisters, in this respect.

I fully believe that earnest, soul prayer, will be more effective in pulling down the strongholds of sin, and conquering the dragon power of intoxicating drink, than any carnal weapon or destructive instrument that men can invent.

Let our united prayer be, that the work may increase until the evils which flow from intemperance may flee the land. In faith, let us say unto this great sin which has become a mountain, "Be thou cast into the sea," or abolished.

And to my sisters, who compose the Virgin Band, I would say: Let us toil on—pray on—hope on. We will not be faint-hearted; for God is with us. If we work for Him, He will hold us as in the hollow of his hand, and keep us from all harm.

Louisa Young, Groveland, N. Y.

THE Pythagorean Hierocles said, "there is nothing more worth seeing than the Brahmins of India, a people addicted to philosophy, who eat no manner of flesh, who live almost entirely in the open air, who have all things in common, who maintain continence, who cultivate the truth, who wear clothes made of linen, and who when eating adapt their motions to music."

MAN judges of the inward disposition by the outward acts: God judges of the outward acts by the inward disposition.

INDIVIDUALITY AND COMMUNISM.

WHEN Jesus, after instructing his handful of followers, that they were the salt or saving principle of the earth, said further to them, "Have salt in yourselves," he was giving the most direct confirmation to the idea of individuality. The righteousness of Noah or David was nothing to them, nor even his own, *vicariously*. Enough of this salt, or saving principle, in the soul, to make the individual invincible to all the attractions which lower the tone of goodness is essential.

How can the salt retain its savor and be resistant to the putrefying and destructive elements around? A slight sprinkling of salt gives a relish and zest to some articles of food and is a stimulus to vegetable growth; even as the society of individuals, polished by some of the Christian graces, is highly prized, even by worldly men. But the integrity of the salt itself is lost by entering into chemical combination with the elements to which it is thus subjected; and unless in quantities sufficient to be decidedly unpalatable, is not saving. But, if gathered to its like, and sheltered from all unnecessary exposure to the elements, it can retain its characteristics and be ready, if needed, to furnish the evidence of its savor, pungency, and use.

Continually are operating on our spirits the unselfishness or the ambition which will transform the latent good into pollution or decay, if the testimony pungent and strong is not burning within us, which prevents all compromising with evil, or amalgamating with deceit. Perfect transparency, as illustrated by those whom the Revelator saw "standing on the sea of glass," is desirable.

E. H. Webster, Harvard, Mass.

DEAR ELDERESS A.:

In a recent Number of the "Shaker and Shakeress, I read some remarks made by the 'Travailing Daughters of New York.' And I was strongly impressed with the importance of Woman's sphere and duty; and that she should clearly understand her mission, and not run as uncertain, nor fight as those who beat the air.

Woman, through ignorance and false education, has been a medium of unholy loves and vain hopes to man, and has ministered to his sensual desires and appetites, by seeking to be to him an object of *pleasure*, rather than a minister of principle, and a preserver of integrity.

Now, a new Era is dawning. Divine light is breaking forth, dispelling the dark clouds which ignorance, superstition, and sinful practices have formed; and its piercing rays have entered woman's soul—vivified her conscience—and she is found praying. Now with strong cries she is heard to say—"Lord, what shall I do to be saved?" and what can I do to save my *brother* from ruin? The answer to that prayer will be, Let *Woman* come forth, and through toil and a self-sacrificing spirit, act well her part in raising the standard of moral purity higher than it has ever been raised before, and become an example to her own sex, in regard to *dress* and wasteful expenditure in every department of life. Then, she will shed a saving influence, and be a bright example of virtue and integrity.

And in thus doing, she will speed the day when men and women will act in concert together in all the duties of life, and be found side by side in the Council Halls of the nation as mutual guides and helps to each other. In ethics, in religion, and in civil government, the voice of *Woman* will be heard, and by her quick intuitive perception of right, and her inspirational emotions springing from the love element of her nature, she will be as a cloud of glory overshadowing man in his arduous labors; and her counsel will be sweet solace, and will help to solve many dark problems, and dispose of intricate subjects, and disrobe malice and envy of their power.

C. Van Houten, Mt. Lebanon, N. Y.

CELIBACY AND WEDLOCK.—If single life is bad, then it stands to reason that double life is twice as bad.

THE bread of life is love; the salt of life is work; the sweetness of life, poesy; the water of life, faith.

HOME.

m

1. We have a home from the cold world hid, A spot con-secrated to God; And our feet are shod for the blest high-way
 2. Here we can ban-ish the cares of earth, And fan-cies that lead a - stray; 'Tis here we strive that the an-gel death
 3. Here waves of love a-round us roll, And o-pen the beau-ties of grace; Till their pow-er of good be-comes for us

Which the ran-som'd be-fore have trod, Here the star of In-no-cence for-ev-er shines; And beams of Char-l-ty glow;
 May nev-er becloud our way, Thus the growth of a life in God is ours, The strength of the Con-quer-or's light,
 A heav-en-ly home and place. And thus we're hid from a cold world's gaze, To know of a sin-less rest;

Here the In-ner thoughts are attuned through faith, To vir-tue's me-lo-di-ous flow, To vir-tue's me-lo-di-ous flow.
 The joy that fu-tu-ri-ty's bliss re-veals, With im-mor-tal-i-ty bright, With im-mor-tal-i-ty bright.
 When the breath of our being up-ward wings, To float in the land of the blest, To float in the land of the blest.

Chorus. *mp*

O home for the soul, Heaven be-gun be-low; We'll sing of thy beau-ty and tell of thy joys, Till all thy glo-ry shall know.

VALEDICTION.

Farewell, blessed of thy Father!
 Enter now thy bright abode!
 Well beloved of thy mother,—
 Cherish'd by the saints of God.
 Dearest sister, "very pleasant
 Thou hast ever been to me;"
 Still, O may I feel thee present,
 Breathing love and purity!
 Now, thy loss, we'll not deplore it,
 Though it may seem hard to bear;
 God is good, He will restore it,
 With his blessing everywhere.
 We will mark thy footsteps lowly,
 Walk the path of peace and love,
 And with Angels blest and holy,
 We shall join with thee above.

Catharine Hall, Harvard, Mass.

CHARLES NORDHOFF has been engaged in collect-
 ing the materials for a detailed account of the
 Communistic Societies now existing in the United
 States. He has been visiting and personally ex-
 amining all of these societies—no slight under-
 taking, as they are scattered from Malne to
 Oregon. He proposes to give an account of the
 religious creeds and practices, the peculiar social
 customs and regulations, the history and present
 numbers, condition and industries of each society.
 The subject is novel and attractive, and the facts
 collected by him will be so presented as to be not
 only of interest to the reader for amusement, but
 of value to the student of social science, for their
 practical bearing and illustration of the possibili-
 ties and difficulties of a community of goods, a
 subject which is now widely agitated among work-
 ingmen here and in Europe. Such a work will be
 a valuable contribution to the discussion.

THE CURSE OF THE AGE.

THE words which should be written in every home
 and impressed upon every mind are that the edu-
 cation that is to avail in this life is not to be
 learned from books, piano-stools, drawing-schools,
 and French tutors alone. This idea has cursed the
 people of this country long enough. Men and
 women are to-day wandering about with nothing
 to do, who have spent time enough poring over
 Greek and Latin, or drumming on a piano, and
 mental and muscular force enough, too, to have
 acquired knowledge of and skill in a business or
 trade that would have placed them beyond the
 possibility of want. The field for intelligent and
 skillful labor in this country is large and poorly
 supplied; that for accomplished imbeciles is small
 and terribly overstocked.

In a late number of the New Haven Evening Regis-
 ter, we find the following paragraph: It is said that
 there is not now living a single descendant in the
 male line of Chancer, Shakspeare, Spencer, Milton,
 Cowley, Butler, Dryden, Pope, Cowper, Goldsmith,
 Scott, Byron, Moore, Sir Phillip Sidney, Sir Walter
 Ralclgh, Drake, Cromwell, Hampden, Monk, Marl-
 borough, Peterborough, Nelson, Stafford, Ormond,
 Clarendon, Addison, Swift, Johnson, Walpole,
 Bollingbroke, Chatham, Pitt, Fox, Burke, Grat-
 tan, Canning, Bacon, Locke, Newton, Davy, Humie,
 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.

NOVIATE ELDERS AND ELDRESSES.

ELDERS.	POST-OFFICE ADDRESS.	ELDRESSES.
Elder F. W. Evans.....	Mt. Lebanon, Columbia county, N. Y.	Eldress Antoinette Doolittle.
" G. A. Lomas.....	Shakers, Albany county, N. Y.....	" Harriet M. Bullard.
" C. G. Reed.....	Sonyea, Livingston county, N. Y.....	" Abigail Crozman.
" Simon Mabee.....	West Pittsfield, Mass.....	" Betsy Sacydon.
" H. S. Kellogg.....	Thompsonville, Conn.....	" Anna Ervin.
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" J. B. Vance.....	Alfred, Me.....	" Eliza Smith.
" Nehemiah Trull.....	West Gloucester, Me.....	" Hannah Davis.
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GODS.

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"I said, Ye are Gods," John x., 34.

Who said?

In Bible times, if not now, all the nations, and most of the peoples, had their Gods. They were "called Gods," because those, unto whom these Gods ministered, took them so to be; each believing *his* God was the very Deity—so did John the Revelator.

The lower down, in the scale of soul travel, men and women were, the more fully were they confirmed in the idea, that every thing spiritual—supernatural—was direct from Deity. Physical phenomena, as thunder and lightning, earthquakes and epidemics, were often believed to be the voice of God, or arbitrary visitations of his displeasure, independent of human agency, or natural causation.

When the Gentile Roman Centurion saw Jesus exercising authority over disembodied spirits, and likened him unto himself, who, as a military officer, had soldiers under him, to whom he issued commands, and was obeyed, Jesus declared, "I have not found so great faith, no, not in Israel."

A *Gentile* was discovered, who was more learned—better educated, in the knowledge of the Spirit world, and the Laws which there obtain, than any Jew; Jesus alone excepted.

Jesus was an extraordinary man. His love of truth and goodness was so simple and intense, that it resurrected him up, into the Heaven of all Heavens. He loved righteousness, and hated iniquity, to that degree, that it exalted him above the sectarian prejudices and national pride of his people and day.

He could detect evil, even among the Pharisees—the highest professors—and discover good in the Infidel Saducees, Samaritans and Gentiles.

This religious condition of soul, necessarily made him an enlightened spiritualist. He communed, socially, with Moses and Elias, and, no doubt, with thousands of others of the saints and prophets of earth, long ago departed. He spoke of having "bread to eat," beyond the comprehension of his disciples—Talked of "ten legions of Angels," and what help they could be to him. The Spirit World was open to his vision, from the hells into which the antediluvians had immersed themselves; up to the universal Christ Heavens.

He was born *Jesus*; just as Napoleon was born *Napoleon*.

When a boy, at school in Corsica, Napoleon played war, with forts of snow, and cannon of frozen water. He was Napoleon.

As a boy, Jesus learned to obey his earthly parents. As a Jew, he was obedient to John the Baptist. And then, as a spiritual man—a prophet—he learned obedience to the Christ Spirits, and became the Messiah.

Those Spirits were drawing him inward and upward, through all the spheres in the Spirit world, causing him to say, "If I be lifted up—resurrected—I will draw all men unto me," as fast as I can.

The Devils, in the Hells, and the Cherubim and Seraphim, in the Holy of Holies, were before him. He opened the everlasting gates of Truth, to all nations, kindreds, tongues and people—to all souls, in all worlds. He was a King—a Priest—a Prophet. He was just what every other soul becomes, who comes into the same soul-condition—"Kings and priests unto God," over others who have not yet attained unto that high religious estate—a simple love of truth and goodness—of God.

Moses was God to Pharaoh, as the Israelites were Gods to the Egyptians—"I said ye are Gods, but ye shall die like men."

The God of Abram, Isaac and Jacob was the God of Moses; and the God of Moses belonged to an Order in the Spirit World, who acted as "Angels of the Lord, and unto whom the word of God came," from the spheres above, even from the Lord *their* God.

The prophetic order existed in Israel and in all nations. It was universal.

Melchisedec was a prophet, and was Abram's superior—his elder. Yet Melchisedec was not even a Hebrew, but a Gentile. He was what "anti-christians" call a Heathen.

Jethro was a prophet, who instructed Moses and the whole Jewish Priesthood, in the art of civil government. He was their religious superior. Yet Jethro was a Gentile—an Ethiopian Heathen, who would not be allowed the rights of American citizenship, until the Civil Rights Bill, of Sumner, becomes American Law.

Jesus said, to the spiritually ignorant Jews, "If *he*, called *them* Gods, unto whom the word of God came," from spheres still above *them*; why call ye me a blasphemer, who claim to be only a son of God, and just what, even your own selves, by obedience, might become?

The Prophetic Order of human souls, to which Enoch, Melchisedec, Jethro, Baalam, Samuel, Elijah, Isaiah, John Baptist, Jesus, and "the Two Witnesses," down to George Fox, and James and Jane Wardley belonged, were Spiritual Media. When in their highest spiritual, religious condition, they were Mediums of Christ Spirits. At other times, they were capable, like Baalam, of being mediums for Spirits of lower Orders.

Prophets were expected to love truth, better than they loved life itself. They were often sent to reprove Priests and Kings, who had the power of life and death over them. They instructed and reprov'd Levites, who were mediums of the God of Israel; as they did

the constituted authorities—media—of the Gods of other nations—the powers that be. These often put them to death, as Herod did John, striving to drown the truth, in the blood of Prophets and Martyrs—so that Jesus inquired of the Jews, "Which of the Prophets have your fathers not stoned, or killed, when they were sent unto them?" sent by the rock—Christ—who thus "followed them," in all their deviations and wandering, in the wilderness of sin?

And it was *thus* that the word of God came to them that were called Gods—even to the God of the Hebrews, and the Gods many and the Lords many, of the so-called Heathen nations of Earth.

UNIVERSAL LOVE.

JUNE 16th, 1841, I felt impressed with a wonderful sense of *universal love*. I had a clear manifestation that *all good, all love* comes from God, and is God; for the reason that "there is none good but One God," and that "God is Love." This love is infinite, extending itself, at least potentially, everywhere; and can only be excluded from the experience and enjoyment of any soul, by the repulsive force of the selfish principle. Who ever is governed by this intense selfishness, has circumscribed feelings and ends of his own to pursue, which are out of harmony with universal love; and he therefore rejects and shuts it out as an enemy. Yea, though it may be offered to, and approved by his better judgment, if he is determined to pursue his own selfish ends, he only hates and resists it most where it is most manifested. This may be plainly seen in the conduct of the Jews against the highest manifestation of love that has ever been presented to the contemplation and acceptance of man, in the person of Jesus. This love then is the universal medium of harmony to all intelligences who will truly renounce all selfishness, self-seeking schemes and devote themselves wholly to do and suffer the will of God, and minister to the equal good of all his creatures. All such are brought into a holy union and harmony, and whatever may be the distance, as to *space*, which separates them, their state is one, and they are, by this universal medium, brought into contact, to dwell in *one Center*. This union—this holy sympathy—this sublime and endearing relation to all the good and the pure in the universe, is plainly seen and felt by those who are let into its sphere; and truly every perception of goodness and glory that ever entered the mind of man before, sinks into nothing when once this is enjoyed. As this love is infinite, it surrounds, and really does, in some degree, permeate every intelligent being. But those who are in the selfish principle, are thereby prevented from perceiving its presence, or enjoying its happy influence, in a greater or less degree, as their selfishness is more or less intense. While my soul was wrapt in this sphere of love, my affections seemed not only in union and sympathy with all the *good* and the *pure* in the

universe, but to have a compassion and benevolence which ardently desired the redemption and happiness of every intelligent being, however debased by selfishness. Nor could I conceive of one single being so totally wrapped up in self as entirely to exclude all influence of the *universal Love*; and this little spark was so much of God, and made the possessor appear lovely. Yea, that little spark appeared sufficient, if cherished, to light up a fire in the soul that would consume the most intense spheres of the selfish principle, and ultimately unite the soul to the sphere of universal harmony. This made all souls appear lovely, as they evidently appeared the objects of God's love, belonging to Him; living in His universe; supported in existence by His power; constantly upheld by His love from sinking still lower into the black abyss of selfishness; and rendered as happy as they would permit themselves to be made. Another consideration which made all these appear more or less lovely was, that they were all equally under the care and providential government of God, and there appeared no discrete degrees in the gradation from the most dense sphere of self love, up to the confines of the sphere of universal harmony; though there was a vast difference between the two extremes. Indeed, the evil seemed so inconsiderable in the whole universe, when compared with the Infinite Goodness, that it was swallowed up in universal beauty and brightness, and seemed as nothing. This was undoubtedly viewing the bright side of the picture; yet, of this I am certain from experience, that however much real or supposed evil there may be in the universe, God may so fully inform and possess the soul with his Goodness and Love, and thus so completely happily and deliver it from all sense of evil, that it could not be more so if evil were really banished from the universe. And I apprehend that so far as I, as an individual, am concerned, with the evil that exists, I have only to see more specially to the destruction of that portion which exists in myself. Whenever this work is effected, and my soul shall be brought into complete submission to, and union with, the Divine nature, and filled with impartial love to all souls, then, if there be evil existing in the universe, it will not be evil to me. There is no good but in God, no evil but selfishness and that which flows from it. As far and as fast as we recede from the selfish sphere, we enter into God and come into harmony with all the good in the universe. Our souls are enlarged; our love is expanded, and partaking of the divine nature, we possess as it were a kind of ubiquity. Our love is co-extensive with the dominions of God; because, loving God supremely, we love whatsoever He loves and owns as his. Thus, as the apostle John says, "God is love, and he that dwelleth in love, dwelleth in God, and God in him." Oh, my soul, what has selfishness ever done for thee, but make thee wretched, shut out of thee the Universal Good and led thee to forsake thy Father's house and suffer famine in a far country? Then, at last, arise and go to thy Father — hate and deny selfishness in all its instances. When thou art emptied of sin and self thou wilt be filled with the infinite good and be enabled to love God with all thy heart, and thy neighbor — every creature of God — as thy self. Thus, thou wilt enter into the sphere of *Universal Harmony* and *Eternal Peace*.

R. W. Pelham, Union Village, Ohio.

A MAN diseased in body can have little joy of his wealth, he it ever so much. A golden crown cannot cure the headache nor a velvet slipper give ease to the gout, nor a purple robe fray away a burning fever. A sick man is alike sick, whosoever you lay him — on a bed of gold or on a pad of straw; with a silk quilt or a sorry rag on him. So no more can riches, gold and silver, land and living, had a man much more than ever any man had, minister unto him much joy; yea, or any true or sound joy at all, where the mind is distract and discontent.

NATIONAL SINS.

THE constant use of superfine flour bread by the American people, is a prolific source of trouble in the flesh, and also in the bones, of the American nation. Its immediate effect is clogging the system with effete matter, through the constipation of the bowels.

Its remote effects are legion. Children raised upon it exclusively can never come to much, as doers of good works, though they may expend inherited energy; for it takes a few generations to waste the physical powers of a healthy ancestry. This, the real genuine Yankees are rapidly doing, and becoming extinct. They have ignored hygiene and physiology, to make paper money, and themselves are liable to perish with that money. Dyspepsia is their father, debility their mother, and their brethren and sisters are colds, fevers and unmentionable maladies calling for incomprehensible doctors and mysterious remedies.

Give children and youth bone-making material — bran-bread, milk and oat meal, with plenty of good vegetables and abundance of fruits. They will prefer to play with the lambs rather than to eat them.

Digestion is necessary to individual existence, yet it wears out the stomach and ends in death. Progress is equally necessary to the existence of an organization, but it is also destructive of old things. Better is a dinner of herbs with love and peace, than a stalled ox, and contention therewith; because love helps digestion, while cold indifference benumbs the whole digestive machinery.

Our forefathers and mothers fought the lusts of generation, while laboring under the disadvantage of physiological lusts, from which we are, in good part, released. If they traveled twenty miles an hour, it was by an expenditure of skill and labor we may not equal. We can go sixty miles an hour — three times as fast. Are we their superiors in either case?

Our spiritual ancestors used food and drinks that stimulated the reproductive powers. Unless we avoid such food and drinks, we shall not take up our crosses as successfully as they did. No one calls in question the fact that certain drinks affect the mental and spiritual status of those who use them. Why should it then be thought incredible that certain kinds of food do also affect the mental and spiritual status of men and women?

Dr. Whitlaw declares that all the prohibited articles of diet, under Moses, produced in those who used them, unphysiological conditions, tending to immorality, and to an unspiritual frame of mind, unhealthy to the soul, no less than to the body, and that this is the scientific law upon which "the law" rested. The Jews received the command. We are beginning to discover the science — the reason of the command.

... AN examination of the flesh of one of the Indiana victims of trichinae disclosed millions of the creatures colling and uncolling in the tissues. Such reports are calculated to give us all a truly Mosal horror of pork and pork eaters.

TRUE greatness consists in doing what deserves to be written, or writing that deserves to be read, and in making mankind happier and better for your life.

No manners are so fine as the most awkward manifestations of good will toward men.

PEACE AND WAR.

"PEACE on earth, and good will to men," was proclaimed by the Angels, who came to the Shepherds, bringing the glad tidings, that a Saviour was born.

The lowly Nazarene preached the Gospel of Peace and good will, eighteen hundred years ago, and has been worshipped as a God. But, how few have followed him in deed and in truth — like him, denying all ungodliness and every worldly lust?

Many pretend to believe in the teaching of Jesus, but in their works deny him. These draw nigh unto him, with their lips, but their hearts are far from the truth. They will stand up and declare their belief in Jesus Christ, and, in the next breath, excite the members of their churches to go and kill their brethren on the other side of some range of mountains, or waste of waters — thus preaching in direct opposition to the teaching of one they so highly extol.

"From whence came wars and fighting? Come they not of the lusts that war in your members?" So long as the lustful passions have pre-eminence over the more God-like part, so long will the day of universal peace be deferred. In time of war, the armies, of each side, pray to the same God — the God of war — to assist them in conquering the opposite party. If their God answered their prayers it would result in the destruction of both armies. Their prayers would exterminate them.

O, wicked and adulterous generation! Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts, and consume each other.

In prosperity, man is never content. On some kind of trouble, he ever is bent. Peace brings him riches, these heget pride, A vain, haughty spirit, o'er others to ride; Pride begets war, with its horror and waste, This, down to poverty, brings man, in haste; Poverty humbles, and lowers his pride, Humility leads him to work and provide; To mind his own business, from wrangling cease, Which brings him again, to plenty and peace, He seldom rests here, the same round he'll go, The cause never learning of comfort nor woe.

"He that ruleth his own Spirit is greater than he that taketh a city" — and finds a much better reward.

Willis De Grav, Groveland, N. Y.

UNION.

"But one thing is needful." Luke 10, 42.

HAPPY, most happy the soul, who can simply bring all things into union. To center in one point, more than one object, perplexes the mind. Double minded we stand and pause where we shall first begin, and neglect both. What is the one thing needful? It is plain our Saviour means the soul keeping close company with himself. This *Mary* did. She sat at his feet and heard his word. Every thing else is but cumbering work compared with this. This one thing comprises all the holiness, happiness and heavenly mindedness of the soul. If we have the presence of Christ's spirit, guilty fears vanish, dejecting doubts are scattered, legal terrors silenced, anxious cares subside, strong temptations lose their force. Satan is resisted, afflictions sweetened, turbulent passions calmed, raging corruptions subdued, pride is brought down, humility excited, peace with God enjoyed, holiness promoted, fear of death conquered, hell chased away, the prospect of glory in the full fruition of truth is aspired unto. Earth loses its charms. Heaven is in the heart — to be free from sin becomes the one desire of the soul. Say, O Christian, what one thing else can produce so many blessed effects as close communion with God? Is not this the one thing, above all others, needful? Needful at all times and in all seasons. Needful in the hour of prosperity and in the day of adversity. Needful in the solemn hour of death, and in the tremendous day of judgment. O, if this one thing is maintained in the soul, Believer, you may live as you list, and do what you please; for sweet communion with holy souls in Christ ever subdues the will, attracts the affections, and be-

gets holy conformity to rules and orders needful for the protection of the "household of faith." You will not list, you cannot like, you dare not follow any thing contrary to your Gospel Brethren and Sisters, while you live near to and dwell in holy fellowship with them.

Thus, religion is brought to a single point. Holiness and happiness are resolved into one thing. Love thy neighbor as thyself, each one seeking another's wealth—goods—and not his own. Here is but one faith to make you holy and happy. But there are a thousand things to prevent this.

O may this one thing—needful—Gospel Union—rise superior to all! Think, O my soul, of *Mary's* choice. Remember the Saviour's approbation of it. Choose thou also this good part, which shall never be taken away. Sit thou at the feet of the Saviours of to-day, as did *Mary* in her day.

Walter Vann, Pleasant Hill, Ky.

ANCIENT IRELAND.

IRISH law threw a shield around the woman's weakness. It never robbed her of her property and self-respect under pretense of making her more completely one with her husband. Such was the Celtic sense of equality. The property she brought to her husband in marriage remained her own, and could not be disposed of without her permission. How different the spirit of this provision from that of the law which makes a woman little less than a chattel, and magnanimously makes her husband her lord and master, and, it might be added, her proprietor.

The luxury of poor law unions was unknown in ancient Ireland. Apart from the authority of the old poem, in which a tourist of the day (the seventh century), giving a description, social and topographical, of Ireland, says:

"I traveled its fruitful provinces round,
And in every one of the five I found
Alike in church and in palace hall,
Abundant apparel and food for all."

The orphan was not victimized like another "Gin's baby," by being thrown mercilessly on the parish. The law provided for his adoption and support in some family in the neighborhood to which his parents had belonged. It is somewhat singular that the most recent suggestion in behalf of destitute children tend in the direction of a system similar to that which prevailed in Ireland more than a thousand years ago. Yet this is the country which English writers, in their ignorance and self-conceit, have been pleased to call "barbarous," and on which they pretend a benefit was conferred when it was brought under the tyranny of the feudal law.—*Christianized*.

A prominent feature in the legal system was the law of fosterage. By this law the children of nobles and gentry were placed in families of respectable persons of inferior rank to be brought up as their own. The different ranks of society were thus cemented and bound together by ties which in our colder and less emotional age can hardly be understood. Class distinctions, if not abolished, were made the means of uniting the members of the community in bonds of mutual loyalty and brotherhood more secure than the most stringent laws could ever have created. Among no other people that we know of was the sentiment of affection made so subservient to the stability of society. It is interesting at the present time, when the possession of land has become one of the great questions of the day, to know how it stood in the times of our Celtic ancestors. Absolute possession of land among them was a thing unknown. Even the chief, or king, was regarded as holding the portion he enjoyed merely by virtue of his office, and for the term of his office. Throughout all the grades of proprietorship the idea that the occupiers of land held it by a sort of trusteeship for the benefit of the tribe of which he was a member, prevailed. It may seem somewhat singular, within hearing of the arrogant assumptions of landlords in Ireland, to say, that a document exactly similar lies at the root of the English law of real property. "The first thing," says an eminent writer on the subject, "for the student of English law to do is to get rid of the idea that there is such a thing known to it as absolute ownership of land." English law regards the sovereign, in other words, the representative of the nation, as the only absolute owner, and the ordinary landlord as merely a trustee, holding it for the nation's benefit. How imperfectly this doctrine is understood or carried out, it is not necessary to describe. In ancient Ireland, however, the theory was not only acknowledged, but put in practice.—*Ex.*

SUTTON—a subordinate on a railway train. "The conductor," "sent him to the rear to flag another train coming up behind. On his way he fell on the track, and was run over by five cars and the caboose. His legs were completely cut off above the knee, but, remembering his orders, he cleared the track of the dismembered portions of his own body, and taking a flag out of his pocket, waved it until he had stopped the approaching train. Without this, a collision would have been inevitable."

TELLING EXPERIENCE.

BELOVED EDITORS:

In perusing your precious little paper, I came to the piece—"All these things shall be added unto you." I read it with astonishment and deep interest. It led me to reflection.

Upon reviewing my life, for the last fifty years, I can, with humble gratitude to God, truly say, that, notwithstanding my many short-comings, it has been a practical demonstration of the truth of that scripture.

I was born in England, of poor, but God-fearing parents. Was put to work at seven years of age. No education, except what a Sabbath-school afforded. There I learned to love, read and study the sacred scriptures. I had faith in God. That led me to face a frowning world, by a religious profession, when only fifteen years of age. My motto was, "Seek ye first the Kingdom of Heaven and its Righteousness, and all these things shall be added unto you." I was encouraged by the glorious example of many spiritual heroes, in scripture records. I passed through many trials and persecutions. I followed on to know the Lord, whom I was seeking, early in life. I had the means of saving a little money, to give me a start in life. In my twelfth year, my natural mother died. Life has passed roughly with me since that event. Now, I am thankful that I have found a Heavenly Mother who loves me as her son. When, in a far country I received indefinite tidings, that in America, there was a second, and brighter manifestation of Christ, than that which occurred in Jewry 1800 years ago, I felt that it was the call of God, to my soul. Then came a test of my faith, of a practical character. I had not the means of transportation thither. Here was a problem to be solved. Having lived in two excellent families, some eight years previous to my marriage, I went and laid the matter before them. They had religious union with my desired search for the Kingdom of Heaven upon Earth, and freely gave me eleven sovereigns, over \$50—, and sent me more, after my arrival in America. It came just when I was sick in body, and grieved in spirit, at the loss of a little boy, two and a half years old.

Then I visited the Shakers at Watervliet, Montgomery county, Ohio. This visit, after coming so far to make it, I had dreaded and deferred, fearing I might be deluded, as I had no definite reliable knowledge of their faith, nor of the lives it produced.

My Visit.—In a few days I began to receive internal evidence that I had, in fact, found the "Kingdom come," for which I had been so long praying. I had also ocular demonstration—not "in deep sleep and in the visions of the night," but when wide awake. I was powerfully shaken, while in bed, and heard a voice, saying—"This is what you asked in prayer. If you can accept it, upon my terms, well. If not, that is the end of all your praying."

I arose, and on my knees, promised God, and covenanted with myself, to be "strictly obedient to the Heavenly vision."

Next morning, I went to the Elders and confessed to God, my sins. I was blest—never before did the Sun shine so brightly, as on that, to me, joyful morning. The whole creation looked beautiful. Nor was my rejoicing evanescent. To this day, "my cup of salvation—of blessing—runneth over. Blessed be the Lord; for he hath heard the voice of my supplication. I have been helped. Save, O Lord, thine inheritance. Rule and Exalt it forever."

My conclusion is, that simple obedience to God's requirements insures the actual fulfillment of his engagements, and we have the happy experience, that by this *Second Gospel* testimony, the ax is laid at the root of the tree of evil, which causes all of human woe.

Nothing short of a deep sense of duty to God, and obligation to my fellow creatures, could induce me to make this public confession of faith. I am thankful for a resting place.

"Thou shalt not see a fierce people, a people of a deeper speech than thou canst per-

ceive; of stammering tongue, that thou canst not understand." "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem, a quiet habitation."—*Isa.* 33:18.

But I congratulate *you* on the mountain. "In the last days, the mountain of the Lord's house shall be established on the top of the mountain—exalted above the hills. Many people shall say, Let us go up to the mountain of the Lord—to the House of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the word of the Lord, from Jerusalem."—*Isa.* 22.

I have sent the SHAKER AND SHAKERESS to the families I lived with, in England, and hope they will be as noble as the ancient Bereans who "daily searched the scriptures, to see whether these things were so, or not so." But, if in this life they reject my testimony, when they enter the Spirit world, and "their souls walk in dry places," I hope it may prove to be a seed; and that then they will lay hold of eternal life—that they may understand the scriptures, when they say (*Ezekiel*, 22, 24):

"Thus saith the Lord God; I myself will take of the marrow of the high cedar, and will set it; I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain, high and eminent. On the high mountains of Israel will I plant it, and it shall shoot forth into branches, and shall bear fruit; and it shall become a great cedar, and all birds shall dwell under it; and every fowl shall make its nest under the shadow of the branches thereof. And all the trees of the country shall know, that I, the Lord, have brought down the high tree, and exalted the low tree; and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken and done it.

And more are the children of the barren—Shaker celibate Ann Lee—than of the married, wife, saith the Lord."

One of those children,

F. Vann, Watervliet, O.

WRITE.

The Spirit says, "Write"—What shall I write?—"Write what cometh unto thee."

Now, more than ever before, is soul atmosphere permeated with elements of progress—of human elevation—more than ever before, are the old heavens—old religious organizations, creeds and forms, on which men did rely—being dissolved—the elements, thereof, melting with fervent heat. Henceforth, will men and women *work out* their salvation, instead of having it rubbed in from the outside.

New Heavens are being formed in the Souls of the People. In the souls of such as aspire to the purity of Angels. No darkness in the New Heavens—neither act, word, feeling nor thought, that will not bear the searching light.

Who will ascend the hill of the Lord? Who will be living stones, builded into the Living Temple of the Living God? Splendid opportunity now, to draw the highest prize.

What of the old *Earth*—the *generative order*? That, too, has become affected. The fact is—the old *Heavens*, and *Earth*—*religion* and *generation*—have been so mixed up, compounded and confounded, that both are sick, past recovery. No D. D.'s nor M. D.'s can resuscitate them.

We must have new earth, as well as new heavens. In the New Earth—new order of generation, USE is the motto—the cardinal—the organic law—no *abuse*—no prostitution of generative organs. Those, whose aspirations reached not to the highest prize—the new Heavens—may find a field, lower down—in the new Earth. We do not say they will get lower-priced article. We only say they will get an article not worth so much.

What per cent, of what is called humanity, will aspire to the new Heaven—what per cent to the new Earth remains to be seen.

The remainder, through delicacy, we'll call *debris*—of no account.

Oliver Prentiss, Mt. Lebanon, N. Y.

THE SHAKERS IN LYNN.

HAVING seen, by the papers, the Shakers were to speak in Lynn, I took the cars, Sunday p. m., May 31, and there found Elder Vance, from Maine, and Elders John Whitely and William Leonard, of Harvard, Mass.; Catharine B. Walker and other Sisters gathered at Oxford Hall, occupied by the Supervisors.

Elder Wm. Leonard spoke at some length on the confession of sins, to Elders and Eldresses, and was listened to with marked attention.

The meeting was addressed by Elder Vance, and by J. M. Peebles, the champion of Spiritualism, setting forth the doctrine of practical religion, by good works, and of doing to others, as we would others should do to us, taking the Bible and Inspiration as our only rule of faith and practice.

The singing was truly delightful and enchanting; the faces of the audience seemed to shine with admiration.

In the evening, Elder Vance spoke, at some length, on the true marriage question, as taught in the Scriptures — and as practiced at the present day, showing the absurdities and misery growing out of the latter.

Sister C. B. Walker gave a deeply interesting account of her experience — why she became a Shakeress. She spoke in a clear tone of voice, that seemed to carry conviction to the hearts of all present. Every word seemed to be clothed with inspiration and love.

She said it would be impossible to convey to the human soul the joy and peace of mind that thrilled her heart, in self-consecration to Shaker faith. I never saw an audience so completely spell-bound and delighted as on that occasion.

The time has fully come, I think, for the Shakers to go out into the world, and let their light shine. The world is in darkness and needs the light.

I have visited, and been conversant with the Shakers, more than a score of years, and have ever found them truthful, kind and honest.

Daniel Sargent, Boston.

WE REAP WHAT WE SOW.

BY H. CLAY PREUSS.

For pleasure or pain, for weal or for woe,
'Tis the law of our being — we reap what we sow,
We may try to evade them — may do what we will —
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, he sure,
And detects in a moment the base or the pure;
We may boast of our claims to genius or hirth,
But the world takes a man for just what he's worth.

We start in the race for fortune or fame,
And then when we fail the world hears the blame
But nine times in ten, 'tis plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved —
We must make ourselves lovable would we be loved.

Though life may appear as a desolate track,
Yet the bread that we cast on the waters comes back;
This law was enacted by Heaven above,
That like attracts like and love begets love.

We are proud of our mansions of mortar and stone,
In our gardens are flowers from every zone;
But the beautiful graces that blossom within,
Grow shriveled and die in the Ups of sin.

We make ourselves heroes and martyrs for gold
Till health becomes broken and youth becomes old;
Ah! did we the same for beautiful love,
Our lives might be music for angels above.

We reap what we sow — oh! wonderful truth;
A truth hard to learn in the days of our youth;
But at last it shines out as "the hand on the wall,"
For the world has its debit and credit for all.

—The Industrial Age.

THERE is a terrible epidemic of trichina among the swine of Kaskaskia Bottom, Illinois. It is estimated that not less than from 10,000 to 15,000 hogs have died of this disease in that neighborhood within the past nine months.

COUNSEL FOR YOUTHS.

THOUGHTS.

BELOVED Youth in Zion. If you keep your thoughts pure, and bring them into complete subjection to the obedience of Christ, then your life will be blameless. The indulgence of sinful thoughts and desires produces sinful actions. "When lust hath conceived it bringeth forth sin." James 1st. 15th. The pleasurable contemplation of a sinful deed is often followed by its commission. Never permit yourselves to pause and consider the pleasure or profit you might derive from this or that sin, but close your minds against the evil suggestion at once, as you would lock and bolt your doors against robbers. If our parents had not stood parleying with temptation and admiring the forbidden fruit, this earth might be a paradise. No one becomes a depraved and abandoned character all at once. The mind first becomes corrupted. The wicked suggestion is indulged and revolved in the thoughts, until it loses its hideous appearance, and the anticipated gain, or pleasure, seems to outweigh the evils of the transgression. Your vain imaginations are apt to paint sensual pleasures in gay and dazzling colors. Beware! It is the serpent's charm! Look not upon the picture, neither allow the tempter to gain a lodgment in your hearts. Meet the enemy at the threshold and expel evil from your minds. Destroy it, or it will destroy you! As a rule, the more familiar you become with sin, the less hateful it appears. Therefore the more completely you preserve your minds from sinful thoughts, the better. Never permit yourselves to read any thing unchaste, or immoral; nor allow your minds to become familiar with the details of crime; but direct your thoughts toward pure and holy subjects. Contemplate the spotless characters of our Saviours — Jesus and Mother — and their successors; who have bequeathed to you a rich inheritance of holy precepts and examples; and walk in their footsteps; so shall your lives be virtuous and happy. Take care of your thoughts, and your actions will take care of themselves.

Daniel Orcutt, Enfield, Ct.

TEMPERANCE.

EDITORS OF THE SHAKER AND SHAKERESS:

Knowing that you take an interest in every degree of moral and spiritual reform going on in the world, which has for its object the elevation of our race, we thought we would let you know how the temperance cause is progressing in Cleveland.

This institution seems to be conducted almost exclusively by women, and has, ever since its inauguration, except being backed by some clergy of all denominations, and these two elements combined are giving the temperance cause an impetus hitherto unknown, and these again backed by the invisible, are very fast becoming a power in the land against the demon intemperance.

That the Temperance cause in Cleveland is gradually gaining strength every day, is evident from the following resolutions passed at a mass meeting held recently, published in the *Cleveland Herald* of the 16th inst., from which we make the following extracts.

Resolved, That this movement be continued as it was begun, animated only by the spirit of kindness, and guided only by the law of love, toward those who sell intoxicating liquors.

Resolved, That we manifest warm interest in those who habitually drink, and we will not cease to labor for their reformation, by prayer, by personal kindness, and by proper attention.

Resolved, That through grace, the success attending the women of Cleveland, in their work of the last eight weeks, is most gratifying, and is without a parallel in any previous history of moral reform.

Resolved, That we favor the establishing of drinking fountains (water of course) in our streets, at suitable intervals, throughout every section of our city."

When a praying band of women visited a

saloon on the road leading from the city to our settlement, we felt to say in our heart, "God bless the women!" This is their peculiar mission — because they are chosen for this purpose, and they have our union, sympathy and prayers.

Elder James S. Prescott, North Union, O.

NOVELS.

WHAT is the secret of the fascination of novels and novel reading?

There is, in human souls, a germinal conception of a latent power of enjoyment — happiness — not yet attained unto.

As one said, of an evil experience — "That, which I greatly feared, has come upon me" — thus showing that he had formed an imagination of it.

So it is with a good experience. That, which I conceived, in mind, and desired, is actualized in my life.

We are saved by hope. We live, by anticipating something, which will, in the future, be fruition.

Novels are the world's prophecies. The spirit of prophecy is the life of the Christian. The just shall live by faith. Hence, the Christian needs no novels. As truth is stranger than fiction, so is prophecy superior to novels.

Religious meetings, abounding in the Gifts of the Spirit, are far more wonderful, fascinating and absorbing, than any theatrical exhibition — even as spiritualistic phenomena are superior to the acts of the necromancers, the substance, to the shadows, or the true science of government, which will result in the Millennium, to the arts of the time-serving politician.

The love of stimulation — of excitement of the senses, is only the measure of capacity, for enjoying spiritual things, objective to the spiritual senses. Each vice is as the shadow of the corresponding virtue. Vice, like stealing, shows the desire to possess, and the ability to enjoy, that which cannot be *rightfully* possessed except by honest acquisition. To be enjoyed, it must be earned.

Novel reading, alcoholic drinks, and improperly stimulating food, are like unto a man drawing upon a bank, wherein he has no funds. He is simply borrowing — contracting a debt, which may leave him a prisoner in some jail, out of which he may not come till he has paid the uttermost farthing.

Be real. Be true. Draw not upon fancy, for the good you may gain, by honest toil and unremitting industry.

Be sober — be vigilant — an unregulated imagination will waste the powers of enjoyment ere life has fairly commenced.

NOTICE. — To me, the Temperance movement appears so important as to almost include every other.

I feel a deep interest in every thing that tends to diminish the great and growing evil of intoxicating drinks.

Righteousness exalteth a nation, but sin is a reproach to any people.

I would that every bar-room and drinking saloon was banished from the face of the earth, or turned into something useful.

For half a century I have advocated the cause of temperance in all things, and in that time, have experienced but a few days of sickness.

I am thankful for our little Monthly. It bears a true testimony, sifted, screened and purified — a little here and a little there. Every contribution is like a sparkling gem, or a diamond, bright, sharp and flinty.

The Editors have my blessing and love.

Clark Hayden, Mt. Lebanon, N. Y.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

MINISTERIAL AGENCY.

ALL natural children in their infant and childhood state need guides and guardians. Without such guardians, they could not long exist; being not only dependent upon them for food and raiment, but they *lean* upon them—tell their *trials*—and look to them for counsel.

And where can we find a man, or woman, who, when in trouble, or pain, either mental or physical, does not seek relief from some sympathizing friend in visible form? If physically diseased, do they not ask to find a physician that will understand their condition and point out a remedy? It would not satisfy them to believe that skillful physicians, or healing media lived on earth centuries ago; they want some person, tangible to their external senses, that they can see, and feel; to whom they can speak and from whom they can receive a response.

The natural is a figure of the spiritual. Jesus said, "Except ye receive the Kingdom as little children, ye shall in no case enter therein." Spiritual children are as dependent for aid and counsel as the natural; and have need of teachers and guides who are higher in the scale of virtue and intelligence than themselves.

Jesus was a healing medium; he cured physical diseases, and cast devils, or evils, out of souls. God works through *Agents*, and the lesser is dependent upon the greater. There is a connecting chain of intelligences from the lower to the higher, until by progressive degrees, human souls rise into the divine spheres of light and love, where inharmony cannot enter.

It is claimed that God is Omnipresent—in all places,—and in all things. If we admit that He is everywhere in his own creation, yet he is not seen and felt for the same purpose. We see Him in the stars, in the different strata of soils, in clouds, or in the song of birds; we hear Him in loud peals of thunder, and feel Him as a Power, riding the whirlwind and directing the storm; in all this, there is method—Order.

But in dealing with human beings, we see that God has reasoned with man and woman, through intelligent agencies, all down through the ages. He has appointed ministers and elders who have been as gods to the people, for the time being. Moses was a god unto Aaron—a law-giver to the Israelites. He was a medium for spiritual communication to those who were less progressed than himself—a link in the chain. And the laws which he received from disembodied spirits, or angels, for the people, although imperfect, were the best that they were prepared to receive; and sufficient unto that day, was the good thereof.

The Levitical Priesthood were appointed media, through whom the higher intelligences could reach the lower; and *vice versa*. It was God's altar of sacrifice for the people. To the order of priesthood, they brought their sacrifices for sins committed, and thus showed their deeds, and through the priests sought remission. Here we see that the principle of oral confession, to anointed witnesses, was acknowledged; a mercy seat was established in a certain place; and *there* God promised to

meet and commune with the people, through the order of the priesthood. The same law held good through the order of the Prophets, who were mediators between the more and less progressed intelligences, in both worlds, the mundane and the celestial.

Jesus of Nazareth, who was baptized with the Christ-Spirit, was a teacher of a still higher law and became the High Priest of a New Dispensation. He did not condemn the law, nor did he abolish the ordinance of oral confession; but when he went with the multitude to the river Jordan, where John, his forerunner, had pitched his tent, for the purpose of attending to those who came to him confessing and repenting of their sins,—seeking to be immersed in the cleansing waters of that river,—did he not give unmistakable proof of his faith in the confession of sin to God's witnesses?

What were the keys that he gave to Peter when he appointed him to be the first Leader of his little flock, that he was about to leave, when he said to him, "What ye bind on earth shall be bound in heaven; and what ye loose on earth shall be loosed in heaven; and whose-soever sins ye remit, they are remitted unto them." Did he not appoint a succession of the confessional through his apostles at that time?

It is written, that under the preaching of Paul, "Fear (or conviction) fell upon the people and many came and showed their deeds."

Jesus said of himself, "I am the light of the world." He also said to his disciples, "Ye are the light of the world." They who live in sin, and choose to continue therein will not "bring their deeds to the light, lest they be reproved." Such persons give evidence that they love darkness, rather than light.

They who desire to accept Christ as a whole Saviour, in the dual order of male and female, are thankful to approach the mercy-seat that was prefigured under the Law; but is now a *living reality* in the Gospel dispensation. It is the "door of hope," through which many have entered, and found salvation and strength, through the power of the Christ-Spirit, in both male and female. Now the wings of the cherubim and seraphim touch each other.

Appointed ministers of the New Covenant, watch over and guard the mercy seat, where perpetual communion is held, between saints on earth and saints in heaven; and a holy bond of union is formed, which cannot be broken.

CHRISTIANITY.

JESUS of Nazareth, the founder or exponent of Christianity, came from the exclusive Order of Essenes, and became the corner stone of a more perfect system than had yet obtained among that sect. He opened a new fountain of inspiration to priests and people; and advanced the great work of progress toward the millennium of humanity. In practical life he was a pattern of holiness; and all orders of people have admired him in his virgin character, even if they were not willing to follow his example in that respect.

Although, at the time of the first advent of the Christ-Spirit on earth—embodied in the baptized Jesus—the civil governments were not sufficiently progressed, nor the people prepared for the permanent establishing of a Christian Pentecostal Church upon a basis that could stand; yet, from that time unto the present, effective forces have been at work to prepare the way for a new heavens and earth that would be based upon the Rock—Sexual

purity—Non-resistance—Love to God and to neighbor, which would be manifest by an equal distribution of all things that pertain to physical life. Those principles, when received and reduced to practice, will give freedom from many vexing troubles which attend those who live in the generative order.

Strange as it may appear, to the more spiritually progressed, whenever the higher Christian order and work is perceived and accepted by Truth seekers, there is mourning in the land; especially in the nominal churches; and indeed, all who love the world and the things thereof, mourn, because the Gospel testimony is like a sharp sword, proceeding from the mouth of those who bear it, to slay the carnal mind. Those who rise above the generative plane of life receive divine inspiration and power from the inner, or Seventh heaven, where souls, aggregated as Christ's ministers, pass through the spheres of God's creation, whenever and wherever sent.

J. D. Knight, Mt. Lebanon, N. Y.

ZION MUST BE PURE.

If the Church of Christ's Second Appearing is to be as a "city upon a hill," giving light to the world, then, how great is the necessity of maintaining a swift testimony against every form of evil within her own borders. How can the higher "Law go forth from Zion," that shall be a teacher of truth and purity to others, unless those individuals who form the collective body within her gates, make a practical application of that law to their own lives? Zion must be pure. God will surely purge His floor; the wheat He will garner, and the chaff will be blown away by the winds of truth.

Those who are willing that the Gospel fire shall burn in their hearts, to consume the false and give room for the true, will make themselves worthy to eat at the Lord's table, and to drink of the pure crystal waters which flow from His eternal fountain. But they who live in carnal pleasure—serve the tabernacle—have no right to partake at the Lord's table."

The Holy Spirit is waiting and calling upon all to make ready for an increase of spiritual truth, by greater sacrifices of that which is selfish and worldly. The good shepherd and shepherdess of souls stand ready to enfold the innocent lambs in the arms of love, and they will lead them into living pastures which are evergreen and growing, being warmed and vivified by the sun of righteousness.

Oh, glorious, happy day!
God speed the rising sun;
Haste to the fields in bright array,
Ye laborers, every one.
There's work for each to do;
No soul should idle stand;
God's numbered ones are few,
And each should lend a hand.
Flinch not, nor doubtful feel—
The Angels cheer you on,
To tread with strength and zeal,
The path the Saints have gone.
For armies from above
Have reinforced our bands;
The banners, *Truth and Love*,
They bear with fearless hands.

Let hypocrites beware!
The battle will not cease,
Till Zion's borders fair,
Proclaim for love and peace.
Till every soul is sealed
To God and to His truth;
Till justice is revealed,
From aged down to youth.
Till, written on each face
Is Father's holy name;
And, Mother's love hath place
Throughout the heart's domain.

The harvest fields are white;
Then, let us all awake;
From off our raiment bright,
The dust of slumber shake.
The blessed morn is here,
Dull night hath died away;
Brave hearts, with purpose clear,
Shall toil in this new day.

J. Johnson, West Pittsfield, Mass.

THE gentlest spirits, when provoked, are the most determined. The reason may be that, not taking up resolutions lightly, their very deliberation makes them the more immovable; and then, when a point is clear and self-evident, how can one with patience think of entering into an argument of contention upon it? Beware the fury of a patient man!—Ez.

THE NEW CREATION.

—o—

"In thee and in thy seed shall all the nations of the earth be blessed."

This sublime oath and sacred promise was made by the God of Israel to Abraham the father of the *faith* of the New Creation. It embodies a law that has been gradually unfolding in each of the four Dispensations of God's love and grace to man. These had to succeed each other until the mystery of God was fully revealed—finished.

In the ministration, by Angels, of the Law of types and shadows, the ten commandments were written by the finger of God, in Hebrew characters, on *two* tables of stone, because they could not be contained by one table only.

It prophesied the *two* Christian Dispensations—Jewish and Gentile—male and female. And the sacrifice of beasts—male and female—pointed in the same direction. The male beast was slain first to make an atonement for animal physical sin, and then the female beast was slain as a peace offering.

Saviours came forth from Judah and Edom with garments died in blood—the generative life—see Zach. (vi. 13), "He shall build the temple of the Lord, and He shall bear the glory;"—the woman is the glory of the man—and "He shall sit and rule upon his throne, and the counsel of peace shall be between them both."

Jesus of Bethlehem, and Ann of Manchester, were heirs of the faith of Abraham appointed to accomplish the purposes of God, included in the oath, that all the nations of the earth should be blessed in his seed. The seed of the spiritual woman would bruise the head of the sensual nature of fallen man—the lust of generation—by resurrection out of the generative Order, thus creating a spiritual woman.

They became the parents of the New Creation which is based upon death to the work of physical, animal propagation. Life is sacrificed and hated—the *caral life* and all it produces is forsaken, and a new life, even "eternal life" is revealed. In place of the natural there is the spiritual Parentage with its Brothers and Sisters, and a household of faith where all property is "in common," thus constituting the true Church of the Christ-Spirit, the Temple of God.

The soul that receives this word of faith has the beginning of the New Creation in itself, just as it began in the first son, Jesus, and in the first daughter, Ann. They were the first born of the Christ Parentage, first of many brethren and sisters; for to as many as receive the Christ-Spirit, they give power to become the sons and daughters of God.

Obedience brings the soul under God's everlasting covenant. To enter the kingdom of heaven upon earth, we must become like the first elder brother and sister in all things. Let the word of life have free course in our souls, and let every thing go that would bind us down to the earthly order of generation, and its concomitants.

As the natural child in its infancy knows little of its earthly parentage, and increases in understanding as it grows in years, so is it with spiritual children; they attain to the measure of the stature of men and women in Christ Jesus, and in Christ Ann, by slow degrees.

The natural elements in man and woman must be burned up by the baptism of the Christ-Spirit—melted with the fervent heat of spiritual love, which is as fire to earthly, carnal loves and affections, cares and interests. Then the Bridegroom and bride are revealed to their true sons and daughters.

Thus the souls of all true believers find in the hour of tribulation, that they have an anchor sure and steadfast," and they know in *whom* and in *what* they have believed. Even their bodies become pure, fit temples for souls to dwell in, through the chastening virtue of self-denial.

As sin entered into the world by the agency and co-operation of male and female, why should it not also be removed by their union in the Truth, as co-workers together with God?

Eldress Anna Ervin, Enfield, Ct.

KNOWLEDGE.

—o—

THAT "knowledge is power," to a certain extent, we cannot deny. According to bible history, a thirst for knowledge was the prime cause of the fall of our first parents, who were placed to dress and keep the beautiful garden called "Eden."

All that was needful for man's sustenance—all that he could use and not profane, was freely offered to him without constraint; but there was a prohibition placed upon *one* tree called the tree of *knowledge*, and he seemed to desire to eat of the fruit of *that* tree more than of all the other trees; although a heavy penalty hung over him, if by disobedience he violated the injunction given him.

As we trace the ancestral line of history back to the original progenitors of our race, can we not detect the same disposition in all their lineal descendants, to crave knowledge of things that will afford present gratification to the senses, irrespective of law and order, notwithstanding the voice of God speaks to them through the conscience, saying "eat not lest ye die?" Obedience to truth is a life preserver. Disobedience gives pain and is a life destroyer.

The desire for knowledge in the human heart, when sought within the limit of law, and guided by wisdom that applies knowledge to *use*, is God-given, and is in conformity to his designs for the elevation and progress of humanity; and is *laudable* in the highest degree.

We wonder when we contemplate what the united intellect of men and women, in the mundane and super-mundane spheres, have accomplished, in revealing the hidden mysteries of science. To effect this work, lofty mountains have been scaled, deep caverns have been penetrated, great oceans have been fathomed, by which a knowledge of animate and inanimate things on the land and in the seas has been attained.

The wild lands of America and the jungles of Africa have been explored, and the religious manners and customs of all civilized and so-called savage nations have been investigated. The mausoleums of past ages have been entered, the remains of ancient sculpture and art have been examined, and the fossil remains of men and animals have been dug from the earth. The encyclopedias and halls of science of to-day tell, in part, of the success of the searches and researches that have been made in quest of knowledge. And as the facilities for accumulating knowledge are increased, the desires are enhanced for more; and at the present time great efforts are made to penetrate the ice-bound regions of the North, at the peril of life and property, in search of an open sea at the poles, if such sea exist.

While men and women by searching have found out God, to a marked degree, as manifested in the outward visible creation, so that they can describe the course of the stars, send messages from country to country with lightning speed, under the waves of the mighty ocean as well as over hill and dale; and the iron horse has found its way through the hitherto trackless regions of the far West, carrying untold treasures of wealth, the products of industry, from the Atlantic to the Pacific coasts; still there is much sorrow and mourning in the land; for the rich are increasing in wealth and luxurious habits of life, and the poorer classes are depressed in proportion.

War, intemperance, sensuality and crime are filling the land and destroying the vital energies of the people. Corruption and fraud are found in the churches, in the legislative halls of the nation, and all down through society from the highest to the lowest ranks.

The wisdom that cometh from above, that will cause men and women to fear God and work righteousness, has been ignored or lost sight of to a great extent. It seems to have been forgotten, or never understood, that sooner or later God will require a strict account of every thought, word and deed; and that in the light of his judgment all will stand *approved* or *condemned* before him.

Rhoda R. Hollister, Mt. Lebanon, N. Y.

GREAT effort from great motives is the best definition of a happy life.

CORRESPONDENCE.

—o—

BELOVED ELDRRESS ANTOINETTE:

In perusing a late number of the Shaker and Shakeress, I was deeply interested and edified with the article headed "Courage Toilers."

As I view the present condition of society, the aspect presents cause for great courage and patient toiling, on the part of those who possess wisdom, and have the ability to work for the elevation and redemption of the human race. There is need that every effort be directed to aid the Gospel work; that Truth may triumph, and the voice of Reason and Conscience may be heard.

We should not be *discouraged*, if we feel that the work progresses slowly; rather let us enter into the sublime patience of the Lord, and trust Him to weave our little threads (one at a time) into the great web, though the whole pattern is not shown us.

God's people must be willing to labor and wait for the fruit; remembering that one day with the Lord is as a thousand years, and that the grand harvest of the ages shall come to its reaping in good time, and the day shall broaden into a thousand years, and the thousand shall show one perfect and finished day.

I realize that I am but as a grain of sand, possessing neither large talent, nor power. But my sympathy and prayers are enlisted in the glorious cause of advancing truth: and I will strive to "let Patience have her perfect work," and bring forth her celestial fruits. Angels bless the patient in spirit, and let us all be co-laborers with them; and while we toil to sow the good seed, and look around us for duties to perform, let us look up to a higher source for strength to discharge those duties, and for our reward.

Our Captain and Pattern said, "Lo, I am with you always!" With such a promise to cheer us onward, why should we not willingly toil and pray—trusting in humble confidence—giving our hearts to God in grateful adoration?

Maria Witham, Enfield, Ct.

SELF-DENIAL.

—o—

IF we make progress God-ward, it will be through self-denial, the opposite of self-indulgence.

The all-wise God has given laws to regulate and govern our actions. If we study and obey those laws we shall find protection, and be saved from the sorrows and troubles that all feel who violate them.

We, as dependent beings, are but small particles in God's universe of intelligence, and can do nothing without the aid of his Spirit to quicken and animate our souls. We may be endowed with intellect and natural talent, but unless we cultivate the moral and spiritual part of our being, we do not answer the design for which we were created, and shall be accountable for the non-improvement of our highest faculties.

If we realize our dependence, and in child-like simplicity ask assistance, believing that He who hears the cry of the raven, and clothes the lily of the vale, will also hear and reward us if we diligently seek, then we shall realize the truth of the promise, "Ask and ye shall receive."

By denying the cravings of the carnal mind we triumph over the lower passions which yield no abiding pleasure, and make room in our hearts for God's Spirit to dwell, which, by degrees, will educate and lead us into all truth and teach that we were created for a noble purpose—to find and occupy a sphere above the animal plane.

Laying aside worldly wisdom and seeking through child-like innocence and trust, for the wisdom of God, the understanding becomes enlightened, and doubts and fears are dispelled from the mind.

We find that it requires strong faith and as great self-denial in us (as it did in Abraham of old) to make a full sacrifice and give the whole heart to God. But those who thus dedicate *all* will receive a great reward. Their souls will be as a watered garden, they will be neither barren nor unfruitful, but will eat and drink of living bread and waters and thirst no more.

Mary Middleton, Union Village, Ohio.

BEAUTY.

—o—

IN what does real beauty consist?

There is a beauty in personal form and feature; and there are many beauties in Nature and Art, but the highest, crowning beauty of all is, that of souls, made pure by obedience to truth, and love to holiness. Untarnished by sin — faithful in every duty — they shine with a brightness that nought but purity of life can give.

The soul that has subdued, in itself, all that is evil, and is moved and governed by high and holy motives, looking beyond natural things, to the Divine Spirit, for light, life and strength; who freely consecrates time, talents and strength of body and mind, to the service of God, attains to a high degree of holiness and forms a type of soul beauty.

It is not enough for us to perceive, admire, and love such beauty in others; we should labor to follow their example and unfold the true and beautiful in our own characters; and manifest our love to God, by cheerfully sacrificing that which is self-pleasing, for the good of others. To soothe and comfort the weary — bind up the broken spirit and gently lead the erring into the path of truth and right should be our highest aim. This will make the soul beautiful!

Florence Martin, Union Village, O.

PEACE AT LAST.

—o—

I sought in vain for comfort, in pleasures of the world;

I saw its brightest visions turn to miseries untold;

I walk'd through scenes of sorrow, trusting earthly power,

To sustain my fainting spirit in the trying hour.

I've made (Oh! God forgive me) idols on the earth,

And worship'd them, forsaking things of greater worth;

But all those things have vanish'd, and in sorrow deep

Left me alone — forsaken — to wander and to weep.

Now, rays of light are shining; in the distance I can see

Hope, Religion, — many treasures indeed are left to me;

Forsaking earthly pleasures, I turn to thee O God!

And humbly walk before thee in the path that Jesus trod.

Now, joy and consolation, my wearied soul has found,

In seeking full salvation on Zion's holy ground;

Devoting all my efforts to serve and worship God,

I'll bow in true submission, and bless his chast'ning rod.

He has led me out of bondage — sooth'd me with his love —

And taught me to prepare for a heav'nly home above.

TO THE TEMPERANCE BAND.

—o—

We unto you in kindly greeting,

Waft our blessing and our love;

Praying that each temperance meeting,

Will to souls a blessing prove.

Ask for aid, it will be given;

Guardian friends are hovering near;

Look to God for strength and comfort,

He the cause will guide and cheer.

Seraphims of love and mercy,

Go before and chant the song,

Beaming light, truth and conviction;

This will make your army strong.

Hear ye not the voice of Angels,

Hovering o'er each valiant band,

Speaking love and inspiration,

Giving strength to heart and hand?

Persevere, perform your mission,

God reserv'd this work for you,

Many souls in deep contrition,

Will your path with blessings strew.

Fear ye not; fulfill your duty,

Angels chant the song of life!

Female messengers of mercy,

Will subdue the stormy strife.

Nancy P. Riley, W. Pittsfield, Mass.

PURE LOVE.

—o—

PURE Love is a celestial gem; nothing earthly-born can compare with it. Love contains within itself the germs of all other gifts and graces. Purity of heart, Charity which suffers long, mercy and forgiveness are all found in love's embraces, and are the legitimate fruits which flow therefrom.

May I be clothed with the beautiful spirit of love; may it constitute my chief adorning while I dwell in an earthly form, and fit me for the companionship of pure spirits in the land of light and love! Then with the wise virgins of our own time, I shall be prepared to go forth bearing the lamp of truth in my hand that will shed light upon the pathway of the pilgrim traveler, and shall be ready to make efforts to raise the fallen, and point them to the path of virtue — the straight and narrow way that leads to happiness — to the Fountain of all good.

Mary A. Whately, Shirley, Mass.

THY WORK.

—o—

A constant dropping of the good
Will wear away the stony heart,
Where flame of fire, and deluge flood,
Could not vitality impart.

Continue then thy little deeds
Of kindness, love, and sweet control;
For greatest gifts are to the needs,
And highest love is to the soul.

Pray on, work on; the light is near,
A perfect light and life in God;
Thou hast no earthly ill to fear,
When with the truth thy feet are shod.

The dawn of day that bursts in light,
Is hid behind one lonely hill;
The sun ascends and flees the night,
That we may work with God's pure will.

And where is God? by things well seen
We trace the order of his place;
In male and female to redeem,
And lead the chosen heirs of grace.

Endued with wisdom and with love,
Whose attributes they jointly share;
Uplifting souls to realms above,
Two powers as one for Zion care.

Mary Whitcher, Canterbury, N. H.

LAWS OF HEALTH.

—o—

DR. EVERETT, a graduate of the University of Pennsylvania, has been lecturing to the citizens of Newburg on the laws of health. He claims that health, moral character, and the temperance question depend upon physiology; that diseased conditions of the nervous system render people peevish and profane, and establish the demand for alcoholic stimulants. The doctor argues that so long as mothers and children are fed upon pickles, pepper and other irritants, there will be an after demand for strong coffee and tea, tobacco and alcohol; that our temperance agitation is a practical failure, because we do not have it on scientific principles — that is, that the food question is at the base of the temperance question. The appetite grows by what it is fed on, and highly seasoned and stimulating food indulged in for a series of years naturally begets an appetite for something still more stimulating.

WOMEN'S PHYSIOLOGICAL SOCIETY.

—o—

THE movement of the ladies to organize and sustain a Physiological Society in this city is certainly deserving of praise. That such a society should be talked about here is a good sign, and that it is progressing and gives promise of long life is a matter of congratulation. How to dress healthfully, to eat hygienically, and to live in all things temperately is what the society proposes to teach, and that the ladies are determined to accomplish their purpose is evidenced by their zeal and enthusiasm in the undertaking. How much wiser such an effort is than the at present useless plans of the women is to be found in this fact, that these ladies have started out to reform themselves. They propose to begin at their own tables, at their own fire-sides, and with their own toilettes. They will simplify their costumes, and being strong as a society they will grow strong as individuals. This they tell us, in the reports of their meetings, they intend to do, and seeing how much is to be done in the line they have chosen we prefer to believe that they are in earnest. They have made a great move forward when they acknowledge that the dress of women requires social legislation, and with this acknowledgment volunteered, and the as voluntary promise of a change for the better, there is certainly reason for public gratification. — *Ex.*

If some men died and others did not, death would indeed be a most mortifying evil. — [*Bruyere.*]

THE TEMPERANCE CAUSE.

—o—

MAY God bless the woman's righteous war between ruin and reform, and bring forth victory by hying low earth's deadliest enemies — intoxicating liquor and lust! Like fiery demons — red dragons — they enter many peaceful home-circles to despoil and lay waste; breeding therein a writhing, wretched mass of wild scorpions, to corrode, poison and bring to the very death, all hope of peace and prosperity. Thereby many noble forms are leveled to the dust, no more to rise, but are shrouded in shame — covered with a pall of black despair.

Again, God bless the women crusaders who have engaged in the temperance cause. That work is committed to their trust. Love and Prayer are the means — the spiritual weapons — by which they must work and win. May they produce mighty results in the glorious reform so much needed.

Ah! woman, worthy worker! Every one who is struggling against intemperance, and for emancipation from the slavery of sin, is worthy. God is your Leader, and we have faith that He will give you the victory.

The Shaker Sisterhood are with you in spirit, and reach forth the hand of fellowship to all who are conscientiously engaged in the work, regardless of station, wealth, color, or sect; and with you we uplift our voices in prayer, that God will speed the good time coming when truth and righteousness shall reign throughout the whole earth; when peace shall fill the land with joy and gladness, and mortals dwell together in unity as sons and daughters of the New Creation of God — blest by Angels of light and love — children of one heavenly Parentage.

Once more we say, God bless the workers in the Temperance cause, and speed the glorious end.

SIGNAL LIGHT.

—o—

Is my bark launch'd on an unknown sea
Dividing time from eternity?
Without chart, or compass, by which to steer,
Must I toss on these waves of hope and fear?
In vain I look ahead for a light;
The foam crested billows alone meet my sight!
O! where shall I turn for a skillful hand,
To pilot me safe to the better land?

O that a dove from some isle of the sea —
Would bring as to Noah — a message to me!
But no dove appears — no mast can I spy —
To awaken the hope, that a haven is nigh.
And, while I am looking in vain for a sail —
I tremble with fear, my bark is so frail;
So I lift up my voice, and supplicate aid
From that Power, whose mandate the sea hath obeyed.

Thou Almighty Power, thy help I implore!
Guide safely my bark 'till my voyage is o'er!
And whatever course thy hand shall direct,
I'll trustingly steer, if thou wilt protect.
But what is that glory which bursts on my sight?
Though far in the distance, 'tis heaven's pure light;
A signal on high is hung out for me,
It is the bright beacon of purity.

Can that be a mirage, I see through the haze.
The beautiful landscape that now meets my gaze.
With soft-tinted flowers, and fruit-laden trees,
And groves with green foliage sway'd by the breeze?

Ah, soon shall my soul its reality test!
Devotion secures me the haven of rest;
That soul-cheering thought has inspir'd my mind
To buffet these billows, that haven to find.

A. E. Persons, Harvard, Mass.

NEVER DESPAIR.

—o—

THESE are the hopeful words of the Christian. Yet there are times, when even hopeful, trusting Christians have felt sinkings, akin to despair. Jesus, on the cross, cried "My God, my God, why hast thou forsaken me?" Yet God is ever nigh to aid suffering, humble spirits, though he permits their trials to prove them and show them their dependence on Him. It is often, when the cloud is darkest, that the sun suddenly shines forth. Aid does not always come as we look for it, in our own natural wisdom; but in ways that convince us of the watchfulness of our good Heavenly Parents over us. It is through severe trials and tribulations that the saints are tried as gold.

Anna Ervin, Enfield, Ct.

KEYS OF REVELATION.

1. The type of life progress - ive, Viewed by a seer of old,

To the en - light - ened vis - ion In mean - ing doth un - fold. As - cend - ing and de - scend - ing

The pure and shln - ing way, The mes - sen - gers of heav - en Re - vis - it earth to - day.

2.
They come, O earth! to bless thee,
Their loving mission hail!
They sow beside all waters
The seed that cannot fail,
Truth's precious germs upspringing
Shall fruit immortal bear,
Rich prophecy of blessing
Which many souls will share.

3.
The ministry of angels
Shall light the darkened land,
'Till earth's benighted children
God's power will understand;
'Till Babel towers of error
To their foundations reel,
And gilded temple glories
A mighty shock will feel.

4.
The keys of Revelation,
Which long were doomed to rust,
Now ope the golden portals
Of saving faith and trust;
The soul unfolds her pinions
To rise from nature's gloom,
For strength of resurrection
Lies not within her tomb.

AN ITEM.—The day has overtaken us wherein we have the happy privilege to be participants in the increase of Christ's Kingdom. In what line of action will that increase manifest itself? Will it be in forms of belief, about which graceless bigots fight? or in a right life, which all can commend, and about which all can agree. If in a right life, what may be the laws which govern that life? The laws of that life are threefold. First. Divine law, manifested by benevolence, mercy and aspirations God-ward. Second. Moral law—love your neighbor as yourself. Third. Hygienic law—do nothing against your own body. The increase of Christ's Kingdom will apply these laws to all the ramifications of human emotion, thought and action, till there is nothing in us that is not of God.

D. F.

THE BEST PATHFINDERS.—Do my young Americans know who are the best pathfinders on the American continent, the great original pathfinders of the West? I'll tell you. They are the buffaloes. Yes, sir, it's true. Hear what a correspondent of St. Nicholas writes with the quill of a dear gray-goose friend of mine:

As the frosts of winter destroy their pastures in the north, so the heats of summer parch those in the south, and the buffaloes must, each spring and autumn, take long journeys in search of fresh feeding grounds. The large size and weight of these somewhat clumsy explorers make it rather difficult for them to cross the mountains, so they seek out for themselves the most practicable routes; and hunters and emigrants have found that a "buffalo-track" offers the surest and safest path for men and horses. The best passes in the Cumberland and Rocky mountains, and the regions of the Yellowstone, and the Colorado, have been discovered by following the trail of these sagacious animals.

I know this is so, for the great traveler, Humboldt, once wrote: "In this way the humble buffalo has filled a most important part in facilitating geographical discovery in mountainous regions, otherwise as trackless as the Arctic wastes, and the sands of Sahara."—Jack-in-the-Pulpit.—*St. Nicholas for December.*

RULE.—Eat that which is the best until you love it the best.

HOW TO HAVE SOUND TEETH.—The Science of Health says: "Mushes, gruels, puddings and soups may be made hygienically. But they should also be eaten hygienically. They must be chewed, not bolted. The nursing infant masticates its mother's milk, for which purpose it takes it slowly, drop by drop. Mastication is for the purpose of insalivation. Unless food is properly insalivated, it cannot be well digested. The teeth are the finest, densest structure of the body, and this means they are intended for hard work. Eat solid food at every meal; and when you take semi-liquid, or very soft food of any kind, eat very slowly and take a bit of hard bread, crackers, a green apple, or something similar, with it. Then will your stomach please and be pleased, and your teeth, like your eyes and nose, and fingers and toes, will remain to bless and comfort you to the last. If all persons, after being weaned, would only chew their food enough, we would hear very little of aching and rotten teeth, and dentists would be nowhere."

A NEW SAINT.—Among the deceased men and women, good, bad and indifferent, canonized by the present "venerable prisoner" of the Vatican, and set forth for the prayers of the faithful as intercessors with God, is Peter Arbaes.

Being Inquisitor General of the Spanish Inquisition, he won golden opinions by the zeal, self-denial and faithfulness with which he burned heretical men, women and babies.

The Ninth Plus seems as unlucky in his saints as in his dogmas. But tastes always have differed, and Peter Arbaes is not the first red-handed wretch who has been canonized.

"In the prosecution of the examinations," we are told in the *Acta Saragorura*, "no groans nor cries could move him; in the execution of the dreadful sentence he was turned aside neither by prayers nor tears." It was in the age when Columbus was preparing to reveal a new world, and when knowledge was already teaching humanity to kings and nobles, that our modern saint was sentencing women and feeble children to the flames, and was filling happy households with intolerable dread; was searching for his victims with barbarous assiduity, and stood among his fellow-citizens dripping with gore. Hated no doubt like Torquemada, who never went unarmed—feared with more than mortal dread—the Chief Inquisitor pursued his career of bloodshed unchecked for several years, and deserved the highest approval of his ruthless church. At last came his martyrdom, or rather the inadequate punishment for his enormous crimes. He was assassinated in the church of Saragossa by two young men, the father of one of whom had been imprisoned, and the sister of the other burned at the stake.

"Such is a Roman Catholic saint and martyr! The murderer of the innocent is held up to his clergy by Pius IX as an example worthy of imitation, and the most horrible form of blind fanaticism receives the sanction of the infallible Pope."

C. I. C.

MY GUARDIANS.

Unseen hands are daily sowing
Precious seed of love and care;
In my soul I feel them growing,
Germs of truth develop there.
And I know the source is heaven—
Whence these treasures come to me;
Though by impress they be given,
Or through mortal agency.

Let me hold a claim upon you,—
Spirit friends released from time;
Deal to me of wisdom, prudence,
Strength and love, from purer clime.
I, so weak and erring, daily
Need a watchful Savior near;
Such be thou to guide my footsteps,
Keep my spirit free and pure.

Teach me lessons true and holy,—
Rudiments of higher life;
Fit my soul to dwell with angels
When I cease the mortal strife.
Teach me, while on earth I journey,
How to live with saints below;—
How to keep my union sacred,
And in heavenly graces grow.

Elizabeth Martin, Canterbury, N. H.

Some time ago petitions were addressed to Congress, asking for an amendment to the Constitution of the United States, so that that instrument should contain "an acknowledgment of Almighty God and the Christian religion." These petitions were referred to the Judiciary Committee of the House, and last week that body presented an adverse report thereon. The Committee say that the matter was the subject of grave deliberation on the part of the framers of the Constitution, who finally quite unanimously agreed that, inasmuch as this country was to be the home of the people of all nations, pagan as well as Christian, it was inexpedient to put any thing in the Constitution which might be construed as a reference to any religious creed or doctrine. The Committee are opposed to any change at the present time, and ask to be discharged from further consideration of the subject. This, we suppose, ends the matter for the present.

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F. W. EVANS,
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STOMACH AND CONSCIENCE.

Two manners of people exist—the Jacob class and the Esau class. To the first, the blessing of God comes in the sunshine of an inner spirit world, continually ripening them up for a sphere, wherein they will be invisible to the Esau class, and live upon food, that to it, would be as the manna to the Egyptian appetites of the Israelites.

To the latter class, the blessing of God comes in the sunshine of Earth, and in the dews and fatness thereof.

It is a question between stomach and conscience, as to which class each person shall belong.

“All the labor of man, is for his mouth,” and we are made up of the kind of food we put into it. If we eat earthly food, we are earthly men and women. If we eat Angels’ food—manna—we become Angelic—spiritual men and women. If stomach—appetite—have the control, and pleasure be sought, in physiological unrighteousness; money—the representation of labor—is prized as the means of indulgence. Money may be accumulated and held, from a mere insane love of it, without any use to be accomplished by its possession. That is acquisitiveness run mad—sheer covetousness.

In such persons, common sense is almost extinct, and every earthly and heavenly comfort is sacrificed for the purpose of economizing expenses. Whereas, money is nothing worth, except for the good that can be derived from its possession, either to the owner thereof, or to some other person.

As a nation, it will be generally recognized, that stomach predominates, at this present time, over conscience; and the love of money over the love of the use it represents.

Appetite and looks—lust of the eye and perverted taste—are the controlling influence that determine the kind of medicine and quality of food that men provide, and women cook, and also how they shall cook it. The same rule and principle, or the want of them, govern, first, the men, and next, the women, in relation to dress. Health and comfort, morality and religion, the good of the present generation and the welfare of the future, are subordinated to appetite and looks, to that degree, that he, or she, who stops to enquire of conscience, why do I eat and drink and do, this or that—what the object—the use—the comfort—in this article of food, drink, apparel or medicine, I contemplate buying and preparing for myself and others, is as much outside the social circle, as are the insane. And indeed, they are by appetite-created-mentality, accounted as “Samaritans”—as “having a devil,” or as being beside themselves—form-

ing a class, who are forever turning “the world that now is,” upside down. They desecrate the Temples, destroy the gods and change the Ordinances of the Degree, that has accomplished its mission—become old and is ready to perish, and be supplanted by its successors, as a new wave of progress.

The same lines of argument—the same turmoil of passion, that the existence of chattel slavery, in America, gave rise to, terminating in a destructive, uncivil war, come into operation in all contentions and struggles between stomach and conscience, that have occurred, and will hereafter occur, in any new degree of progress, in Nations, in Societies, or even individuals.

Three classes are created. 1st. The Prophetic class, who receive the inspiration of the coming Degree. These are the Radicals, who proclaim liberty to the captive—whether it be the captive, man and woman, who are bought and sold, like animals; or souls, captive to some appetite—some lust of the flesh, or mind, that has had its day.

2d. The second class are the Moderates, who have been progressed by the Radicals, and repelled by the Conservatives. With this class Wisdom was born. And when it becomes extinct, Wisdom will die with it. They have, like the middle of a stick, a horror of the two ends—of all extremes.

3d. The opposite extreme, or Conservative class, whose stomachs are the Gods they worship, whose intellects are enslaved by their appetites, and who reason only to make the worse appear the better part—to prove that what they want, and will have, is agreeable to their conscience, which is subordinated to, and enslaved by their stomach.

It has not been revealed to these Moderates, that if the two ends were cut off there would still be a middle. The stick might be made shorter and shorter, until it represented the simious tribes, but the same order would still exist—there would be the two ends, and a *middle*, held together by the two ends.

Flesh meat is, almost exclusively, the food of the wild Indian, in his primitive state. It is wild animals, which require a large area of country, with sparse population. To change their diet is to change their whole social system. If they come to feed upon domestic animals, there must be fixed habitations, and a system of agriculture, like the Creek Indians have adopted, and adapted themselves unto.

If again they would change their diet, and discontinue the use of domestic animal food, that would involve the introduction of Horticulture, like the people of Vineland. Thus would they approximate the diet of the Israelites in the wilderness.

Had Moses lived, would he ever have taken the Children of Israel into the land of Canaan? Had Jesus lived, would he ever have formed an organization?

In Canaan, they went back, not unto Egyptian diet, with its flesh pots, but to a mixed diet of flesh, vegetables and fruits. But the most holy class among them—the Nazarenes—ate no flesh, drank no wine, and lived lives of celibacy. These were what the whole body of the people had begun to travel toward, and would attain unto, when the Messiah came to change their diet and learn them to eat the most sacred of all food—unleavened bread, made of unbolted flour—the Lord’s last supper. These things were written for our admonition, upon whom the ends of the world have begun to come. When the Seventh Trumpet begins to sound, the mystery of God shall be finished.

A young man, or woman, who begins life with conservatism, is as an Israelite who began life by desiring to go back into Egypt to get his education. They will not leave the world any better than they found it. Neither will such help to progress any society into which they may enter.

The *food* question is the *soul* question. A change of dietetics, is a change of the social system, for better, or for worse. Hitherto, all the changes, made by Americans, as a people, have been from bad to worse. To-day, the young are commencing life with a dietary that old people ought to be ashamed to die upon. The stomachs, of the young Americans, have absorbed and digested their physiological consciences. Superfine flour, and poisoned candies, are the two extremes, and there is not much wisdom in the middle. It is exceedingly small, at the waist.

There is but one reason why the *Females* are so small at the middle; and that is, they wish the whole world to know, they are as unfit, as they are determined, never to be *Mothers*.

Jesus went to extremes in his life conduct, to that degree that he was practically unpracticable, in the day he lived in. He formed no Church Organization.

David did not build the Temple. Solomon, his successor, used the material David had accumulated to build it with.

Peter and the Apostles organized the Jewish Pentecostal Church. Jesus ministered unto them the Christ Spirit, by which it was accomplished.

Jesus labored in the wilderness of abstract ideas, occult forces and subtle spiritual principles. These were the material that became incarnated in the external organization of the Primitive Church, that lasted three hundred years, and was then “scattered”—spread—through the whole Roman Empire, where it

worked like leaven, until a new organization was effected, after twelve hundred and sixty years of wilderness travel.

We are now in the wilderness of a second Degree. The first Degree has done its work, and has been used as leaven, to leaven Christendom. "The sound of its testimony has gone into all the world."

We must see to it, that we do not settle down, and become like the "magnetic ships, on the ocean," in an unchangeable condition.

The Lord's House — the Temple of the Second Degree — will yet be built by the Solomons and Peters — Saints — unto whom the Spirit is calling — come out of her — Babyleu — my people, that ye be not partakers of her sins of monopoly and sensuality — of stomach against conscience — and that ye receive not of her plagues.

AYER, June 10th, 1874.

DEARLY BELOVED ELDER FREDERICK,

You have probably seen the report of our meetings in Lynn, published in *The Banner* for June 6th. I also sent a *Lynn Record* to Bro. Daniel Fraser, and propose to send you, as soon as the papers ordered arrive, a better report in the *Lynn Transcript*.

The meetings were interesting, truly so. And one friend writes me since: "Personally, I shall never forget the visit of the Shakers to Lynn. It was a new era in my life. The time you spent here — from Saturday night to Monday morning — was of great interest and enjoyment to me. I have long wondered if a person could not be religious and devotional, without believing in the terrible dogmas which have been my stumbling-blocks from youth up, and it seems to me that in that particular, the Shakers realize my ideal."

A female medium, writing to Sister Catherine, expresses similar sentiments, and goes on to tell what she saw in our last meeting there:

"Three doves, with the olive branch, soaring around you — which seemed to indicate that you had brought peace — also a shield of silver light which seemed to surround your whole body, like steam, while you were talking, and a sweet spirit-face, that with eyes of beaming rest, seemed to say 'Well done!' How I would like to see the face of Mother Ann. How much I have thought of her, since hearing you tell of her."

"There was over Elder William's head, while speaking, a silver light that took the form of a sheaf of wheat, and at his feet a flowing stream of what seemed like the morning dew."

"On the right arm of Elder Vance, a drooped flag, bearing this inscription: 'The end is Victory,' behind him stood a spirit of ancient times, with a surplice and three bells, the tone of which I could not hear but could feel. During the singing, there was every thing beautiful to be seen, and while you were singing 'God is infinitely able,' etc., I saw a shower of stars falling, and as they fell they became fastened in the form of a chain, by links, till at the end they were made to inclose you all. I could say much more but shall weary you. Will only add, I saw a golden key in the hand of Elder John Whiteley, and a large white mantle was thrown on Brother Horace Taber."

"All this has some meaning, and in part unknown to me."

"I wish I could go and see you all, and learn to be strong in mind. It may never be my pleasure to do so, but I shall ever have a kind loving heart for the Shakers."

Two men have been already "to spy out the land," and others are coming.

The harvest work truly is great, and the laborers few. But we will not only sing, but believe, that "God is infinitely able to sustain the weak and feeble." Won't we? Time is crowding me to a close; but I want to tell how much we think of and speak of (in loving remembrance) the visit we recently enjoyed with the lovely inmates of the North House. Heaven bless them all, and add to their number of valiant soldiers, who will not flinch in the day of danger and conflict. For truly "The end is victory."

Special love from our Order, and believe me ever

Yours very truly,

Elder John Whiteley, Shirley, Mass.

THEOLOGICAL TREASURY.

SALVATION.

—o—

HEAVENS — happiness, unalloyed, never-ending, is the ultimate of all human aspiration. To be at rest in *Jesus*, is the hoped for sum total of tenets, inculcated by any and all persuasions. The word Salvation acts upon the mind, as does the word door, when the door opens, admitting us to palatial scenes. Salvation, too commonly conveys, to the general mind, the erroneous idea, that the punishment for sin, is, in some way, to be avoided; while the continuance of sinful practices may be indefinitely prolonged.

To obtain salvation, as we receive rain and sunshine — gratuitously — is the expectation of millions.

Contrast the numbers who want to be saved from the consequences of their sins, with those who want to be saved from all *sinful indulgences*. Contrast the multitudes who are willing to bear the cross and share the glory of Angelhood, sometime in the future, with the few who are making, for themselves, Angel characters now, by bearing the *Cross*, as did *Jesus*, against all sinful practices — and what do we find? "Straight is the gate."

Going back on the record, they that find Life, are few.

We reverently hope for a better record of the future.

It is reasonable to suppose, that the oft-expressed desire "to be saved from my sins," would more generally express the truth, if worded, "to be saved *IN* my sins;" and probably, there is no other instance in all Bible reading, where these two prepositions, express the possible and impossible more truly. If saved at all, it will be *away, apart from* our sins; but never *in* them, nor while loving to practice sin.

While the millions express their anxiety for salvation, but few wish their fleshly lusts and worldly ambitions disturbed; and if salvation means annihilation to the pride of life, and to the general catalogue of lusts, then, the number desiring salvation is reduced to a decimal. Christ came to save people *from* their sins, by the gospel of self-denial — taste not, touch not, handle not. But the doctrine of salvation by faith alone, "is the *ignis fatuus* of theology, that never yet has been realized — it is imaginary. It promises a heaven without

a cross; and immediate change from a life of fleshly lusts into one of angel purity — a road so easy into eternal felicity, that not one idol needs be burned, nor one base habit nor indulgence changed, no matter how earthly, sensual or devilish! Oh, beautiful theory, how many myriads hast thou thrilled with enchanting lures — oh, beautiful spider's web, how many human flies hast thou ensnared to their utter deception! What the world needs most, is salvation from sin, *to-day* — self-denial; total abstinence from human lusts. All the theologies extant, have been unable to give proof of salvation, equaling the internal evidences of a humble, true-hearted, traveling soul. And there is hope for the world, that mankind are outgrowing the bondage of popular pulpit dogmas. Strive as may the established theologies of our day, to seal the lips and blind the eyes of living souls, the truth of the present necessity of practical salvation, is working a grand convincing commotion in the hearts of the people. Christians do not sin — they are saved from the necessity of sinning; and the idea that we are all sinners and must remain so, is the second greatest lie of the devil, the first being "Thou shalt not surely die!" We feel a supreme pity for those whitened sepulchres, who preach and pray, year in and out, of their being miserable sinners. Let them take up the cross, of him whom they profess to love; and so, living will be an every day antagonism to sinful life, and an increasing salvation from the very thoughts of sin.

Jesus, born with a sinful nature, just like the rest of humanity, did, by laboring, struggling and wrestling with the adversary of all good, progress to a point beyond the power of temptation, and was saved from day to day. He stands to-day an evidence that we too may enjoy the same blissful fruition. Through the same struggles for salvation, must we all pass, or miss the prize. Our pattern — Jesus — became the way, the truth and the life unto all Christians. And when we walk that way, learn that truth and live that life, we shall experience the saving power of his gospel, and not only know that we are saved, but know of the means by which our salvation is accomplished; and be able to impart the same power to others. It was an ingenious device, of Luther, to have the "just saved by faith alone;" and this is the desideratum of lazy, sin-loving hypocrites, who want to enter heaven without earning their right there; who want Paradise brought to them, without their own exertions. But "faith, without works is dead," and will work "death unto death," not salvation. Let cunning speculators, in theology, continue to blindly lead the blind; twist the truths of scripture with anti-conscientious legerdemain; to pamper the appetites of travelers on the broad road; let them speak as is pleasing and encouraging to carnal understandings, and receive therefor, the applause of the multitude; and then, we make them welcome to their rewards, when God distributes justice.

Elder G. A. Lomas, Watervliet, N. Y.

NURSERIES, NEAR WINOOSKI, VT., }
July 6th, 1874. }
ELDER F. W. EVANS, EDITOR OF SHAKER
AND SHAKERESS.

RESPECTED BROTHER: — After some twenty-five years have rolled away, since I had the pleasure of seeing you personally, with other esteemed Brothers and Sisters, at Mt. Lebanon,

N. Y., who have ever held a place in my pleasant thoughts, I direct you this line.

Long ago I wrote to you and Bro. Bushnell, then living, and regret I did not receive your answer. The books, you presented me, have been read by intellectual persons. They were last carried to Burlington and left with radical and progressive men and women. They, being spiritualists, like myself, liked them.

As a traveling preacher I visited you. I was blessed and enlightened. I have out-traveled the popular religions of the day. I am a Free-Lover, and believe in the proper and scientific rights of generating the human species, in accordance with the Laws of Life, as sacred, pure and virtuous, because natural and in harmony with the reproductive forces of nature.

But progressive liberals are advocates also of continency, and, I believe, are truly of the most fastidious of the human race. For my part, I feel akin, to a large extent, with your people, who seem to walk so near to God and his Angels.

The ideas of Samuel Hurlbut, of S. Union, Ky., are before me, as expressed in your paper of May. I feel assured I can say Yea, with a heart full of earnestness, to his invitation to 100,000 Shakers wanted—to all he so beautifully says, from No. 1 to the end of No. 8.

The community life leads to higher attainments. Truly these should lead to happiness. Now, if radical "Free Lovers" could be accepted, to entertain their sentiments among you, as a people, I doubt not, you would have many accessions to your numbers.

I am thinking of offering my lands, at least in part, for Community. Radicals, as we are, we cannot affiliate with the selfishness, the impurity, the craft, the dishonesty, the untruthfulness—the total falsity of the world. We want a harmonious home, based on the social sciences, wherein we may have a Temple of Freedom, and live simple, or plain, virtuous, intellectual and progressive lives.

Why can you not, as Brothers and Sisters, open the door of your community? Extend the hand of welcome, and bid us come in, to the number of a few hundred, it may be—a Family or Families by ourselves, living out our progressive ideas, in entire harmony with yours, cultivating for each other, mutual and lasting respect; as sacred, without discordance or invasion of human rights—insured from intrusion. Such liberal, tolerant, yielding, to each and all, the sovereign right to elect, or choose, a pure, holy, celibate life; or a virtuous life, based on the principles of social science, with the scientific propagation of the human species, as advocated by the most advanced radicals, in "Woodhull and Claflin's Weekly."

Could you all accord with this wise arrangement—as I believe it is, and hope you can—I should feel to know the Temple of Harmony could be erected on the Earth.

I have ventured my thoughts—cultivating for you and for all you love and cherish, the highest sentiments of respect.

My family join me in wishing the Angel world may be all around you.

I am ever and faithfully yours,
Orrin Shipman.

July 14, 1874.

ORRIN SHIPMAN, Esteemed Friend:

Your important letter, of the 6th instant, is in my possession. The tone and spirit of it are good.

People may disagree in doctrinal matters, yet be one in spirit; or, they may be one in abstract ideas, and be diverse in spirit.

"Ye know not what spirit ye are of," was the gentle rebuke of Jesus to his Disciples, who had forsaken all others, to follow him.

You refer to a visit at Mt. Lebanon, some twenty-five years ago, and to the favorable impression made upon your mind, by individuals, and by our system. Among so many visitors and incidents, I do not recall that visit.

After stating that you are Free Lovers, of the Woodhull & Claflin school, you express a

wish to fraternize with us, to the number of a few hundred, at least so far as our outward order—the temporal—goes.

I infer, from the fearless, yet friendly tenor of your communication, that you are *free-lovers* from principle—a love of truth—and not for other supposed additional indulgence attending the practice of your ideas. That, in fact, begging the question that Shakers are right, and free-lovers wrong, per se, it is, with you, more a matter of misunderstanding, than of love for unrighteousness—of confusion of ideas, arising from the admixture of truthful principles that appertain to two distinct orders—two discrete degrees. This causes both your agreement and disagreement with the Shakers. In a word, the Shakers, with their asceticism, have more charity for, and do better understand *free-lovers*, than do orthodox sectarians, whose actual lives approximate much nearer to free-love sensualists, than they would care to have the world know or think.

Is it not an indisputable fact, that the popular idea of marriage, is that of a license, granted, by the respective parents, to the Bride and Bridegroom, for them to live in fornication, without public reproach or private condemnation? The Church and State authorities sanction this license—make it legal, and *churchal*—and the neighbors silently acquiesce. Fruitfulness in this union in sensuality, is evidence of nature's vitality. The law of nature—copulation for offspring only, being wholly ignored.

Shakers regard this as the "agreement with hell, and covenant with death." It is now being annulled by both classes of free-lovers—one class substituting general promiscuity, thus making bad worse. The other class talk of scientific propagation. The shakers discover no *practical* difference. Both are alike obnoxious to censure, from those in the New Earth and the New Heavens.

Two manners of people exist—two discrete degrees of life and progress—a *Propagating* order and a *Resurrection* order.

To the hosts of embryonic beings, existing in the world that lies between *conception*, and *birth*, the varying scenes of time and sense experienced by the army of children who have been born, live, move and have their being in the outer world, are incomprehensible. When, by evolution, these latter have become generative men and women, the scenes of life, in the Resurrection order are, to them, equally incomprehensible. Of it Jesus spake, when He said, "I have meat to eat, that ye know not of," in "that world, and the resurrection from the dead."

As a type of resurrected souls, the first—Jesus—was continually teaching others, what He knew they could not *then* understand. But, in the last day when they would be begotten again, into the kingdom of heaven, and be born again, into the kingdom of God, all things that He had said unto them would come to their remembrance.

If I have made my premises plain, so he, who reads, may run, the conclusions will be easily apprehended. Your complaint is, that you cannot affiliate with the selfishness, the craft, the dishonesty, the untruthfulness—the total falsity of the world, as it is. Judging the tree by its fruit—the system by its effects, you condemn it. In that, your class of Free-Lovers and the Shakers agree.

You want a harmonious home, based upon science—social science—where you can live simple, plain, intellectual, progressive, virtuous lives. That is just what the individuals, who have built up Shaker societies, wanted, and what they have found, or, rather, achieved. It has been done by forsaking all appertaining to the propagative order—natural relationships, arising from birth, and culminating in marriages; together with selfish property rights and duties, culminating in monopoly of life elements, which generate class distinctions and devastating wars.

Woman can never be free until liberated from physical maternity. Hence, as she feels the influences, coming from the Resurrection order—"the Law, going forth from Zion," of the equality of the sexes, possible in the spiritual order only, she fights maternity—she frets and chafes under its burdens and its restricting duties. Then she kills and destroys what the legal lustful free-lover has not destroyed and killed by his brute powers and unbrutal passions.

You ask why we cannot open our doors and take you in, as simple free-lovers, who desire scientific propagation, while those, among you, who may prefer, like the Shakers, to live pure, holy, celibate lives, have liberty so to do.

An important question, which I desire to answer logically, not intending the least disrespect to the questioner.

Suppose a pack of *wolves*, who live upon mutton, should thus address a flock of sheep: "God and Nature made us wolves and sheep and endowed us with all our faculties, powers, passions and appetites—both communities—the pack and the flock—recognize one common Creator, who is good. Why can we not fraternize and live in love and peace together? True, *we* are roving and unhappy, but, it is because we have not, like you, a home, a fold and kind shepherd, who protects and provides. We do not wish to do any thing wrong, or unnatural—any thing we ought not to do. Let us be good and fraternize together. We mean no more harm in eating mutton, than you do in cropping the grass and the flowers of the field. Lay aside your exclusiveness—be liberal—noble. Let us all live in one fold—each party carrying out a line, according to our inherent rights, observing the organic laws of our beings. This will be to the honor of our common Creator, and the mutual happiness of each other."

Can the leopard change his spots, or the wolf his tastes? Will they eat grass, like the ox and lamb? Or would the pack of wolves refrain, when hungry, from devouring the silly sheep, who had opened the door of their fold and admitted them in? Judge ye, of your own selves, what is reasonable.

Can two walk together, except they be agreed? And if the Israelites were so taught the law of separation, that they were not willing to sow divers kinds of seed together, nor, by generation to mix the blood of different species of animals, nor their own, by intermarrying with Gentiles, nor even to wear linsey-wolsy garments, how much more should the children of this world, who "marry and are given in marriage, be separated from the children of the Resurrection Order, who, like Jesus, live pure, holy, celibate lives?

Are you not like fish, who are dissatisfied

with the water, and yet would surely die upon the land? If those waters have become muddy — land and water mingled — is it not because the law of separation has been violated, and the waters have not obeyed the command: "Hitherto shalt thou come, and no further?" This creates amphibious creatures, in the earth. And the Revelator saw unclean spirits, like frogs — amphibious — come out of the mouth of the false prophet, and out of the mouth of the beast and of his image." Out of church and state — flesh and spirit — organizations.

Babylon means mixture. It is the continued attempt to mingle generation and regeneration together. *Such is Christendom.*

And now, that a Second Christian Church has been in existence for nearly one hundred years, you propose for it to lapse back into Quakerism, from whence it arose.

Upon due consideration, do you think the extinction of our order would be a blessing?

A Shaker is one who holds that *true marriage* has an order of its own — that a New Earth will arise, fulfilling the ideal of the most enlightened, scientific rationalists, like yourselves. In it all earthly good will be gathered, Poverty, War, Prostitution, legal and illegal, and disease will be supplanted by Plenty, Peace, Chastity, Health. The equality of the sexes will be established and secured, and *coöperation* — not *community* — become universal.

The New Heaven, or Spiritual Order — the Church — will be distinct and entirely separate from the civil government of the Natural Order — the New Earth — and will derive its authority, through Divine Revelation, from the Christ, or Resurrection Heavens. "There will be no more sea," or Church and State governments.

Trusting that the kindly tone and spirit of your letter are preserved in this communication, I submit it to the crucible of your rationalistic, spiritualistic, intuitional and revelational powers. May the very spirit of truth possess us increasingly, to the glory of God, and the good of humanity.

F. W. Evans.

DRUGS.

Most happy have I just been made, by reading, in the last issue of this monthly, the strong testimony of such eminent physicians as Johnson and Magendie, against the false science of medicine. Having no basis on facts, it can never become a science whereby the cause of diseases can be removed.

Alopath and Homopath imply other and new diseases, by means of which the absurd effort of curing the old one is put forth.

As well say, two wrongs make one right — that evil spirits may be cast out by Beelzebub.

Strictly speaking, disease is the merciful effort, nature puts forth, to remove an enemy from the body. It is a friend, not a foe, to be drugged, or doctored.

Snuff is an enemy. Sneezing is a disease. Instead of restraining, or fighting such efforts, we should befriend them.

Professor Magendie says: "Nature does a great deal." Yea, in the truest sense, all.

We may, and ought to, undo what we have done amiss. If the sick be cold, warm. If too warm, cool — cleanse, inside and out, from all filthiness of flesh — acting, in all respects, *with*, not *against*, the wise efforts of nature.

Dr. Franklin, in his celebrated almanac, had, among others, this wise saying — God cures — the physician collects the fee.

A fine poet expresses the same sentiment thus:

"Nature resists the injuries done her,
Drugs and doctors get the honor."

Thousands, who have not yet, the moral stamina to adopt the great Shaker reform — apply the ax to the root of evil — *lust* and *avarice* — will gladly join them in applying it to bad diet, and even more destructive drugging.

W. Perkins, Irving, Ill.

TWO EDGED SWORD.

JUDGMENT shall begin at the house of God. And if its inhabitants scarcely be saved, where shall the sinner and ungodly appear, who are without God and hope of salvation, in the world?

So far as any, who are numbered with the people of God, are slaves to perverted appetites — physical sins — either willfully, or through ignorance, will they be under the curse — bondage to sickness and diseases.

Staying ourselves upon the Lord, as his peculiar people, the time has fully come — the trumpet of the second degree of Gospel travel begins to sound, calling us away from all bondage and slavery, to any of the lusts of the flesh and mind.

As a body, we must, by devotedness and perseverance, stand, like a rock in the ocean, against the flood of stimulating beverages, whether in the form of drinks or medical tinctures, as dragon's blood, No. 6, or of cordials, that prepare for the use of opium and other poisonous narcotics. These are not incentives to duty, nor do they prepare souls for the true service of God.

Is it not a singular hallucination of the mind, that leads professing christians to seek pleasure in unrighteousness — in the use of things, destructive of perfect health?

When Jesus said, "Except a man forsake all that he hath," did it not include the haughtiness arising from his adulterated nature — abnormal appetites in food and drink, and drugs and doses? Nature, as God created it, would preserve every faculty, desire and feeling, of body and mind, in perfect unison with the spirit of God — the Law of use. The result would be order, decorum, in all things, temporal and spiritual, in the new creation.

Why should there be physical infirmity as the product of physiological sin, any more than there should be condemnation of soul — remorse of conscience — as the effect of spiritual transgressions?

Nature and God are in harmony, as are science and religion. When there is a testimony against this, or that, as being *natural*, it is perverted nature; or it is that something, properly pertaining to one order, is intruded into another, and more spiritual order.

Let God be true, and truly acknowledged, if it prove every man and woman to be, by some ungodly habit, as a limb out of its joint and socket. God is no respecter of persons, and that which is hygienically wrong will create disease in the saint, as in the sinner — in the Shaker, as in the Presbyterian. As are the penalties for physical and physiological sins, in the one, so are they in the other. Where much is given, much is required.

Of all the people in Christendom, *you* have I known; therefore will I punish you for your bodily iniquities, even as I would have done for your soul errors.

Now, as there begins to be some plainness of speech, in the Shaker and Shakeress, in relation to our own society sins, let us set the world an example of humility, by accepting the reproof of a friend, as better than the kiss of an enemy — until the sins of Zion shall be sought for, by friend and foe, and shall not be found — till the iniquities of foul air, bad cooking, improper food, uncleansed sewers, stopped-up drains, dirty water, mixed drinks, and the eating of physic, instead of food, shall be looked for — and there shall be none.

Clark Hayden, Mt. Lebanon, N. Y.

"Set a mark upon all, who sigh and cry, because of the abominations that are done in Jerusalem," was the voice of the Christ Spirit, to the Prophet.

Reformers see, *intellectually*, the errors of the present, and the truths of the future.

Prophets see, *spiritually*, the sins of the

saints of the existing church, which the increase of God, will remove.

Reformers belong to the *earthly* order — Prophets, to the *spiritual* order. In each, there are two classes. One breeds divisions, makes innovations, incites insurrections and creates revolutions. They attempt to correct existing errors, in the interest of their own selfhood, using war as a means. It is the *Devil* reproving sin — and the *Devil* opposing, and oppressing the Reformer, and killing the Prophet — one Spirit.

When that class of Reformers and Prophets conquer, they are defeated.

The other class are in union with what is. When *they* speak the word — the *coming* truth — it cuts both ways — cuts the Reformer, and the righteous, who need to be reformed — the Prophet, and the sinning saints, who will confess and forsake, in the light of the New Degree.

EDITOR.

OBEDIENCE.

"For I am a man under authority having soldiers under me, and I say to this man, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it." Matt. viii, 9.

"Obedience is the first duty of a soldier" are the opening words of the British Articles of War, a copy of which is put in the hands of every private soldier. War chieftains have ever been alive to the paramount importance of maintaining discipline amongst their followers. Without this nothing but defeat and dishonor could attend the movements of the best appointed army. To secure obedience the severest penalties are attached to the crime of insubordination, and mutiny is mercilessly stamped out. Earl St. Vincent was the most rigid of disciplinarians and, it is said, he infused the spirit of prompt obedience throughout the entire British navy, and thus raised its destructive efficiency to a standard unparalleled amongst other maritime powers.

It is, indeed, the truest truism, that the subjection of one to another is necessary to success in any and every undertaking requiring the association of individuals. This fact is recognized the world over, and to secure order and submission to authority, pains and penalties are called into requisition, experience teaching only too surely that, in the present hellish constitution of society, this is the only way of attaining the end in view. Withdraw the influence of fear, and anarchy would result; for pride, envy, malice and all the evil passions of human nature would conspire to make people rebel against even the best of governments.

But in a millennial state of society, all will possess that strength of character and devotion to principle, which will enable them to govern themselves, and submit themselves to be governed.

Already there exist individuals on this earth — but alas how few in number — who are thus devoted to principle, and consecrated to Truth! Under the mild rule of the Gospel an appeal is made to the higher nature of human beings, and love induces that obedience which only fear commands in the world.

This is a very simple and a very sure test of Gospel travail. Do love and devotion to principle procure that obedience from me that fear of punishment would in the world? Just in proportion as they fail to do so, do I fall short of regeneration.

Hewson Brown, Mt. Lebanon, N. Y.

THE *Religious Philosophical Journal* of Chicago is winning golden opinions among moralists and the better class of spiritualists, because taking strong ground against the free-lust practices of many professed spiritualists. This is a "judgment day" in the ranks of spiritualism.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

WARS.

WHY should we marvel that the spirit and element of war have out-lived the centuries of the past and are so rife to-day in all nations whether professedly civilized and Christianized or otherwise, when that spirit has been fostered, encouraged and glorified, by every succeeding generation, since the day that Cain slew his brother?

And those who have accepted the Bible, as a whole, for the inspired word of God—that it is the Alpha and Omega of the Divine will to men—have taken shelter under the wings of the God of the Jews, when they have marked the pages of history with the blood of martyred heretics. And why should they be deemed culpable when the Hebrew God did justify and encourage war? It would appear, from historic records, that many times he was General-in-chief of the armies of Israel, and used spiritualistic powers to crush and slay tens of thousands of men and helpless women and children. Should not mortals be commended for striving to be Godlike?

When we come down to the Christian era, we ask, How could the Jews, who were conscientiously tenacious of the Law, and were bound to and by the traditions of their fathers—their kings and seers—be condemned for persecuting Jesus and his disciples who taught the Gospel? They believed in Moses, and knew that God spake through him, and gave the code of laws and commandments which had sustained and guided their nation through centuries. Of Jesus, they said, “as for this fellow, we know not from whence he is.”

Moses taught, “an eye for an eye—tooth for tooth.” Jesus said, “resist not evil.” The Law said, “Love thy neighbor and hate thine enemy.” Jesus said not so. Love your enemy—render good for evil. Instead of burning for burning—return blessing for cursing. This Gospel changed conditions radically.

Let us hear a few of the declarations of the Lord God of the Jews. (We must confess that the moral sensibilities are shocked, and a cold chill creeps over us when we read the following): “If I whet my glittering sword, and my hand takes hold on judgment, I will render vengeance to mine enemies, and reward them that hate me. I will send the teeth of beasts upon them, with the poison of serpents.”

Again. “The Lord will come with fire and chariots, like a whirlwind to render his anger with fury, and his rebuke with flames of fire. It is the day of the Lord’s vengeance. Give them sorrow of heart—thy curse;—persecute and destroy them in thy anger.”

“Thus saith the Lord God: Woe to the bloody city! Heap on wood—kindle the fire—consume the flesh—spice it well, and let the bones be burnt.”

Was there any thing perpetrated during the “dark ages” more cruel and intolerant in persecuting the so-called “Heretics” than the foregoing? Burning at the stake, the sword and gibbet—the rack and dungeon—and even surrendering human beings to wild beasts to be torn in pieces, could all find justification in the Jewish scriptures. Then how shall we find a solution

of the matter. Shall we conclude that the old scriptures are annulled—no longer binding upon the subjects of the New Covenant—which teaches love in place of hate—mercy in lieu of vengeance? Then we ask, Were those laws good and valid, in olden time? If so, by whom were they given? If, by the God of the Universe, why subject to change?

In this reasoning age, a Court of inquiry is called and an investigating Committee has already undertaken to find whether, after making all due allowance for mistranslations and interpolations, it be necessary to accept all the seeming absurdities and contradictions of the Scripture Records. Or if it be possible to harmonize the Scriptures with reason and common sense, as well as with the religious sentiments of the age in which we live.

It is evident from all of Nature’s works (which are but an outward expression of the interior spiritual forces of the unseen world) that it was not the design of the creative Powers to perfect the earth, or its inhabitants, by sudden organic changes and convulsive throes; but by gradual growth from one degree to another, as from infancy to mature manhood.

It is but reasonable to conclude that tutelar divinities from time to time have been adapted to the condition of the people, and that as they progressed and were prepared for it, higher intelligences could find access to them. The tutelage depended upon the preparation of those over whom they were sent to preside. It is also very evident, that at times, the prophets of those days were visited and inspired by spirits of a high order, even from the inner heavens; and they were caused to shadow forth in beautiful pictures, the glories of the coming ages, when their warring God should cease to rule—and their “spears should be converted into pruning hooks, and their swords into plow-shares.”

War is incompatible with true Christian principles, and never emanated from that God who is Wisdom and Love. It matters not whether religious frenzy, political strife, ambition, revenge, or jealousy be the moving cause, it is *demoniac*, and causes the fires of lust to burn in the souls and bodies of those who engage in it.

Let every truth-lover unite in prayerful investigation, and seek for more light—more truth—and let new springs of life open, that we may drink therefrom and be renewed. Let old things, ideas, thoughts and feelings,—be analyzed and shaken, if need be, all that is good and true will remain. The windows of the soul should be open to let in the sunlight of Divine revelation and the inspirational breezes which come from the heavens; and when the angels sound the trumpet for an increase, let all who profess to be rising with Christ in the new life, on the resurrection plane, be ready to advance forward. We must remember that to the increase, in the subjects of Christ’s kingdom, there will be no end.

ACTION.

LIFE and action are manifest in all the vast creation of God’s universe. Whether visible, or invisible to the external perception, change is constantly wrought by development, or diminution: even in the sterile rock, or the mosses that grow thereon—action is apparent.

Look at yon mountain, we may say its aspect

to us is the same that it was years ago; but geologists would undoubtedly tell us of marvellous changes and transformations, that had been wrought by Nature’s ceaseless action, both when we wake and when we sleep. Astronomers tell us of changes in the stellar regions. “They that go down to the sea in ships, that do business in great waters,” could tell of the foaming changing waves of the restless ocean, and how those waters teem with life and action. The seasons come and go in regular succession, bringing seed-time and harvest—summer and winter, while forests deepen with the growth of years.

The mineral and vegetable kingdoms, and the lower order of animals produce their kind, in harmony with Nature’s laws; all acting in unison with the First Great Cause; but, where do we find man, who was formed to be the noblest—the crowning work of God’s creation? May we count him as the connecting link, a controlling force in the great chain that spans the universe, to unite that which is below him with the Giver and Fructifier of all life?

It is true, action marks his course. In Art, Science and Literature, he commands; but he often sways the sceptre of power unjustly, over those below him in rank and fortune, and thus misdirects, and abuses the talent that is given him for good and noble purposes. If man, as lord of the creation, had kept in rectitude—subject to law and order—and through dependence, had maintained an unbroken union and communion with his Maker, he might have made this earth a terrestrial paradise; and his connection with all of God’s creation would have been harmonious and true.

But through selfishness, pride and arrogance, he has wandered far from the position that he was designed to occupy; and captured, in a net of his own weaving, he has become entangled therein; and is unable to extricate himself. He has become a slave to the lower instincts of his nature. Thus, while in captivity to the law of sin, he exclaims, “O wretched man that I am! Who shall deliver me from the body of this death?” The finer feelings of the soul, are blunted and crushed by the deception of the serpentine nature. Even as a bird becomes a prey in the grasp of its alluring enemy, so does the human heart become a prey to wild, unsubdued, animal propensities. Many suffer the tempter to lead them to sip from the cup of sensuality, till they create depraved appetites, with unabated cravings, which they have not power to resist. Such fall lower and lower, until they are really forced as it were, to drink of the dregs, the cup which the Revelator said, “would be poured out in indignation without mixture.” Moral and spiritual death ensues—the soul is held with rigid grasp—the mental faculties are weakened, and the physical body goes down to a premature grave. Do we not see evident marks of death and decay in deformed men and women, with pale emaciated visages stalking broadcast through the land, at the present time? The image of the heavenly is effaced, and God is not found in their thoughts, nor ways.

But, when we look upon the grand picture that Nature spreads out before our vision, ever increasing in order and beauty, typical of the world beyond, we find a sweet and gentle monitor. Whether she speaks in the thunder’s

crash—the vivid lightning's glow—the ocean's roar, or in the rippling stream—we find her the same wise teacher. If at times she stands as a stern reprover, it is for the purpose of creating healthy action. Order is the product of obedience—disobedience results in disorder and confusion.

Query: Is there no way of returning to the statutes and laws of God and Nature? no way-marks left to guide the feet of the wandering, to the Father's house? Truly, if the prodigal sons and daughters, who have traversed the wilderness of sin, really become tired of feeding on husks, and will turn, and by true repentance, which is forsaking, retrace their steps, they will find the highway of holiness, that is cast up for the ransomed of the Lord to walk in; and that there is a refuge for the weary and oppressed, from the rude storm of a sin-blighted world—an ark of safety—a home of joy—a home for body and soul, where all material and spiritual needs are well supplied.

The invitation is extended to such, to "Repent and be converted that their sins may be blotted out;" and to prepare for "the times of refreshing, that shall come from the presence of the Lord." Justification must be attained by returning to orderly conditions. Through positive innocence, which comes by trial, souls may be brought into harmonial relations with God and Nature, and join in one universal song of praise and good-will.

Anna White, Mt. Lebanon, N. Y.

HOPE.

We shall meet beyond the river,
Where the harps Eolian chime,
There to clasp our hands together,
On the other side of time.
Tow'ring mounts may here divide us,
Storms may threaten for a time;
Storms nor mounts, can there divide us,
When we reach that happy clime.

In the truth, naught can alarm us;
Foes without and foes within,
Ne'er can gain the power to harm us,
If our hearts are free from sin.
Not to live for joy and beauty,
Are we called while here in time;
But to walk the path of duty,
Till we reach the summer clime.

Look beyond! there's light before us,
Like a shining mantle there;
And God's love is with and o'er us;
We are folded in his care.
Let a holy purpose guide us—
While we stem the stream of time;
And from earth's illusions hide us,
Till we reach that sun bright clime.

Faith, the gift that God has given,
Is to us a beacon star;
That will lead our souls to Heaven,
From earth's elements afar.
When we reach the pearly portal,
Songs of joy shall to us come;
And dear friends, long since immortal,
Gladly bid us welcome home.

Maria Wheeler, Union Village, O.

INVOCATION.

OUR Heavenly Parents, we bow our hearts in humble acknowledgment of the manifold blessings we have received individually and collectively! And we ask a continuance of divine favors; the greatest of which is power to *live* truly—to be just to our own souls, and to all mankind. More especially do we render thanks that we live in a day and time when the Mother in Deity is revealed, as a co-worker with the Father. We have felt the power of love that emanates from her pure spirit. Now, souls are begotten and brought forth in the New Creation, bearing the image of the Heavenly. With the spiritual vision open, and with quickened understanding they are able to comprehend divine things; and by putting an end to sinful works, the mystery, which gathers round and clings to false theologies, is finished.

Our God, we not only ask a continuance of

the light and power, that have been so freely and mercifully dispensed to us, but we ask an increase of the same, to enable us to live still nearer to the truth, that we may honor and glorify our Heavenly Parents, by doing their will on earth as it is done in the spheres of light, by those who have risen with Christ in the true resurrection, and stand upon a sea of glass, singing songs of joyful praises that they have gotten the perfect victory.

By Divine assistance, we will renew our vows to endure the chastenings, which increasing light and truth may bring upon us, and place our all upon the altar of self-abnegation counting not the carnal life dear; but nerve ourselves to pass through the furnace, and not flinch, until we are refined from all that is earthly, and reflect the image that is heavenly. Thus, the Zion of God on earth will be a beacon light upon the hill of practical truth, that cannot be hid; but will give light to those who are in darkness, who have sought happiness in the broad road of sinful indulgence, and have never tasted the superior joys of a life consecrated to true principles.

We ask a blessing upon all the nations of the earth. Visit the rulers of every land, and teach them justice; how to render good for evil and blessing for cursing, that wars may cease to the ends of the earth; show them that it is far better for mortals, from the king to the peasant, to humble themselves in mercy than to be humbled in judgment. And especially, O Lord, do we ask, that a merciful visitation of conviction for wrong doing and repentance toward Thee, may rest upon our own nation. O, may the Spirit of Truth find a dwelling place in this land, that has hitherto been blessed above all others.

If, in thy wisdom, O Lord, thou hast chosen America to be the home of the oppressed of other nations,—where freedom of conscience can be enjoyed—grant that it may also lead in the van of moral action, and religious truth.

Eleanor Potter, Mt. Lebanon, N. Y.

SELF-CONQUEST.

HISTORY declares that those nations who have lived the most luxuriously and voluptuously, after a few successive generations, have degenerated into mental and physical effeminacy, and lost their power to efficiently sway the national sceptre, or for *self-government*; for what is true of nations, may be applied with equal force to individuals, of whom families, communities and nations are formed.

Every act of unrestrained self-indulgence, lowers the moral tone,—debilitates the vital nervous forces—detracts from mentality—darkens spiritual perceptions, and merges the individual into abnormal conditions of slavish servitude to the low propensity—life. The powers and functions of our being, are for *use*, not abuse; and the action of the will, should be subservient to the higher moral law, which directs to lofty aims, and genuine purposes, in the exercise of all the faculties; that *happiness*, not misery, may follow our deeds.

The ten days of pleasure, spent on one of the loveliest isles of the ocean, by Seged, the Prince of Ethiopia, where the beauty and simplicity of nature could not fail to mock his regal grandeur, leaves a moral to the pleasure seeking world, that is worthy of consideration. All that wealth could procure—genius invent, and art produce—the charms of beauty—the gaiety of fashion—the liquid strains of music, mingled with the voice of mirth—the tipling of the social glass, and fullness of feasting, interspersed with the flattery of courtiers, and the pompous array of kingly power and dictation, failed to give satisfaction. At the close of each day's varied scenes, there remained some poignant sting to pierce his heart, and wound his conscience. He proved beyond a doubt that "a man of pleasure is a man of pain." The lowliest of his subjects were happier, in their humble situation, than was Seged in the midst of lavish indulgences. "Vanity of vanities and vexation of spirit," is the sum of human life, when happiness through the gratification of the senses is made the only object of pursuit.

"*Deny thyself*"—taught the sweet souled—self-conquered Nazarene. It was just this beautiful spirit of self-denial, that thwarted the tempter—crushed the hydra-headed monster—*lust* in every form—subdued gross appetites, leveled vain ambition, stifled avarice, and carried him up into the sublime realities of spiritual life. In his expanded soul-love for humanity, he said, "If I be lifted up, I will draw all men unto me." He would not lower his standard to come to them; but whither *he* went, *they* might go. Through the same self-denial and self-sacrifice, they might ascend into the sphere of divine life and goodness, in which it was his delight to dwell.

"The joys of conquest, are the joys of man." The wise of the earth have proved this beyond doubt. Sages, philosophers, and truth-loving souls, in all ages, who have turned with disgust from the follies and evils of a worldly life, and have carried out their exalted ideal of a glorious, perfected life, have given evidence of the superior joys arising therefrom; even though error was mingled with their religious asceticism. Many carried the idea to the ultra point of belief, that the body was an enemy to the soul. Yet the principle involved, of subjecting the inferior to the superior part of their being, was right; for they who bestow all their care and concern upon the outward, and seek physical enjoyment, regardless of the unfolding of their higher natures and spiritual powers, are living for a low purpose.

Self-conquest, is the price of lasting happiness,—the soul's seal of lasting bliss. True heroism is requisite to accomplish this great work. Not the brute force of base passion, by carnal weapons, but the firm immovable resolve of enthroned Reason and immortal Virtue.

"Self-discipline is the soul of the law," said a Buddhist. And *we* add, It is the very soul of *right living*. The youth, who has moral courage when ripening into manhood or womanhood, in the flush and vigor of life, to strike out in the narrow path of *self-culture* and strict discipline in right educational principles, is on the royal road to unfading glory; and will achieve greater success than the sons of ambition, who seek conquest through ignoble strife to win the perishable laurels of earthly fame. "He who governs and conquers his own spirit, is mightier than he who taketh a city;" being conscious that they are perfecting a soul work that will create him, or her, in the image of Divinity, that shall command the respect of man, and win the plaudits of angels.

If "there was joy in heaven over one sinner that repented," will there not be greater rejoicing over one, who, through self-denial, crucifies the nature whence sin proceeds; and nobly rises above those elements? Beautiful were those words of wisdom and counsel, spoken long ago: "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Evil will surely follow those who willfully violate the laws of their being; for their deeds will cause them shame, and unless obliterated by confession and repentance, their sun of life will set in darkness; while gladness cheers and sweetens the cup of life, as the self-conqueror moves on the homeward journey. Like the "sweet influences of the Pleiades" the light of their memory shall be.

Martha J. Anderson, Mt. Lebanon, N. Y.

BEAUTIFUL EXAMPLE.

"WHEN ye are reviled, revile not again," was the teaching of the Divinely Anointed Jesus. How nobly he exemplified the spirit of forgiveness in his own life and character! When his persecutors afflicted him and filled his soul with anguish (as far as they had the power), and made his pathway thorny and difficult to travel, he did not retaliate nor seek to harm them, neither did he feel bitterness of spirit toward his enemies.

When he knew that the crucifix awaited him, and the hour drew nigh when his body would thereon be suspended, and his disciples whom he had loved, blessed and comforted,

had, through fear of ruthless foes, denied or forsaken him, how beautiful were his soul-breathings, when he said, referring to his persecutors, "Father, forgive them; they know not what they do!" Was not that a manifestation of love toward his enemies that was not of the world? They mocked him—smote and spit upon him—and crowned him with thorns; but all this did not move him to anger. With faith unwavering to the last he meekly bowed in resignation, and in sweet, deep-toned accents, said, "Father, into thy hands I commend my spirit!"

Would that all who profess the Christian name, follow his example; and strive to be like the pattern—like the first born Christian in regard to the principle of forgiveness. He took hold of Justice with one hand, and of Mercy with the other, and prayed, "Forgive us our debts, as we forgive our debtors." As we forgive men who trespass against us, so will our Heavenly Father and Mother forgive us, when we trespass upon the laws of God.

If people would repent, what is called "the Lord's prayer," understandingly, and make it effectual by *living* it, what a change would be wrought in society! Without a practical application, it is worthless.

The S. and S. is a small organ, but large enough to convey messages of truth. And we earnestly desire that it may be a fearless exponent of error, all that is false, and at the same time bear marks of true love, charity and Christian benevolence.

May it be like a snow white dove,
Winging its way from sea to sea,
Bearing the blessed balm of love,
Breathing good will and charity.

Martha A. Burger, Mt. Lebanon, N. Y.

MOTHERHOOD.

Who is a mother? She, who strongly holds
A little group of ties of kindred blood;
Whose dearest treasures are the hearts she folds,
Whose one ambition is their joy, their good.
Her deep, deep love, knows not the ebbing wave
That wrecks the heart on life's dark treacherous
tides;

She takes the path that leadeth to the grave,
If on it duty, to her loved, abides.

Her self-forgetfulness is still the same,
Affection prompts her ever helpful hand;
From childhood's fable unto manhood's aim
She, patient, suffers for that little band.
Yet she is only like the brooding bird
That spreads her breast against the coming
storm.

That trembles not, when thunders loud are heard,
But, self-reliant, keeps her fledglings warm.

From fierce gorilla, down to sightless mole,
The female loves and cherishes her charge,
Then cannot woman, with immortal soul,
That narrow scope of motherhood enlarge?
If she have children, they should bind her heart
To sympathize with every child on earth;
To make all mothers' care of her's a part,
And claim her hand to sow the seeds of worth.

But if no little ones around her cling,
Then is she free to toil where need is great,
To gather orphans' wealth her sheltering wing,
And be an angel in the way of fate.

Yea, she whose mind may tread a path of stars,
Whose aspirations heavenly circuits take,
Shall pass, with seraphs, through all bolts and bars,
'Till fettered captives learn their chains to break,
And wrongs, that now cry loudly unto God,
Will sink in silence, and dissolve in air,
When the weak victims that oppression trod,
Shall rise to freedom, and develop there.

No more will they the crystal goblet fill
With crimson serpents to infest the brain;
No more will they the unborn infant kill,
Nor blight its life with sin's corroding stain.
And draining luxury (death's haughty aid),
That slays with famine and with overflow,
With false religion shall be lowly laid,
Where cold oblivion's misty waters flow.

When, mortals feel that God created them,
In that grand "Image," male and female too,
Maternal love shall, like a diadem,
Enwrap the soul and give it impulse new.

Cecilia Devyr, Mt. Lebanon, N. Y.

FALSE AND TRUE.

As I lift the curtain of retirement, which screens my mind from the turbulent sea of life, as it generally exists, what do I behold? A striving, self-serving, world-loving throng. Consequent to the legalized sin, *land monopoly*, one underlying cause of human distress, and of the unjust bearing of other man-made laws, all classes of society are made sufferers.

Those whose circumstances permit, amass great wealth, which their own toil neither creates nor sustains; and they revel in luxuries deleterious to both body and soul; which cause an idle, artificial life, wherein contentment finds no abode. And, while they seek renown and honor in the eyes of the aristocracy, they are envied by those whose very nerve and sinew provide their support, and whose unremitting but unrecompensed toil secures, to *themselves*, scarcely the necessities of life; while they are debarred from that degree of mental, social and moral culture, requisite to carry them above the low society and debasing influences engendered by poverty. Thus is labor robbed of its dignity, and it becomes an irksome yoke to those upon whom it falls so heavily.

As life is stamped on every feature of the universe, those who do not find employment in simple, useful industries, will resort to illegitimate means. Hence we see those whose abnormal physical appetites, seek gratification in gluttony and other low forms of animal life, with corresponding mental excitements; for which ball-rooms, theaters, and other places of vain amusements amply provide.

Another class, gorge the *intellect* without reference to use, and without practical application. With such, spirituality is supplanted, leaving little room for the divine inflowings needful to render life acceptable to individuals, or a blessing to humanity.

With deep lament we beheld the masses worship at Fashion's unhallowed shrine. Many, whose young hearts blossom hopefully in spring-time, which is a prophecy of good fruit in maturer years, are induced to sell all else (save a carnal life) to ape those who monopolize wealth, and degrade honest labor while they seek to exalt idleness, extravagance, and their associate evils, and make them respectable.

Rising above this vast multitude, we thankfully recognize those of sterling integrity, through whom the voice of truth is nobly uttered, relative to the various needed reforms of the day. We ask blessing upon every one whose life is dedicated to humanity's weal, and look with compassion upon sad, weary hearts, whose inner thirstings can never be satisfied with perishing joys; and who seek love in a broader purer sphere, than earthly relationships can afford; and we invite them, with us, to turn from the sorrowful picture.

The curtain falls—the scene changes—and what the vision? A peaceful, holy seclusion—sweet rest in the truth—a home for the soul. We see a band, in whom the fires of Pentecostal love have been kindled, prompting to a common brother and sister-hood—a united inheritance—an impartial distribution of the blessings of life. One clean spot on earth, teeming with beauty, and smiling with abundant harvest; made fruitful to those by whom labor is exalted and divested of its painful yoke, and brightened by the angel touch of consecration.

This is *true life*, in which all the faculties of being may be brought into the service of God, and still be richly fraught with enjoyment and a healthy condition of physical, social, intellectual and spiritual senses, be enjoyed. Eternal principles are lived by those who have pledged themselves to sell all for the "priceless pearl"; and a relationship is thus formed which robs death of its sting, and the grave of its victory. And by united efforts a second temple is reared whose doors are open to all true worshipers of the living God.

Catharine Allen, Mt. Lebanon, N. Y.

BERRIES AMONG WEEDS.

AMONG the most pleasant of our summer employments, is that of gathering strawberries. Whether we go into the gardens to secure the rich crops raised by our good brethren, or ramble through the fields and meadows in quest of the sweet *wild* fruit, it matters little: for interest and pleasure are combined with our labor.

It was my fortune, one warm day last summer, to discover an old strawberry bed that had been abandoned to weeds, which had grown very rank. I was impressed to make

a thorough investigation of the down-trodden patch, and was rewarded with an ample supply of *bright red berries*; and I also learned a profitable lesson.

I was led to reflect that the human mind is like a garden, wherein weeds and fruit grow together; and that, many times, it is difficult to see aught else but weeds; and how apt we are to turn away, and think it is useless to look for any good thing from such sources. I was instructed that it is far better to exercise patience, and to search diligently for good plants and fruit, and to use our best exertions to destroy the noxious weeds, and preserve the good vines or plants.

We are all placed in the garden of Eden, to dress and to keep it. The germs of a higher life are committed to us to develop; and, if we are diligent and faithful, we shall make our paradise more beautiful, instead of losing it; and shall draw thither good angels to dwell with us, and instruct us in those things which pertain to eternal life.

Inspired by such impressions, I resolved anew never to slacken my hand in cultivating the good soil of the heart, and in striving to uproot every plant which our Heavenly Father and Mother have not planted; and to carefully guard the good plants, and water them with charity and love, which will be like sweet refreshing dews. Then an abundant harvest will prove the integrity of my life, and be my reward, and my garden will *not*, through neglect, be like the strawberry bed, bearing many weeds, and a proportionate *small* quantity of good fruit.

H. E. Potter, Mt. Lebanon, N. Y.

QUESTIONS AND ANSWERS AT SPIRITUAL MEETINGS, DOCTOR SAMUEL MAXWELL, SPEAKER AND MEDIUM.

A. Christ was a spirit, entirely independent of Jesus; was a spirit a thousand millions of years old—in existence long before this planet. He took charge of his medium, Jesus, the man, and manifested His power to the world through him.

Q. Have you ever met that spirit, Christ?

A. I have never met Christ personally, because He is one of the grand old spirits, who has range of all the Spiritual worlds in space. His mission is of such a character, that He does but rarely come Himself to earth at all, or the rudimentary spiritual world, but works through agents or mediums, in these rudimentary Spirit-lands to carry out His work. His special work upon this planet is employing in the Spiritual world a vast combination of agencies to-day, to bring about this spiritualizing of our lives; to inject into the external world, so much of the experiences, the beauty and glory of that other interior life, as can find lodgment and appropriation in the lives of men upon this earth.

Q. Do the followers of Jesus usually meet Him personally?

A. Jesus, that beautiful soul has passed on from the first Spirit-world. They do not ever meet Him, because all persons, when they escape from the material body, must first come to this nearest Spiritual belt, or of one which surrounds the planet, but can only rise through each one, as they are prepared by growth.

Q. You frequently allude to our "eternal Father," will you explain who this is?

A. There is, my friend, a great want of expression—the Father and Mother, two principles united in oneness. The divine life is both Father and Mother, balanced precisely throughout infinite space. Every cubic inch of this Father and Mother life, full of its wisdom, full of its love, of its power, and with a completeness of consciousness that transcends the most perfect consciousness that ever has existed in the human soul. This is the "All-Father," as well as the "All-Mother." To this as it is manifested to our souls in their inmost depths, we all turn with divinest reverence, for this pure, this infinite love, the spiritual wisdom, is the fountain from which comes all life, all consciousness, all being. This to us is the truth.

R. P. Journal.

We present to the readers of our Monthly some lines that were written by a novitiate sister of the Shaker fraternity at Mt. Lebanon, who soon after was reaped from the earth-life, and gathered to immortal spheres. They have been set to music since her decease.

BEAUTIFUL VALLEY.

1. I am seek-ing a beau-ti-ful val-ley, Its path-way I ne'er before knew, And as I am slow-ly de-scend-ing, Its beau-ties un-fold to my view;
 2. 'Tis true the de-scent has been painful, With watch-ing, and toll and great care, I've been prosper'd thus far on my journey, And now grow content with my fare;
 3. There are pil-grims descend-ing be-fore me, They all have some good thing to say Of hu-ill-ty's beau-ti-ful val-ley, And al-so of Zi-on's high-way;

A-way in my old na-tive cl-ty, I dream'd of this land far a-way, But thought it a de-so-late re-ghon, And dreaded the rough thorny way.
 I find that each step I have ta-ken, But gives new ex-pe-ri-ence and strength, My courage is strong and un-sha-ken, I'll gain the best valley at length.
 For just through the midst of the lowland, Is a high-way of ho-ll-ness clean, The ll-on this path hath not trod-den, Nor cye of the vul-ture e'er seen.

TEMPERANCE.

The things of old must pass away,
 That long o'er man has held the sway,
 And trampled on his dearest rights,
 And closed his eyes and dumm'd his lights.
 Of such is wine, so long renown'd,
 That laid the patriarch on the ground;
 The Lord of Lords that seals their fate,
 The King of kings that rules in state.
 Such is the glory of the cup,
 The high, the low, the rich will sup;
 And from the days of Noah down,
 The laws could only on it frown.
 All helpless now before its sway,
 Yet hope inspires a hetter day,
 For God hath said the strong must fall,
 Before the weak, who conquer all.
 No crowned heads nor scepter'd host
 Will in that day of courage hoast;
 But truth shall guide the actors well,
 And prayer and praise in accents swell.

Emmory C. Brooks, Groveland, N. Y.

PERSONAL EXPERIENCE.

THE writer has lived with the Shakers, sixty-eight years—lived with those who believed under the ministrations of Mother Ann, who was the same, in spirit, as Jesus, in his appearing. They gathered into Apostolic order—Community of interest. They carried out the Christ principle to the very letter. They who had wives, lived as they that had none. They who possessed houses and lands, as though they possessed not—for the fashion of the world had passed away. They were a noble people, strong in body and in mind.

It was a great blessing to me, that my lot was cast with them, when I was young, away from the evils that are in the world, to learn to wear the Christian yoke, till it became easy and the burden light—to obtain the promised rest, to my soul—in this present time.

Elder Simon Maybee, Hancock, Mass.

HENRY WARD BEECHER probably gives utterance to more radical ideas than any other orthodox clergyman in the country. In a recent sermon he said: "The gates of Hell have opened into this world through ecclesiastical judicatories, and the greatest cruelties have been practiced by Christian sects, and the world has been presented with a hideous, bloody-mouthed God, that makes men only to drown them. The Church dominion in the world has been simply monstrous; there have been no excesses more abominable than those committed under Church discipline. The Church has been under the dominion of the Devils." Alluding to his position among the Congregationalists, Mr. Beecher said it was often asked, "Why, as he maintained such liberal views, he did not separate from them?" "I stay here," said he, "because there are men that say Congregationalist ministers shall not stand in the pulpit and say certain things, and I say that they shall!"

Theological controversy is "the Gates of Hell." They can be opened only by a spirit

of infallibility, that holds belief, of more vital consequence to salvation, than good righteous works. That thinks to do God good service by afflicting human beings, as Calvin did Servetus, because he did not believe that Jesus was the eternal son of God.

1. *Sexual promiscuity*—corresponds to savagism; or the gross, selfish and sensual in human nature.
2. *Marriage*, for the propagation and education of the race. This institution lies at the foundation of society and civilization in the natural order.
3. *Celibacy*: *alias* life in the mental and moral brain-region rather than the cerebellum. Plato, Jesus, Appollonius, Michael Angelo, Sir Isaac Newton, Miss Bremer, Florence Nightingale, John G. Whittier, the Quaker poet, and a whole galaxy of the great and good, lived and live celibate lives. All live thus in the Spirit World of immortality.

J. M. Peebles.

A SERMON TO GAMBLERS.

THE Rev. Mr. Hammond, revivalist, has been preaching a special sermon to the sporting men of St. Louis. He published an invitation to gamblers and fast men, and in response the church was crowded to its utmost. When no more could get in, about three hundred Christians kindly left in order to make room for the sinners. Probably a like congregation had never before been in a church. In the main, it was orderly, the only serious disturbance being caused by a drunken woman. Mr. Hammond began with an onslaught on tobacco, quoting to great applause this verse:

Tobacco is a filthy weed;
 It was the devil sowed the seed;
 It drains the pocket, scents the clothes,
 And makes a chimney of the nose.

Among other things, Mr. Hammond told them the following story of David Mattoon, a Rochester gambler: "He started one night for the theater, and got along beside a low brick church where an Evangelist was preaching. He saw the light, and an invisible hand drew him in. At the close of the meeting Mattoon, the professional sporting man, walked forward. Then and there he knelt down and prayed, 'God be merciful to me, a sinner.' He rose from his knees a saved man. He went home. He had \$3,000 worth of gambling implements. He burnt them all up. With a mother and sister to support, he said, 'What shall I do?' His hands were delicate and soft as a lady's. Everybody knew he was a gambler. After many fruitless efforts to obtain work—for people were all afraid of him—he hired himself to a grocer at \$20 a month. His old friends, and one in particular, tempted him. He stood firm. He said, 'I will never

touch a card again.' It was after this that he entered the service of the grocer. He neither drank, smoked, nor chewed. No Christian ought to do either. He became mayor of Oswego and was elected a member of the New York Legislature."

FOR LIFE WE RUN.

Behold the straight and narrow way
 To life eternal leads;
 To win we run, improve our day,
 Nor to temptations yield.
 All base desires we banish hence,
 True freedom to secure,
 The word of God is our defense,
 By which we life insure.
 The tempter, thus we overcome,
 The world within subdue,
 This victory first our Saviour won,
 His inward foes he slew;
 Yea his disciples do the same,
 Still learn his yoke to wear,
 Endure the cross, despise the shame,
 Hence his salvation share.

Dyer Slack, Enfield, Ct.

THE LEBANON SHAKERS.

THE Troy Press, in writing up a Shaker history, says, in 1779, the people in the vicinity of New Lebanon became greatly interested in the conversation of a Shaker who chanced in that direction. Many were ready to believe his doctrines. Calvin Harlow was appointed by the New Lebanon folks to see the people at Niskayuna, and to bring an account of them. When he returned he confessed himself unqualified to give a proper report, and Joseph Meacham and Amasa Hammond (both Baptist ministers) and Aaron Kibbe made another excursion with him to the Shaker settlement. The four believed that what they saw and heard was the truth of God. A settlement was formed at New Lebanon, and in a short time the converts there were more numerous than the original Believers at Niskayuna.

JESUITS.

THE Catholic Church is built upon Peter, and Peter built upon Jesus. Therefore that church brought forth an order of Jesuits—men, who imitated Jesus, instead of becoming Christians, as did the man Jesus, by being baptized with the Christ Spirit.

OBITUARY.

MARTHA POOL, aged 73; at Canaan, N. Y., May 5, 1874.

SAMUEL POOL, aged 83; at Hancock, Mass., May 29, 1874.

ALMIRA BARTLETT, aged 32; at W. Gloucester, Me., July 11, 1874.

DANIEL BRAINARD, aged 81; at Watervliet, N. Y., July 15, 1874.

MARTHA ROBERTS, at South Union, Ky., June 23, 1874.

DANIEL FRASER has moved from the North Family, Mt. Lebanon, N. Y., to Shirley, Mass.

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SOCIAL GATHERING.

On the 19th August, we, the Gathering Order of Mt. Lebanon Shakers, held, for the seventeenth time, our annual social union meeting—never once having failed for want of weather. Not only have we had weather *enough*, but it has been, as on this occasion, simply perfect. Whether this has happened to be so by *chance*, or has occurred under Law, and by design of interested parties in the two worlds, is an open question.

One hundred and fourteen were on the ground. All enjoyed the occasion, without a drawback. Dialogues, in which from four to seven took part, were enacted. Short speeches were delivered by many. Over fifty original articles and treatises were read, mostly by the writers. It was a foretaste of Heaven. The general feeling was, by a young sister, thus expressed: "I do not believe there ever was, since the world was made, any thing quite so good as our Annual Social Gathering."

MEETINGS should be times of religious confidence among those who assemble—the interior soul feelings coming from the heavens, grounded in the conscience, can then find confession and expression.

If the meetings of natural men and women are free, in the mutual confidence of a common sensuality, to those therein immersed, how much more free should be the meeting of souls, in the God element, for spiritual judgment and mutual elevation. How sacred should such occasions be held, and all things therewith connected.

The proper use of secretiveness is to conceal those things that are too good to be communicated—not common. A true, religious meeting is a prophesy of union, in a permanent, spiritually religious life—a meeting that will never break up.

When that high order is attained, the past will become the present, and the present will be eternity. The loves and affections will have become spiritualized. We shall have found real fathers and mothers, brothers and sisters—Gospel relations, who will be as unchangeable as truth, as kind and loving as their Father and Mother—God.

THE OLD WORLD DIES.

AND what have we to do about it? Why, to join with angel hands who are demolishing its corrupt but lingering institutions, political, social and religious, for "passing away" is written on all effete institutions of the age. "The yesterdays are gone. Let them go."

As the new born sun of righteousness peers

in upon the pathway of the pure in heart, enabling them to "see God" and walk "in the light of life," the crude crutches of a limping faith in God, fall from their grasp. And as we see the erect living human temple—a soul arrayed in truth—walking in the garden of the Lord, and beckoning us on to Elysium, a healing inspiration thrills our being and makes us whole in faith that a power is about to be shed upon humanity, causing it to seek after God and Heaven; a power that makes "all things new and all things of God" in the new Earth and new Heavens.

In inimitable music a *new song* bursts upon our souls, with our spirit eye we look down the aisles of time, of man-made churches and human creeds, and see the platforms of theological error being removed plank by plank. Delusions, as strongly set as the pyramids of the ages—delusions—which have been the arbiters of faith, the fruitful source of division in the churches called Christian, and the dominating rule in secular policies, severing the fraternal bonds of nations, and bathing them in blood—are being destroyed by angel hands.

Shells of truth are being cracked, the kernel tasted; invigorated by its nourishment, God's agents are turning the old world of error and sin, upside down. The *soul* of institutions, political, social, moral and religious is being disrobed of garments that have deceived their votaries and the new born mind, and resurrected spirit, is discovering the motors that are moving humanity to day. The fulsome, hypocritical, selfish policies, that have organized and directed human governments, both mundane and religious, will be exhumed and exposed, their base purposes comprehended by the common mind, and truth, simple as the driving wheel of a velocipede, will be harnessed to the car of human progress, propelling it onward to the goal of God.

Rays of light—the life examples of those who follow Christ are beaming upon the theological cloud—"mystery of Godliness"—and it is found to be as simple as the two halves of an orange. The Christian's God is not a triple headed male monster, nor the theologically created, baleful, vengeful tyrant who destroys human beings at his pleasure; blesses and saves whom he will, and damns whom he pleases, without regard to good or evil deeds. God is, in esse, a bisexual being—the Heavenly Parentage of man. The Father revealed by Jesus, first born Heavenly Son. The mother, by Ann, first born Heavenly Daughter. Ann Lee, imitating Jesus, in practical life of Godliness, aided by the life of her children, establishes the fact of the Motherhood of God, even as did the *life* of Jesus, the Fatherhood. They twain reveal the "new

man" in Christ. Mediatorially the Divine will and purpose both for the "new Earth and new Heaven" are vouchsafed to man. The first by the light of a burning bush, through the thundering Sinai, by commandments, etched on tables of stone, by a voice, through the ministration of angels. The latter, by a succession of ministering spirits, and by souls, redeemed from sin and wrong—the harvest of honest confession and repentance.

Commencing with Jesus, then extending down, through male and female witnesses, who, by obedience, keep heavenly relation to the Divine Mind, until the testimony reaches the most debased human soul who may be resurrected and elevated to the Divine Life.

Christianity, instead of being a mummy saint, eighteen hundred years old, dead in formulas, and smothered in ceremonies, without the life of God, wrapt about with a winding sheet of human creeds; embalmed by imputed righteousness; encased in a petrified sarcophagus of the blood of Jesus, and healed of the wounds of sin by the stripes of a Judean thong, in its reappearing is discovered to be a *character*, new born, living, consisting of *righteousness*. Its vital currents pulsed in the veins of the baptized Jesus as by humiliation he learned obedience by the things he suffered, and became a "son of God," the same vitalizing spirit flows in the life currents of every true follower of Christ. By the light of this new born gospel day, Christian atonement, for humanity's ransom, is manifested by each individual on the altar of self denial, as did Jesus, Peter, Paul, Ann, and others. In fine, the mysterious cloudy creed of theological Christianity, called Catholic, with its *posthumous* salvation *in* sin, by death bed declaration of faith in Jesus' death; its water baptisms for soul purifications; its elections to salvation and damnation by Divine arbitration, without regard to works; its free grace redemptions without repentance of sin; its glorifications without righteousness; its withering damnation by eternal punishment—without eternal sin; its mysterious eucharist; its triune male God; aye, its whole mystic churchal cloud, is swept away like the dew, by the rays of the sun of this new born day of God. The old world dies!

Christian discipleship instead of being faith alone, is discovered to consist of confession and repentance of sin; and redemption from its nature by crosses, thus becoming sons and daughters of God—our Heavenly Father and Mother. The Christian's God is just and righteous, yet merciful and forgiving. No human being is so cruel and unjust as to punish the most perfectly good man for the sins of all the rest of humanity; much less will the Christian's God punish *man* on that principle, and still less punish a *fellow* God.

Truth is come, the *soul that sins*, dies, the soul who works righteousness lives. The confessing, repenting sinner is resurrected to spiritual life in God and peace with man. Good works are sermons, more potent than the orations of Demosthenes, the folio opinions of Calvin, Luther, or the Romish Pope. *Ceasing to do evil* will more effectually cast out the devil than hurling a Lutheran inkstand at his head.

A righteous life weds its possessor to God, and thus mated—Jesus like—the human soul hath boldness without egotism; power without usurpation; authority without priestly laying on of hands; pathos without human affectation; mercy without partiality; justice without revenge; love without lust; peace without sacrifice of principle, and honor without throne of regal state. This was the amulet of Jesus!

The germinal principles of human law for the protection and guidance of society, needs to be purgated of the hypocrisy and deceit that now hide the motive of self interest of rulers. And the greatest good of the greatest number must become the laws.

The old world dies, let it die. For the day is dawning when both political and theological potentates shall know that there is a power above the thrones of church or state, to which all knees shall bow, a simple creed, which all tongues shall confess as authority, and that creed is given in two words—*Godly life*.

Elder Giles B. Avery, Mt. Lebanon, N. Y.

THE SITUATION.

NEVER did the theological world, present the appearance of "choose ye this day whom ye will serve," more than the present time. At no period, since the Reformation, have there been as many departures from the so-called orthodoxies as now; nor so few successes for the churches, that arraign their heretics, as since the beginning of the last half of the nineteenth century. That there is a leaven hidden in the earth, that is working mischief with man-made creeds and unsavory dogmas, is apparent to the dullest comprehension; and that this leaven is making Babylon, worse confounded, in the social and religious circles of the earthly order, is cogent, even to the minds of those, not given to reflection. Infidelity in the efficacy of infant baptism: incredulity to infallibility; tendency to the confessional, and the preference of good works before good faith, are but drops before the shower, that will lead to many followers of the recent apostates, of these, and many similar pre-supposed, infallible theological enactments.

The expulsion of one Hyacinthe, is only the rearing of the standard of a new departure, that has more followers than tongue can tell. The "Swing" recently enacted at Chicago, with procedures there, of the same character, not long ago, will be followed by hundreds of cases more defiant than these; should the Churches accept the challenge, which the gospel of common sense seems daily multiplying, as with arithmetical progression. The arraignment of a Cuyler, for recognizing that woman is equally a saviour with man; and that it is only heathenish, and worse, to fail of acknowledging that God is as much female as male; and the employment of Smiley and her Sisters, are making this proclamation a home-thrust, in thousands of hearts, where, by

no other agency, could it possibly enter. This arraignment is one of the largest blessings in disguise—the sprouting of a truth, in a new field, that "will not down" at the bidding of all the Churches combined. God be praised, and blessed be Cuyler!

The scare of the Elmira Congregationalists, as given by their noble pastor, in the advocacy of oral confession, comes in for a share of our admiration, and is a notable "straw" that indicates the inclination of the "situation," as being more towards *Christianity*, than towards *Romanism*. And to this Beecher, of Elmira, is credited the advice to his Brooklyn Brother, of "preaching less philosophy, and practicing more Christianity." No "sorrow" would follow such action. The union, of the "old and new" schools, has its significance, that points to less hair-splitting theology, and more real philanthropy. The universal admission that Presbyterians and Universalists are nearer, and more loving neighbors, bears evidence of the fact that predestination, foreordination, and total depravity, will eventually lie in one common grave. What means the departure from entire reliance on the vicarious atonement theory? a deelenion in Methodist mummery of leaving the whole debt for Jesus to pay; and the more prevalent demand for good works, than for good faith? Not one Wesleyan in ten, now clings to the atonement, with the confidence and tenacity of thirty years ago!

Can we pass by the revolt against the military drill in the Colleges, as having no significance upon the religious situation? And the general desire of the nation, as expressed through its representatives, to reduce its army and navy; does this arise from its financial situation, or from the advanced ground of moral necessity? What means the iconoclasm of English, German and Italian *States*, with others, against their union with the *Church*? What happiness may we feel, that God, through the people, refuses the admission of his or her name, or that of Jesus Christ, Ann Lee, Virgin Mary, the Methodist, or any other Church within the constitution of these United States! And following the progress of truth, when should we stop? The Second Adventists and thousands of others, have thankfully lost hope in a physical resurrection, after death. Spiritualists are learning that spiritualism is no more of a salvation to them, than is the cast-off faith of the blood of Jesus. Men and women of all denominations are learning that they are sinners; and that there is no way out of sin, except by a self-denying repentance, that stops their sinning; and good works are at a higher premium, even outside of religious denominations, than is the most popular persuasion, without good works. The primitive Christian Church, is brought into better repute, in these days, than for hundreds of years in the past; and a demand for its repetition, as a Christian necessity, is now more easily evoked than for ages. Churches are admitting the great disparity of brotherhood, between the first Christian Church, and the popular so-called Churches of to-day; and reforms are already numerous. The multitudes recognize great departure in their lives—however good members of popular Churches they may be—from the life Jesus lived; the life his disciples lived in that day, after their conversion; and the life which his followers—Christians—are only justified in

living to-day. Upon reviewing the *situation*, I am more than satisfied that the progress is in the right direction; and that in the life and works of humble, but unpopular Christianity, the *Shaker saints*, in their heavens upon earth, are still the *Vanguard*.

Elder G. A. Lomas, Waterclet, N. Y.

CORRESPONDENCE.

PLEASANT HILL, Ky., July 28, 1874.

DEAR CHRISTIAN BROTHER—For the letter you wrote me two weeks ago, I am thankful: and as I am in doubt as to duty on one, if not two points, please advise me.

First—Can I consistently unite without fully believing in the dual and sexual nature of God; or the inspiration, or Motherhood of Ann Lee? Her practical good, in the line of progress, I gratefully accept, as I do yours and other Reformers.' The celibacy, communism in property, anti-war, fashion, style and cast of your societies—including equality of the sexes—have been my principles for years, excepting the first, which I now accept. But to the "sacred roll and book" I demur. It may be even so, but as I am careful, and possibly slow to prove all things, it is not yet so proven to my mind as to command belief.

Second—If I ought to unite, should I stay here or go to you? As a visitor I came hither one week ago. As you know, the location is favorable, the more aged members industrious, frugal, and in all substantial worthy; and yet *Conservative*. Whereto they have attained, they literally walk by the same rule: not forgetting things behind, nor reaching forth to any new things before. I must reform and progress. They, especially Paulina Bryant, Chief Eldress, and all sisters including the children, are urging me to abide, and influence my wife and two daughters to come. With *your* people I know there is more congeniality and enjoyment. *Here*, more need of my work. Can it be done? Will they hear, or even forbear? May they—the Elders—not go so far as to forbid my efforts to reform? For their work hands and visitors they cook pork, lard, tea and coffee and other unclean things—using, themselves, these bad drinks—and raising swine on one part of their grounds—the mill. I fear they are sliding back to the world, in eating, drinking and drugging. Progress, in science—practical facts in God's works—they ignore, save four or five members. Can I be blessed with the wisdom of the serpent and harmlessness of the dove, sufficient to persuade them onwards and upwards? The few minds, here, in sympathy with progress, discourage the hope yet wish me to stay. Their property, worth near half a million, united with their great cause of human purity, is too much to be lost. But their agriculture, horticulture, house-keeping, hygiene, and in a word, all, needs improvement. Ought I, the least of all saints, to try in my humble way?

I enclose a testimonial as to a little of what I have done, and send you a copy of my treatise, years ago on suffrage.

In the confidence of a Christian Brother, I hope to receive your advice. They have extended, to me, the utmost kindness, and heard me, for twenty minutes, last Sabbath; but seem to fear widening from the old paths, not to say ruts. By no means would I change a jot of the first genuine faith; but desire to learn all the useful our Father has for us, in

these latter days. As I expect to remain a week, or ten days longer, please write me here.

With due esteem and Christian regard, I am your unworthy Brother,

W. Perkins.

Have Dr. Trall's diploma, have treated sick for fifteen or twenty years, and lost but one patient, and he because he left my prescription.

W. P.

Mt. Lebanon, July 31, 1874.

W. PERKINS,

DEAR FRIEND—Your letter of 28th inst. is at hand. You ask if you can, "consistently, unite, without fully believing in the duality and sexuality of God, and in the inspiration and motherhood of Ann Lee."

Jesus asked the questioners, in his day—"How can ye believe, who seek honor, one of another?"

If any man will do the works, he shall know and understand the doctrine. The physical, moral and spiritual STATE, of a person, determines his or her power or capacity of belief.

We have, in our family, a person, who was obedient to and observant of the rules of the family, for about a year, before he traveled to deep, spiritual, religious conviction of sin; and believed, with all his heart, the doctrines of our system. I have been under the influence of the system, some forty-four years, and its principles and beautiful doctrines were never so brightly expanding, enlarging and absorbingly interesting, as at this present time. I would believe, because I could not help it; practice, because I could not, conscientiously, do otherwise—would preach it for the love of humanity, if left, like Elijah, all alone. *I have life in myself.*

The fruit of the Gospel tree attracts you to it. If you come as a little child—a learner—you will gather to and respect those who have done the works; but who do not yet fully know of the increase of the Gospel doctrines. If, in them, there be any love of self, any lack of self denial, that the increasing testimony—the second thunder—would take cognizance of, new comers have need of patience, until such as have been, for so many years, doing the will of God, in obeying the testimony of the first Gospel degree—the first thunder—shall receive their reward, which will be POWER to "increase with the increase of God." "To as many as received him, to them gave he power to become the Sons of God and Daughters of God." That was the pay they received. It will be so with the old Believers—genuine Shakers.

You need the Gospel that they have lived. They need the increase that you see, but have not yet lived. You can well afford to bear with them, if they can bear with you. You should not rebel against them because of the truths they do not yet practice. And they, in the Christ spirit, can do nothing against the truths, you see, but cannot reduce to practice until you do the first works which they have done—confess and forsake all the sins you see in yourself, and hate the flesh. Hate your own generative life, with all the relations growing out of it, without hating your

own person or hating any other persons. Fulfill all contracts, or legally dissolve them. Perform all duties that that order has created.

I do not see how you can help believing in the duality of God—*except from bad diet*—for all things are dual. If you believe in God as the fountain from whence so many dual streams flow, "believe also in me," and with me, that God is and is dual. And so with the motherhood of Ann Lee. Why, she had four natural children, and she has thousands of spiritual children, yourself included. Will you deny her motherhood? If you did not believe her inspiration, verbally, believe for her works' sake. But you do believe. *Lord help your unbelief.*

As to the "Sacred Roll" and "Wisdom's Book," some believers had as good a right to make fools of themselves, about two books, as the whole of Christendom had, to do so, for centuries, about one book which they had made. When the Israelites had made a calf of choice things, they worshiped it for a little while, until they became ashamed of themselves. After worshiping Jesus so long, what if we did worship Ann Lee for a season? And after bowing down, for ages, to the idol King James set up—the Bible—what if we did bow down, for a few years, to two books, that ourselves had made? They contain almost as much good as the Protestant male book, and a great deal less evil. At least, they did represent duality.

Under our anti-Christian education, when Spiritualism broke out among us, we mistook it for Religion. In the beginning, what was supernatural was Divine and Holy. The Instruments were Angels, and the Spirits were the Lord God, Amen. Now we know the Spirits were no better than they should be, and that the Instruments were men and women, of like passions, subject to the same infirmities as our poor selves. That is all. A word to the wise, who discern the principle, is sufficient.

As to your remaining there, or coming here, it is only a question whether you will be an affliction and an infliction to Pleasant Hill, or to Mt. Lebanon.

Some body will have to suffer many things on your account before you become identified with the institution—flesh of its flesh and bone of its bone—for, until you "eat my flesh and drink my blood," said Jesus, you will have no part with me. That means suffering. It means a baptism of the Christ Spirit, and all the gifts and graces flowing from obedience—spiritual obedience.

You ask my advice, as a Christian Brother, and in a rough, off hand way, I give it. But I love you, have been pleased with the feeling and sphere of your letters.

As you have found a certain relation to Pleasant Hill and its ruling Elders, I prefer to let them "advise" as to your location of settlement.

Wherever you can receive, from the Institution, the most good and be the most benefited, personally, you will do the most good.

Fraternally,

F. W. Evans

THERE never was a great man unless through divine inspiration. Cicero.

SHAKER CENTENNIAL.

—o—

Mt. Lebanon, August 6, 1874.

BELOVED J. M. PEBBLES:

Your last, from New York, is under my eye. If any thing I write comforts or strengthens you in your life work as a Christ Prophet—a diffuser of light and purity—life from the inner Heavens—I am "glad, and rejoice," I live to be and do good.

One hundred years ago, to-day, Mother Ann Lee and her little band landed in New York, on Sabbath eve. They were in a new world, having fled from the face of the monster, blasphemously calling itself the Church of Christ—the Episcopalian Church of Old England—a powerful Hierarchy which was forever pointing the poor of the earth to the heavens, there to behold a crucified Jesus, standing, with pierced hands and feet and bleeding side, pleading for those whom they, the priests, had robbed of their inheritance in the land; and then employed press-gangs to force them into the English armies and navies to fight for their God and King, whom, in their hearts, they cursed, and looked upwards to see if there were not better Gods and beings, than their God and King.

In the "Beecher-Tilton scandal," there is more than the public or even your own dear self may imagine.

It is not persons, but principles and systems. It means Babylon. Generation and Christianity mixed, God, not man, is in it. It is the judgment of Protestantism in America, even as Catholicism is being judged in Europe. Does not Europe possess her infallible Pope? And does not America possess an image of that infallible Pope, in every one of her great, popular preachers and leaders? War "the Bible and Sharp's Rifles," are component parts of Protestantism as of Catholicism.

How long since Church and State Clergy were slave holders? Some being slaves and Christian ministers too. It is judgment day. The revelation of the Christ Spirits is, increasingly, brighter and brighter. The Christ Angels do often obsess the public men, like T. K. Beecher, Chapin, Chever, Tyng and H. W. Beecher, and corresponding leading women. And in the "fervent heat" of their inspiration, cause them to forget themselves, and to utter sentiments and advance ideas, consistent only with Shaker theology. This creates confusion in their own minds, and great incongruity between their life conduct, and their preaching is the result. Not that they, as men and women, are "sinners above all others." But being quickened by Christ Angels, and their spiritual powers developed, they are capable of sinning beyond the power of the unbaptised. If their light be turned to darkness—to do evil—how great the darkness! And how transcendent the evil!!

When the seven plagues are fulfilled in Babylon, and the seven devils—of which the prostitution of the reproductive powers is chief—are cast out, war and poverty will not be. The noble, cultivated powers and faculties of our intellectual giants and giant-

esses, will be left free for the service of Heavenly Ministering Angels, who are hovering—brooding—over the whole of Babylon—Catholic, Greek and Protestant. And their rest from *self serving*, will be glorious.

Repentant *Peter*—the symbol of Rome, which has denied and crucified the true Christ for 1,260 years—will become their *Father*. And *Mary Magdalen*—the symbol of Protestantism—will be their *Mother*.

Babylon—Flesh and Spirit *Order*—is fallen—is fallen—before the Angel of Spiritualism, and Harvesting Angels follow on to attend unto, and cut down the wheat and tares, which are so inextricably mixed and interblended, that none other than Christ Spirits could or would do any thing with them. Such as call upon the name—character—of true Shakers, will be saved. For in Christ's second appearing, there is salvation from the "sins of the world," that are, even now, "accusing the Saints of God day and night continually." And swamping the fleshmongering amphibious Christians—Priests and People—in Pilgrim's Slough of Despond.

Write and tell me you will be, in spirit, if not in body, at our social gathering.

Fraternally,

F. W. Evans.

AS YOU SOW, SO WILL YOU REAP.

THE man who undertakes to live two lives will find that he is living but one, and that one is a life of deception. Causes will be true to their effects. That which you sow you will reap. If you live to the flesh, to the passions, to the corrupt inclinations, you may depend upon it that the fruit which is in store for you will be that which belongs to these things. There can be no doubt as to what your harvest will be. If you think that after your day's business is done you can shut the blinds and carry on your orgies in secret with your evil companions; if you think that you can serve the devil by night, and then go forth and look like a sweet and virtuous young man, that goes in the best society, and does not drink nor gamble, nor commit any vice, then the devil has his halter about your neck, and he leads you, the stupidest fool in all the crowd. You deceive nobody but yourself. There is an expression in your eyes that tells stories. Passions stain clear through. A man might as well expect to take nitrate of silver—whose nature is to turn him to a lead color—and not have the doctor know it, as to expect that he can form evil habits and pursue mischievous courses and not have it known. It does not need a sheriff to search out and reveal the kind of life that you are living. Every law of God in nature is an officer after you. It does not require a court judge and jury to try and condemn you. All nature is a court room, and every principle thereof is a part of that court which tries and condemns you. Do not think that there can be such a monstrous misadjustment of affairs as that you can do this work of the devil and have the remuneration of an angel.—H. W. Beecher.

CANAAN, VT., August 12, 1874.

ELDER F. W. EVANS—My dear friend—Your kind favor of August 10, inviting me to be among you upon the occasion of your social gathering, was duly received. And, though against my heart's wishes, must say it will be impossible for me to be present, in body, owing to previous lecture engagements. But I promise to be with you in spirit and the fellowship of heart, which seeks the good of common humanity. Created *social* beings, it

is eminently proper to occasionally meet and mingle upon the intellectual and spiritual planes of life for mutual benefit. Such seasons, comparable to oases, are highly enjoyable. Often do I mourn, because deprived (traveler and pilgrim as I am) of the privilege of oftener meeting congenial souls—those whose sympathies are aflame with reform; whose aspirations reach up to the heavens; whose natures have been quickened by baptismal fires, and who, standing upon the mount of vision, walk even now with the angels of the resurrection. The date of this assures you I am in Canaan, where lecturing upon spiritualism, and reflecting upon the signs of the times, there comes to me this old hymn:

"On Jordan's stormy banks I stand, and cast a wishful eye,
To Canaan's fair and happy land, where my possessions lie."

The banks of mortal life are truly "stormy" and almost fainting by the way, we often cast "wishful eyes" toward spiritual Canaan the Zion of eternal peace and rest. Do we see alike the signs of the times? The old theological heavens and the political earths are being rolled up like a scroll. The social world is in a terrible ferment. The devil seems let loose for a little season. Surely "the judgment is set." And yet, beyond present storms are lightning skies. God has not forsaken the world; Christ angels are inviting; the reapers have come and are thrusting in their sickles; the chaff and stubble of fashions, forms and creeds, and man-made institutions, are being burned up by the unquenchable fires of eternal truth. The granite rock of righteousness is laid bare—and upon "this rock," with its seven thunders and seven steps of holiness, an order of society is being built, against which the gates of hell cannot prevail. Weary not, O brothers and sisters, ye are the first fruits, prophecies of the coming harvests. Upon your forehead the angels have written the word *Faithful*. The teachings of purity, peace, and "all things in common," are based upon the foundation of eternal truth and justice. They lead to heaven, to salvation, to-day; to the Zion of our God. I must come up to Mt. Lebanon—the New Jerusalem of the country and century—this fall.

I recently had an excellent letter from Elder Eades, of South Union. He is rich in faith, and full of hope for the future. Remember me most kindly to all present—"One family, we dwell in him—one church above, beneath."

My sincere prayer is, that God and good angels may bless you, one and all.

Most cordially thine,

J. M. Peebles.

MT. LEBANON, August 16, 1874.

G. F. TRAIN—MY DEAR FRIEND,

I want to hear from you—and to see you. Next Wednesday, if you will be here, you shall have the rare privilege of attending our Social Gathering. You would be the first outsider who has ever attended. I have invited Peebles, but do not much expect him. This invitation is to you, on the ground of friendship, and the self-denial you practice, in abstaining from fleshly *lusts* and fleshly food. Come by G. F. Train, on Harlem Express, to New Lebanon Depot, then to North Family.

F. W. Evans.

TURKISH BATH HOTEL, 41 W. 26TH ST.,
NEW YORK, August 19, 1874.

DEAR ELDER EVANS:

Head and shoulders over Sects, Dogmas, Creeds, Lawyers, Doctors, Priests, Politicians and Beechers, the Disciples of Ann Lee have jumped the fence of bigotry, fanaticism and superstition—holding Church and State, consuming wars, Inundations, Famine and Panics, at arm's length. They are victorious, over the Appetites and the Passions.

Startling changes are so near at hand, I seem chained here, as by fate. It may be *Revolution*.

What binds us, in affinity, is Truth. I want to meet you and yours, but destiny keeps me still, a Hermit. Some time I will come, but not now. The Fruit is not yet ripe. The Harvest is not ready for the Reapers. The Dead Carts will soon come round, and Property will have no value. That thins out the diseased, in body and pocket. *Beecher's* fall leads the way.

All your *Ideas* will prevail. *Nobody* will eat flesh, use Tobacco, drink Alcohol, chew Opium, nor destroy manhood—by and by. The Nation is Psychologizing, fast. The Electric Current is being magnetized into man, and I cannot move yet. So, say all manner of kind things to your people, and take much good will for yourself.

Geo. Francis Train.

MT. LEBANON SHAKERS.

[From the Albany Evening Times.]

Mt. Lebanon Shakers, the largest and richest community of that peculiar class of people in the United States, with possibly one exception in the west. On my return I took the road which leads through the settlement, and stopped for a few moments chat with Elder Evans, the leading apostle of Shakerism of the present day. The neatness, plainness and regularity for which this people are proverbial were apparent in every detail. Even the ox carts lying idle under the sheds were arranged at exactly equal distances from one another, and their neaps were not allowed to point one hair's breadth to the right or the left. Elder Evans welcomed me with quiet hospitality, and invited me to dinner, which was prepared by one of the sisters, and was of plain, but wholesome abundance. I had but a few minutes to spare, and could not go over the place as I very much wished to. The number now in the community is about four hundred.

Elder Evans said that the story, that the society was decreasing in numbers and would soon die out, was as old as the society itself. Shakerism, he said, was the ripened fruit of humanity, and if its believers dwindled in numbers, it was the fault of humanity and not of the system. Shakerism was as dependent upon the outside world as the apples upon the tree. If there was any falling off, it was on account of the low state of the religious sentiment in the world. He believed that a grand revival would take place ere long; the religious feeling would be quickened, and then Shakerism would be benefited thereby. The principles of communism and celibacy, he said, were adhered to by those who attained to the highest religious life among all people. They were found even among the Brahmins of India. He had recently been in communication with the leaders of the Mennonites, who are soon expected in this country. Among them was a class who believed as the Shakers did, and it had been suggested that on arriving here, they should unite with them, and such an arrangement seemed altogether probable.

"We are living," said he, "in the highest form of religious life yet attained to by mankind. Others have lived lives of chastity, but in monastic cells, or in the cloister. Here the sexes live together, yet apart. The result is that the passions are finally subdued, or the unsuccessful ones go out from among us and marry."

Regretting that I had no more time to spend with this remarkable philosopher, fanatic, saint, or what you will, and regretting still more that Shakers did not take summer boarders, I bid the Elder adieu and departed out of their coasts.

Pitt.

GEORGE FRANCIS TRAIN writes to his favorite paper: "Having eaten no meat, eggs, fish, oysters poultry, or animal food of any kind for many months, all the ancient argument, antagonism, ferocity of my nature has died out, and yet I am in savage health and terrible mental vigor. I never imagined a Bengal tiger could be transformed into a Mongolian sheep by Turkish baths and a vegetable diet. I suppose the new religion of evolution has helped to make the change. I am either incubating some gigantic power to develop love and truth in mankind, or I have culminated in the most magnificent fizzle produced for centuries."

SHAKERESS.

A. DOOLITTLE, EDITRESS.

INDISCRIMINATE READING.

—o—

KING SOLOMON, the Temple builder, who lived in what is termed the fifth age of the world, is said to have been a very wise man. He admonished the people in his time, that "Of making many books, there was no end" — that happiness did not consist in much study — but in fearing God and keeping the injunctions given through the Law and the Prophets. What would that preacher of olden time, say, if he lived in the present book-making, newspaper-reading age?

We have no account that Jesus wrote any books. It is said, that upon a certain occasion, "he stooped and wrote with his finger on the ground;" but much has been written by others concerning his marvelous doings and sayings; and one of his disciples supposed, "that if all he said, and did, should be chronicled, the world could not contain the books." We will suppose that he referred to the world of *mind* then in existence — not to the *earth*: for books have rapidly increased from that time unto the present, and thousands of volumes are published from year to year, and yet there is room.

Jesus, the Anointed, came seeking fruit. He said, "Herein is my Father glorified, that ye bear much fruit." His sayings were fraught with wisdom, but he exemplified his mission by his life *deeds*, as fully as by his words. He sought to embody all true principles in his own life and character — to be a living open volume — an epistle that could be read of all (spiritually minded) men and women. Would it not be wise for the present generation of people, to copy the example of Jesus, to some extent, — write less, and practice more — read less, and work more? *i. e.* Write what is true and useful, and read to gain knowledge that is worthy to be reduced to practice; not to *kill time*, nor for the lust of reading, which is done to a great extent by the present and rising generations, to their injury. If we judge of the moral status of man and women, by the company they keep, with the same propriety we may judge of private individual character, by the books which they surround themselves with. Light or obscene reading creates morbid mental appetites, and is a sure indication that those who indulge in it, are prostituting the noble faculties of the human mind to base uses.

In a recent number of the R. P. Journal, we notice the following: "Let a man capable of judging, travel through ten, or twelve States, visit three hundred families in the cities and country, and make special enquiry in each what the general reading of the family consists of; then if he should be asked what the American people read, I think he would say — The upper classes read fiction, fashion, fable and allegories; the lower classes, fiction, fashion, love and ghost-stories. Our fathers and grandfathers had no such reading. It was not in existence then. But the present generation has been reared in it. And by it, the whole country is filled with folly, fashion and wine."

Novel reading is bewitching; it is designed to act upon and stimulate the animal passions,

and corrupt the minds of those who give their time and attention to it. They taste, and thirst for more; and the youth of our land are eagerly drinking of those poisonous waters; and they inhale the foul atmosphere, which surrounds those impure fountains, which is as deadly misad to the moral and spiritual part of their being.

As truly, as all food taken into the stomach goes to form bone and muscle, and the blood which courses through the veins, and to make up the physical frame of a man or woman, so the *mental* food — what the *mind* receives — thinks upon, and communes with, whether in reading or otherwise, forms and animates the soul which dwells in the material body — the tenement which is given for use while in the earth life, and not for abuse.

How great the necessity, that we carefully select good and pure food for the body and the mind; for we cannot escape the results. As we value health and happiness, let us strive to avoid all disease-producing causes. Light, trashy literature, will never be sought for, nor indulged in by true Reformers, and Saviors of our race. Those who desire to save others from intemperance, and to uplift those who have prostituted their God-given powers to sensuality, and thus become the victims of crime, must themselves be temperate and prove their integrity by being virtuous and honest. And to accomplish this, the avenues of the heart must be guarded, that no influence in the guise of friend, or foe, that would throw one poisonous dart to corrupt the thoughts, — dim the vision — or pervert the understanding, be suffered to approach.

We shall, if consistent, select the best company that we can find — neither giving nor accepting evil communications — but be ready at all times to turn from every influence that would allure to false and carnal pleasure. We shall remember that every book, and paper that we read, bears the impress of the author's mind; and as we come into rapport with them, we receive either life, or death to our spirits.

We have many times sorrowed in spirit, to see talent which should have been dedicated to high and noble purposes, employed in writing romance and novels to stimulate unhalloved desires, and to make money. Let all lovers of virtue spurn such literature, and cultivate a taste for the good and useful; and form a character which they can themselves respect. Then, they will never fail of having the confidence and respect of others.

When such shall have finished their course in this life, they will "lift up their eyes to the everlasting hills," as did Jesus their prototype, and say "The hour is come," Father, Mother, glorify us as we have glorified God on earth. Give us to drink of the cup of joy with purified saints in mansions of peace and rest. As Jesus and Ann, through the Christ baptisms, became one with the Father, Mother, God, so make us one with them! And the response will be given, "Amen, even so shall it be."

OUR CENTENNIAL.

—o—

ABOUT a hundred years ago a little company of nine embarked from the shores of England to find a spot where they could carry out the principles they had received from the Spirit of good, which were leading them to seek for purity of heart and life, as the means of attaining the holiness required of God as the first condition of millennial dawning.

Instructed from the Spirit world that this work was to have its growth and fulfilment

in this country, struggling at that time for freedom, they forsook the land which had so bitterly persecuted them for their strange and unwelcome testimony of truth, and, for nearly three months, were confined to the narrow limits of a small sailing vessel, the bark Maria. Feeling called upon to go forth in their simple worship, they did so, which aroused the enmity of the Captain to that degree that he threatened to throw them overboard. But a violent storm succeeding, the ship sprung a leak, and the captain, in terror, said "they must all perish before morning." But Mother Ann told him to be of "good cheer." She had seen two shining angels standing by the mast who assured her that not a hair of their heads should be harmed but they should arrive safely in America. She then went to work with them in bailing the water, and so inspired the men, that they were kept afloat until a wave striking the vessel, restored the plank to its place.

In like manner she inspired the little handful of followers while suffering hardships after their arrival, in the wilderness of Niskayuna, with the same precious faith in the power of God, which called them to forsake *all* for the Christ principle.

Although she did not, like her Lord and Master, receive her inspiration soon enough to save her in virgin purity, still, she, through suffering and struggle, obtained redemption from a sinful nature, and was made meet to be a co-worker, with him, for the redemption of a lost world. There seems such a depth of wisdom, such a fullness of love and such a martyr-like heroism, in her character and mission, such an entire obedience to the spirit of truth revealed to her; and that *truth* so difficult for woman's lips to utter — so shocking to the sensitive ear of man-made modesty — that I can revere, and scarcely refrain from worshipping that devoted one. The good, the true and the Christ-like in her I do worship. I regard it as an emanation from the All-Good, and as a blessed pattern for my imitation. The world has its war and blood heroes, and who shall say there is no need of Spiritual and celestial heroes? — whole souled devotees to the elevation of the race through an entire abrogation of self, save in the perfecting of their own spirits by the practice of the Christian okeness: squaring their lives by the precepts of Christ that they may become fit temples for the spirit of God, and to perform the master's use?

In times of danger or persecution it seemed as though her own safety, or comfort, were but minor considerations; and while she would shed tears at the sufferings of others, her *own* spirit became so free from the operations of a selfish nature that she could trust in the almighty arm to shield and protect her while uttering her most unwelcome truths. The weak and craven fear of harm, or defeat, seemed to find no room in her soul; but "perfect love cast out all tormenting fear," and fulfilled the scripture saying "The righteous are bold as a lion," yet "harmless as doves." Indeed, the dove-like Spirit of the Christ, seems to awaken so much that is most lovely and commendable in its receiver, that it wins a sort of homage and respect, from even those whose lives are rebuked by its spirit, testimony and life; and they behold the Christ in his works; when a Pharasaic, self-asserting spirit, would only awaken the corresponding element in them, by arousing their combativeness. Oh! for the lion and the lamb to fraternize so completely, that the product will be a noble, genial, unselfish individuality, inspiring peace and happiness, instead of distrust and envyings, and eliminating the pure joy and simplicity, of which even the child can partake!

The goodness of Mother's heart, is manifested in her enduring such powerful and continued mental and spiritual conflicts, for the release-ment of her own soul, into the freedom of perfect purity, in the shortest possible time; for she was a faithful warrior, and ceased not, until Satan, coming, could find nothing in her to respond. But its *greatness* is none the less manifest, which enabled her to meet physical hardships and perils — self-denials and sufferings — and indeed, to shrink at nothing which came in the way, as a result of her spirit's obedience to truth.

Noble, heroic mother! may thy daughters share largely in thy courage and love, and a host of brave and self-denying sons rise up to call thee Blessed. Surely in the contemplation of such a whole-souled pattern and leader and of such a cloud of witnesses as have been harvested during these passing years, we may keep a joyful centennial in our hearts, though it find no outward demonstration.

And while we contemplate the past growth and increase, must we not still pray that the sickle-bearing angel of truth, may reap many souls from the rapidly whitening fields of nature, which we know must have become arid and barren to them spiritually, that in the garner of life they may become "bread for hungry souls."

"Hail, thou victorious gospel
And that auspicious day
When Mother safely landed
In Hudson's lovely bay!"

E. H. Webster, Harvard, Mass.

CORRESPONDENCE.

THE following letter may be interesting to some of the readers of our paper, when they learn that the writer, who was then in good health, died suddenly in about a month's time after she wrote it. It was not designed to be made public, and we withhold the name.

DEAR SISTER ANTOINETTE:

Friend F. W. Evans recommended me to write to *you*, dear sister, and gladly I avail myself of the opportunity. "Write just as you feel," he said; but my heart is so full I hardly know where to begin. That good man (F. W. E.) wrote such a beautiful reply to my first letter of inquiry — and sent me papers — then, when he came to the city, he called to see me; and I feel very grateful for such kindness. I believe he represents numbers who are like himself.

Well, I feel, dear sister, that my greatest need at present, is to be a silent listener to your teaching. Friend Evans has done me more good than all the teachers, doctors and nurses, I ever had in my life. He swept through the old and new testament, from the beginning of Genesis, to the end of Revelation — and set it before me in a brand new dress — common sense.

After he left, I fished up my poor little bible, that was banished several years ago to the bottom of a "Saratoga" trunk; and with unfeigned humility asked its pardon. Now, I will read — think and think: — by and by I will come to some thing, that will neither clear away, nor let me pass. Then, may I come to you for instruction dear sister? I shall soon have to enter my profession again, and shall feel so much stronger under the influence of your love. I will hurry, and finish my work here — and then — if you all think best — "come home." O how those words inspired me!

I hope my brain is safely through — done forever with the molting condition — and that this new crop of feathering ideas, under sound Shaker nourishment, may grow up into strong, useful quills.

I believe there are many right here in this very city, who are starving for just such food as Elder Evans gave me yesterday! how much I wished, when he was talking, that the room could have been filled with appreciative listeners! How are they to be reached? for that class seldom speak their minds — they see nothing to satisfy their souls — and they sink in despair!

A young, and beautiful girl, started with me in the career of life, whose brilliant future was prophesied by all who knew her; and whose untimely death was caused, without a doubt, by her utter abhorrence of the poisonous materialism with which she was surrounded. Her last words to me were "I am going where I shall have less trouble in making myself understood; and if you love me, bid me God-speed." It is easy to understand what a "Pearl of great price" Shakerism would have been to her, and it is sad to reflect, how many are lost for the want of true knowledge.

But I have encroached too much upon your time, and must bring my letter to a close.

Please remember me kindly — and in Celtic phrase, I will say to all those under the immediate sunshine of your blessed faith — "May your shadows never grow less." Affectionately yours,

K. S.

ANSWER.

MY DEAR FRIEND:

Yours of the 13th inst., came to me by last evening's mail. I was pleased with its contents from beginning to end. I love the breathings of your spirit — your frankness — sincerity and child-like dependence. That "old book" that has so quietly rested in the "trunk," contains some beautiful instructions, "profitable," to those of enlightened understanding, "for doctrine, reproof and correction, that the man, or woman of God, may be thoroughly furnished unto all good works." If we give heed to the instructions of that book, we cannot give to the children a stone, when they ask for bread; neither say to them, when cold and naked, "be ye warmed and fed," without imparting to them of our treasures.

Our heavenly Father and Mother — God — give freely to those who ask, if they ask in faith and sincerity. If we freely receive, it is our duty to freely give. This is the reason, dear child, that I take the earliest opportunity to reply to yours, that you may feel, we have ears to hear and hearts to sympathize with you, in your aspirations for a higher life. Verily, my friend, God hath dealt kindly and generously with us; and after many years' experience, we are enabled to say, that the eyes, ears and hearts, of those who seek pleasure in worldly things — in unrighteousness — can neither see, hear, nor understand the things that God hath prepared for those who love him so truly, that they consecrate all to his service; and, who not merely say, "Lord — Lord," and retain all that is self-pleasing, and think to pay their way to heaven and happiness, by giving a large salary to a hireling priest-hood — as they would pay their fare from New York to Cincinnati, in a railroad car; but through self-sacrifice, and toil, they gain the treasures of eternal life. Such find the highway that is cast up for the ransomed of the Lord to walk in. The waters of the great deep (sea of worldly, carnal pleasure,) are dried up, and truth lovers will pass over and come unto Zion, joyfully. They will gladly leave the house of bondage in the dark and shadowy land and seek to find the place, where broad streams and rivers flow; where are green and living pastures, warmed and vivified by the sunlight of truth and Divine revelation.

I wish you were free from all claims that the world has upon you, that you might "Come home now" and take with us the Christ's cross, and with us wear the victor's crown! While duty calls you to remain where you are, you may come in spirit, or by letter, to me — to us — and freely make known your feelings and desires; and while you are thus separated from us, attending to present duties, if you feel at times that you are surrounded by temptation, and dangers attend you, remember your Shaker friends. Come to us, and we will give you love that is not of the world, to strengthen, shield and protect you. Ask any question freely, and we will be honest and deal frankly with you. If we possess knowledge of the true Christian life and character which you are not in possession of, we have received that knowledge through practical obedience to truth, and from spiritual guides and teachers, who are progressed beyond us, and we have no cause for boasting; but freely impart to others, of the treasures that have been so mercifully bestowed upon us.

We are thankful to know, there are many, at this time like yourself, who are ready to burst their swaddling clothes — open their eyes to simple truth — and leave the dark shadows of mysticism which have gathered around the bible by false teachers and worldly interpreters, until all has become a myth. With you, I sorrow in spirit that those who would thankfully receive food for their famishing souls, do not know where to seek it.

We must pray to God to send Agencies to *them*, as he has done to *you*, to show them the way, the truth, and the life.

That good Being, who endowed us with reason and intelligence, will never ask us to surrender those God-given powers, in regard to religion. Reason, Science and Religion are in perfect accord. So hope on — hope ever — Write whenever you feel like it.

Thine in Christian friendship.

Antoinette Doolittle.

MORNING LIGHT.

LET not thy sight be dim, nor thine ear heavy. For the daughter of Zion calleth to the multitude of "erring sisters" whose mental and physical doings cast a dark shadow over the future destiny of the race.

She would fain speak into their hearts words that burn, and breath into their souls inspirations that would effect a radical change in their lives.

Creative agency is placed within the province of human responsibility, being wholly committed to the power of man, and woman. And I am moved by deep sympathy, to make a friendly effort to aid those suffering females, who have been drawn into the vortex of "social evil" by ignorance, or poverty. The native innocence and original purity of thousands of the young and inexperienced are destroyed by their imbibing false principles. O that the warning instructive voice of reason might be heard like a faithful friend, forewarning children and youth with knowledge to protect them from impending danger.

A voice from the higher spheres has long been calling to the inhabitants of earth to come out, and away from the haunts of infamy, and to engage in some useful manual occupation. It will be admitted that the formation of habits, either indulgence, or self-restraint, is the foundation of that character which is noble, pure and good, or dark, infamous and degraded. The strongest love, is often tributary to an evil influence — *lust*. The children of this world, who marry and give in marriage, are not yet subjects of the new, spiritual birth.

Come forth ye heroic daughters of the nineteenth century, and protest against the "social evil," which ruins so many thousands. You have been nobly engaged in overthrowing *intemperance*, which goes hand in hand with other sensual passions of mankind.

By a mighty struggle, the slave was liberated from bondage! Woman has grappled with the monster *intemperance*; now let her, with the besom of power in her hand, sweep the social evil out of existence, and restore to herself the order of times and seasons, and teach it her children, and her children's children.

O ye heroines, turn from the temptations of vice, — assert the dignity of womanhood! Sever the bands of death — sensual sexuality — then will the spiritual powers of the soul, which should pervade the whole being, limit the tide of excess. Come unto Wisdom, with the whole heart, and the royal scepter of power will be placed in your hands, that will insure victory, and give joy and rest.

Rhoda Blake, Mt. Lebanon, N. Y.

BOYS AND GIRLS.

THE daily habits of every boy and girl are materials with which they are building up their characters, and every repetition has the effect of strengthening them for good or evil. Justice, benevolence, honor, integrity and self-control are no ephemeral blossoms that a day's sunshine can call into being and a night's frost can wither and kill. They grow slowly and develop gradually, but once rooted firmly in the heart and trained by constant exercise, they will prove sturdy, healthful, long-lived plants that will bear rich and abundant fruit. It is not enough to teach; we must also train. It is not enough to tell the child what is right; we must accustom him to love its atmosphere. So with self-culture. If we would become nobler and more virtuous, we must habituate ourselves to the constant exercise of pure thoughts, generous affections, noble and disinterested deeds.

HALLOWED MOUNTAIN.

—o—

Blest mountain, I view thee with deep admiration!
Thy lands are enchanting and lovely to me;
I've drank at thy fountains, and pass'd through
thy burnings,

I've wash'd in thy Jordan my soul to set free,
Thou art the sweet home of my youthful enjoy-
ments;
Fond hopes and bright futures then center'd in
thee;

I bow'd at thy altars, the shrines of the living,
And gain'd the protection that bath shielded me.

Again I've ascended thy summit of beauty;
I've sat at thy base in humility bow'd;
There pray'd to my heavenly father and mother,
Lost I should be traitor, exalted or proud,
How kludly they lister'd to humble entreaties—
Those low earnest breathings that rise from the
soul—

They sent to me bread, by the hands of the angels
And life giving water, which maketh all whole.

When thy skies were darken'd with clouds of
affliction,
The flash of the lightning played fearfully round;
O then have I trembled, and sought for repent-
ance—

I've shudder'd and shrunk at the thunders deep
sound!
And when they were brighten'd with smiles more
propitious—

The bright-golden sunshine illum'd the day—
I drank the sweet dews that were falling from
heaven,
And gather'd rich flowers that grew on the way.

How can I but love thee, fair mountain of glory!
My heart has one aim, and my spirit one care;
'Tis ever to serve the Eternal who form'd me
And built on thy heights the great Temple of
Pray'r!

So glorious and holy are all thy surroundings,
Here Seraphs of mercy and Cherubim rest,
The Lord's house of honor and praise they are
guarding,
By myriads of shining immortals, 'tis blest.

Here reigneth the King of the first resurrection,
Revealing the means of salvation from sin;
The Queen in her loveliness stands in the king-
dom—

They call to the sh-sick, O come, enter in!
And now, as I'm viewing thy vast elevation—
Repeating the eulogies—sacred to thee,
I think when a lone little wanderer in nature,
How I was call'd hither thy glory to see.

Jane Emily Smith, Mt. Lebanon, N. Y.

DRESS.

—o—

As our little Bark arrives in port every month,
laden with rich stores of good things from the
"Delectable Land," there is one important
subject that has been treated rather sparing-
ly, the subject of Dress—the love of which,
fills the human mind, and engrosses much of
the time and attention of the present age.
Some kind of dress is a necessity. But dress-
ing for show, is woman's folly, her proclivities
are to overdress, without reference to use or
modesty. And her vanity is apparent in this
respect, both within and outside of the so-
called Christian Churches of the day. Human
nature is the same in all ages, differing in de-
gree.

In Apostolic times, the same spirit sought
entrance, and Timothy and Peter gave some
strong admonitions concerning it. They
taught, that instead of adorning the outward
person with gold—plaiting the hair—and
putting on costly and useless apparel—they
should clothe the inner man and woman with
the incorruptible—"a meek and quiet spirit
—chaste conversation," which in the sight of
God is of great price.

We do not need to go back to Paul, the
minister of the Corinthian Church, centuries
ago, to learn that "the fashions of the world
pass away"—not the marriage institution
only, of which he was then speaking—but its
fashions in dress also. The marriage vows, at
the present time, do not even retain much of
their former sanctity; however high the priest
may stand, who sanctions the contract, it gives
way, before the latitudinarian, as a rope of
sand. Gaudy attire is the concomitant of
sensuality—the handmaid that seeks to cover
up the diseases of the body and soul—by
garments of purple and scarlet—gold and
costly pearls. Was Paul severe, when he
pointed out heady, highminded, incontinent
men, as finding their way into houses to lead
captive silly women—those who dress gaily
with the intention of enticing and drawing
such men to them? And is it strange that
such persons should be the servants of low
sensual desires and passions? They who
give their minds wholly to pleasure-seeking—
and to fashionable dress, which is ever chang-

ing, so that they have no time to devote to the
good, the useful, and the true, are in a pitiable
condition of servitude, whether they profess
to be sinning Christians, or shaming infidels.

When the Methodist denomination were a
living people, and possessed the vitalizing
power of God, their faith led them to dress so
plainly that they were easily known. Where
are they now? Verily their glory, which con-
sisted in Christian plainness and simplicity,
has departed.

Among the many Reforms and Reformers,
which are now agitating the public mind, and
shaking society to its very center, few, com-
paratively, have given their attention to the
subject of Dress Reform. If strong minded
women could possess the moral courage to
stem the tide of popular opinion, and adopt
some mode of dress—plain—comfortable
and modest; and not swerve from their pur-
pose, until they had accomplished a radical
reformation in the dress of women, thousands
would eventually rise up and call them blessed
for the good done to humanity.

When the time arrives that woman is ac-
corded her legitimate right to sit in the Legis-
lative halls—not as spectator—but as Ar-
bitrator, co-operating with men, in framing and
sustaining the laws of the land, then may we
not hope that she will rise to the dignity of
true womanhood, and nobly vindicate the
justice of her position, by showing that she
has a mind that can grasp substantial things—
a mind that cannot be veered by the capricious
winds of fashion, which, their origin consid-
ered, every noble minded woman would have
cause to despise.

I must confess, that when I see the ludicrous
style, and the extravagance of fashionable
dress at the present time, I turn away in dis-
gust, I feel like prostrating my body and
bowing my spirit in gratitude to God, for the
union and communion of those whose hearts
are withdrawn from the world, and lifted
above its vanities—and are seeking treasures
that will not perish.

And with my dear Gospel Sisters, I would
be more fervently engaged in the work of
subduing those elements within, whence
spring "the lust of the flesh, the lust of the
eye and the pride of life,"—the foundation
principles of the world. Only in thus doing
can we fill the Christian character, and per-
form our mission to God's acceptance.

If we guard the avenues of the heart, and
reject every temptation that would lead away
from the simplicity of the truth, and induce to
worldliness, in manners and dress, and in all
things conform our lives to true Christian
principles, then we shall become active work-
ers in the temple of God, set upon the hill of
truth, that will give light to the nations of
the earth.

Marcia M. Bullard, Canaan, N. Y.

QUERIES AND ANSWERS.

—o—

ARE you happy and contented in your Shaker
home? Do you never feel a desire to mix and
mingle with the world, in its fashions, pleas-
ures and life, in the generative order? Are
you not so bound that you cannot withdraw
from this people if you wish so to do? Is not
life dull and monotonous, with you,—devoid
of the social intercourse and entertainment
which add cheer and pleasure in all its phases?

These and many other similar questions are
often put to us by strangers. It is not strange
that such thoughts and queries should arise
in the minds of those who have never en-
gaged in the cause, and have not been spirit-
ually exercised to comprehend the work—its
vital power of action—its inner attractions,—
the centripetal force which holds us together,
in a body, under "one Faith, one Lord, and
one Baptism." To answer, lucidly and con-
cisely, is a somewhat difficult task; especially
to those who have been reared under the old
theologies, which have been handed down
from generation, to generation, through many
centuries, and exist at the present time, as
blinding dogmas, giving license to sinful in-
dulgences, mixing flesh and spirit together.
Though we have valid reasons for the hope
and faith that are within us, which lift us
above the world, and guide us to the higher
life; yet, we find as a general rule, people
need a practical illustration presented to their

outward vision. Hence, to such enquirers (if
they are sincere), we say, Come and see what liv-
ing faith, and works, combined, have produced.

The Shakers, to thousands of people, are a
problem. That Shakers are celibates, are
neat, clean and industrious, is understood by
many. The Principles, producing such results,
are understood by few.

Knowing the innate love of pleasures in
young minds of the present age—seeking the
gratification of the senses, to the greatest ex-
tent attainable—self will, and independence
predominating, it is natural to wonder, how
the young, especially, can find contentment and
happiness within these supposed cloistered
walls.

To the truly rational mind, happiness is but
the result of virtue. This is the first idea to
be gathered, by those who would dwell in the
Shaker Order. True happiness can only be
found in well doing; but so long has passion
ruled the individual, instead of the individual
ruling and governing the low propensities of
their natures, that the power to control the
lower, and develop the higher, is weakened,
and seemingly lost in a chaos of worldly ele-
ments. To effect a change in things both
natural and spiritual, is the design now carried
into action by the Shaker Order.

To the first question, Are you happy and
contented? we make this reply. Children,
when first brought amongst us, seldom know
why they come, further than to accord with
the desire of their parents, who seek to pro-
tect them from the evils of the world without.
They enter a school, in which the disposition
and germs of future growth and character are
sought for. Growth from childhood years, is a
continual developing, or unfolding of the prin-
ciples which go to make the man and woman.

The faith and testimony of Christ's Second
Appearing, will either gather, or scatter.
Those, who from a lower organization develop
the animal and sensual, are as a consequence,
drawn back to the great magnet evil of the
world; such cannot find happiness and com-
fort among this people, because they are out of
their element. While, on the other hand,
those who from a higher organism, develop
the moral and spiritual; who love good, and
desire purity, are strengthened and encouraged
by those of riper age, who from a long expe-
rience of sacrifice and devotion to right prin-
ciples, testify of the glorious reward. Such,
find contentment and happiness, which no
other religious Order or Sect, or Infidelism
could in anywise afford.

And while the whole being is devoted,
through the reason and thought of maturer
years, to eradicate every form and degree of
evil from body and soul, and to establish the
truth, with all its ennobling effects, in the
heart and character, there is no desire what-
ever to mingle with the world in its ridiculous
fashions, pleasures or pains. The generative
life, in its highest forms, only tends to darken
the understanding and breathe the blight of
death to the angel-part in man and woman.
We are under no bonds save our own faith
and conscience. That we are debarred from
acting our free choice, is an erroneous idea—
a dying echo of past fabled stories—created
through enmity or by those who were ignor-
ant of the principle of the institution. Those
who choose a worldly life, are at liberty to have
it, and are welcome to its enjoyments, if they
find any therein, and also to the pains and vex-
ations arising therefrom, which are manifold.

Jesus likened the kingdom of heaven to a
net cast into the sea; bringing forth good and
bad fishes—the good were preserved—the
bad, cast into the sea again. Though we re-
nounce the vain amusements of the world,
and ever strive to hold the spiritual of greatest
importance, in all the duties of life, that does
not hinder a free and social enjoyment and
intercourse one with another—exchange of
good thoughts—ideas and feelings, and the
development and promotion of every gift and
talent.

Thus united as the heart of one, we are
unitedly working together, striving to cement
those links in the chain of life which will not
be dissolved either on this or the other side
of the river that flows, dividing time from
eternity.

Elvah F. Collins, Mt. Lebanon, N. Y.

JOURNEYING ON.

1. Our faith is unclouded and bright as the day, Up-lifting our spirits from darkness away;
 2. The high-way of holiness we will pursue, While pleasures terrestrial recede from our view;
 3. Brave pilgrims who traversed this way in the past, With pure hallowed blessings our spirits o'er-cast;
 4. Though thorny the path-way await-ing our feet, And many the dangers and trials we meet,
 No shadow of turning our progress shall stay, We're bound for the regions of bliss.
 We'll slip from the fountain of life that is new, And feast on the fruits of pure love.
 They scatter'd the seed-germs of truth that will last, In beauty for ever to bloom.
 With courage undaunted no power can defeat, We'll press for the heavenly goal.

Chorus. *spirited.* *p* *full*
 We are journeying on, we are journeying on, To the love land of light, our beautiful home!
 Where sin cannot blight nor sorrow e'er come, O, beautiful, blest and eternal home.

CONTENTMENT.

It is an old maxim, that "A contented mind is a continual feast."

There is, perhaps, nothing more certain to insure happiness, than an even temperament—a cheerful, contented disposition that can look at the bright side of things, even under adverse circumstances. Nor is there any thing that will more effectually prevent usefulness, and mar the happiness of individuals, or produce more unpleasant conditions in society, than the reverse of this.

The former looks for good, and finds it; and is quick to discern virtue in others, and to cover their defects with charity. While the latter, sees every fault, and magnifies it, and finds it much easier to see deformity, than beauty; and always inclines to put bitter for sweet.

If we would make life bright and happy, and have friends to love and care for us, we must, while young, cultivate such dispositions and habits as will make us agreeable and useful members of society. We cannot be too earnest in this; for upon it depends, in a large measure, our present and future happiness.

We shape our course, the joy or fear
 Of which, our coming life is made;
 And fill our future atmosphere,
 With pleasant sunshine, or with shade.

Florence Martin, Union Village, O.

REVISION OF THE BIBLE.—It appears, from recent developments, that another revision of this book is now going on by a body of English scholars and theologians, and so thorough is the work to be done that it is expected to occupy altogether some eight or ten years. There is little doubt the bible needs an extensive revision, and there is much in it that, if left out altogether, would greatly improve it. But if it be truly the Word of God, how about these changes?—*Cape Ann Advertiser.*

THE GREAT HERESY.—There is one form of error so fatal, so persistent, so wide-spread, that it fairly may be called the *great heresy*. Its essence is this: Men regard religion, in some way, a substitute for right living, instead of the highest form of right living.

CANDY MANUFACTURERS AND CONSUMERS.

Com. Jourdan offered the following resolution, which was unanimously adopted:

Whereas, Frequent complaints have been made by the press and people that terra alba (which is nothing but plaster of Paris or gypsum), gloecure, lamp black, sulphuric acid, aniline, verdigris, Brunswick green, gamboge, smalts, ultramarine, oil of turpentine, prussic acid, rotten cheese, fusil oil, chrome yellow, and other drugs and compounds are largely used in the manufacture of cheap candies; and,

Whereas, The indiscriminate use of such poisonous drugs and compounds is considered deleterious to health.

Resolved, That the sanitary committee, or such officers of this board as they may direct, do thoroughly investigate and report to this board as soon as possible the mode and material used in the manufacture of all descriptions of wares and merchandise made or sold by confectioners, in order that children at least may be protected from the evil effects of the dangerous compounds which are sold under the description of candy.

In this connection Commissioner Jourdan stated that he had heard on good authority that terra alba is used in place of white sugar; gloecure in place of gum arabic consists of mucilage of starch; lampblack, glue in place of gum arabic and liquorice; tonquin bean in place of vanilla; tartaric and sulphuric acids in place of lemon; aniline, a poisonous product of coal tar, in place of cochineal to color red candies; gamboge and chrome yellow in place of saffron to color yellow candies; smalt, verdigris, and Brunswick green to color blue and green candies; oil of turpentine for flavoring; rotten cheese and sulphuric acid to flavor pineapple drops.

Com. Palmer offered the following resolution, which was adopted:

Resolved, That the sanitary inspectors be directed to inspect all the markets, vegetable and fruit stands, and report the number of street stands where fruits are sold, and the quality and condition of the fruits on said stands in their respective districts, at the meeting of the Board, August 4.—*Brooklyn Union.*

Cannot Believers substitute something for the children, in place of poisoned candies?

Or, some family manufacture candies, and sell to outsiders and to our own people?

Fossil oyster beds have been discovered above the snow line on the Rocky Mountains.

VISITING.

On the 5th instant, a company, of eight young Sisters, from the *North*, spent the day, at the *Second Family*. With faces beaming with satisfaction, they report a good time. And that their dinner was so rational, and simple its digestion did not, in the least, interfere with their social and spiritual love feast—their soul enjoyment.

They feel honored by the confidence reposed—their bodily wants being considered subordinate to sweet Gospel *Union* and *Communion*.

F. W. Evans.

THE closer together the parts of mechanism are brought the more noise and friction there will be. Just so with mind—or imperfect, undeveloped mind—that is not polished by the emery wheel of divine truth and order.

ONE ugly nature is enough to distemper an entire family; and, on the other hand, one light-shedding, joy-bearing nature is enough to restore the equilibrium of a disturbed family. Great is the power of a human soul.

OBITUARY.

South Union, Ky.—1872.

MARY BEDELL, aged 77.
 THERESA MILES, aged 58.
 NANCY T. HOUSTON, aged 70.
 JENNY DILLON, aged 75.
 CYNTHIA SMITHSON, aged 21.
 BETTY BERRY HILL, aged 83.
 MARGERY MARTIN, aged 70.

SALLY ANN BAGWELL, aged 36. 1873.
 PRUDENCE F. HOUSTON, aged 69.

MARTHA ROBERTS, aged 86; June 23, 1874.
 ELIZA BARBER, deceased, at Mt. Lebanon, N. Y., August 6, 1874, aged 75 years.

We've parted with a long loved friend,
 From this terrestrial sphere,
 Whose lowly soul was well refined,
 Through discipline and prayer.
 And on her banner is inscribed
 "Meekness and patient toil;"
 Peace was her motto, Truth her guide;
 Her life was free from guile.

P. A. Jones, Mt. Lebanon, N. Y.

SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. November, 1874.

FIFTY CENTS
PER ANNUM.

EVOLUTION.

Will Shakerism, if successful in its missionary designs, run the world out? Will it exterminate the race? Nay, Shakerism is the result of Evolution—the fruit of the tree of Humanity—Orderly Generation and prospective Regeneration.

The Law and the Prophets were until John, the last and greatest of the Prophets, who baptized Jesus with the Christ Spirit, and he became a Christian. Then the Kingdom of Heaven was preached, and all men progress toward it.

All, born into this world, die. All who die, unresurrected from the generative Order, will, in some of the hours of eternity, become Shakers. If right for some, while in the body, to rise, in the Resurrection Order, is it wrong for all others not to so rise? Or, if right for the many to live and perpetuate life, is it wrong for the few not to propagate? Is there any Law—of God—under which, to abstain from physical parentage, is a right and a duty? or can a man, or woman live a celibate life, in thought, word and deed, and be a perfectly developed human being—comfortable, useful and happy? And can a man, or woman become, to the highest degree, spiritualized, without refraining from amativeness on the physical plane? May flesh and spirit be united and constitute Christian husband, wife, father, mother, brothers, sisters, sons, daughters, houses and lands, on the Earth, as in Protestantism?

If generation be right, *per se*, is celibacy wrong? If Celibacy be right, *per se*, is generation wrong? Or are both right—each in its own Order—being different stages, phases, or cycles of human progress, under the Law of Evolution?

Or, is there but one plane of being, in this world, and one heaven and one hell, in the next? And, at death, do all go to one, or the other? If so, will children, who die before and after birth, with no developed character—having done neither good nor evil—all be in a lake of fire and brimstone, for eternity? Or will they be in a Paradise of glorious felicity, for which they are equally unprepared, and of which they are quite as undeserving?

Are the millions of Heathens, so called in theological and unhumanitarian contempt, all consigned to the aforesaid lake?

The principal difference between marrying, fighting, private-property-holding Christians, and these Heathens, consists in points of belief.

Comparing the Trinity, Atonement, Vicarious sacrifices, Physical Resurrection, Justification by faith without good actions, etc., with Buddhist Theology, the difference is largely in favor of the latter.

Shaker Probation, after death, solves knotty

problems, and justifies the way of God to man.

How can persons believe right, unless they have the will to do right? Condition determines capacity. In Physiology, persons, who eat, drink, breathe, exercise bodily and mental powers, to their best perception of right today, may, to-morrow, see that in all these they were wrong.

To receive Truth, in the love of truth, unbiased by educational prepossession—to observe facts, gather ideas, compare, deduce and arrange, with the view to build up a system of truthful conduct, is noble. The reverse—using facts, ideas, knowledge, to sustain preconceived theory, for short-sighted, selfish purposes and habits, is ignoble. Thus, truth may be held in unrighteousness, and the Grace of God turned to licentiousness, war and covetousness.

Persecution, for mere belief, arises from unprogressed selfhood—fear of consequences that might flow from the admission of new truth. As the Catholic Priesthood feared the consequences of admitting that the earth revolved upon its axis, as Protestant Clergy and Doctors opposed Harvey's circulation of the blood, and now dispute the records of Geology, even as Paine disputed their Bible records, so does Tyndall paralyze generative Christianity, with discharges from the Battery of Scientific Truth.

BEAUTIFUL LAWNS.

Is there any intelligent Believer that does not admire a neatly kept lawn; whether the lawn be at home or abroad?

A short article on the subject might not be out of place, among the readers of our monthly, from one who has devoted a good deal of labor from his own muscles in that direction.

Our family Order, when obeyed by the inmates of our communities, is a protection from the accumulation of unsightly rubbish in our dooryards, by disallowing liquids or garbage to be thrown out of the windows, to lodge around the house.

I claim to be an admirer of the beautiful, but, have never yet been able to see beauty in ever so choice a flower or shrub left to grow up surrounded with coarse rank weeds, or to be choked with grass.

Nothing of an earthly nature have I more admired than those palace-like residences, with their neatly appointed lawns, which may be found along Euclid street, Cleveland. It may be said these are the homes of the merchant-princes, who have made fortunes by banking, merchandising and other speculations, which our faith and religious lives debar

us from, therefore, we may not hope to have such beautiful lawns. Admitted, but does that debar us from improvement?

Sometime since I was one of a company who made an extensive journey among our societies, and although most of the families were well off, for comfortable and even elegant dwellings and shops; yea, and some very good frame country barns, quite up with the general improvement of the neighborhood, yet the dooryards were not quite as neat, for Believers, as I could wish. There were flowers and shrubbery not well kept, that marred the appearance of the dooryards rather more than they improved them.

It is singular what an influence our education has on us. One of our brethren—a man of taste and an appreciative observer of nature, says to one of our old Deacons, who had been a pioneer in western life and was educated to study the value of cows and hogs,—Brother Jacob, do you hear that bird sing? Jacob listened, but the merry twitter of the little songster was not sufficient to arrest the good Deacon's attention. They passed along to the piggery, where a little grunter had got fast in the fence where he had been trying his ingenuity to shift his quarters. Brother Jacob do you hear that pig squeal? O! yea, I can hear *that*. Just so is it with most persons, who arrange a home. They have eyes to see and ears to hear, and faculties to arrange for the important details, but the polish they do not seem capable of putting on, nor of appreciating. Some people will go to any amount of expense in building a beautiful mansion, but their taste, in out-buildings and laying off grounds, is woefully deficient.

We say our predecessors did not attain to all that was true, and we might admit neither did they attain to all the knowledge in the world of beauty. Nay, they had their work to do and did it well and faithfully, and it is our privilege to not only follow the beaten track they pursued, but to progress beyond. I can see no godliness in slovenliness nor untidiness, whether it be in the house, on the farm, or among the rough weeds in the dooryard.

It is surprising, what one brother, with a refined taste, could accomplish in his spare hours. At first like our moral imperfections, he would have to give close attention, to not let the weeds grow and go to seed. But a few years application would make his task a pleasurable exercise.

Hoping to draw attention to this subject, and thereby awaken a greater amount of interest, in lawn dressing, was the object of the writer. And now, in conclusion, let us keep the weeds from going to seed. And if we cannot afford time to keep the shrubbery and flower-beds as they should be kept, let us

omit them, and let their place be occupied by the green smooth grass.

Elder W. Reynolds, Union Village, O.

[A century ago, it was said, "The time has come for the Lord's House—the Second Temple—to be built."

Henceforth, let the Courts of the Lord's House—the dooryards—be made *fruitful*.

The small fruits can be raised, in Believer's lawns, which have, hitherto, remained a barren waste. The food of trees therein abounds, and ought to be utilized. The blossoms, in spring—foliage, in summer, and fruit, in autumn, please the eye, comfort the spirit and cheer the heart of all beholders and partakers. Thus, the product of combustion, by fires and breathing, will be turned, from a curse, into a rich blessing. — ED.]

LAW AND GOSPEL.

ALONG the highways of progress, whether civil or religious, lie the debris of old customs, creeds, habits, forms and ceremonies—effete Gods and theologies. Their days of usefulness are passed. The good they did possess has been used. Something better has taken their place.

Bodies corporate, civil, or religious, as well as individual, to maintain healthy inner life and outward organization, must possess the power to eject effete matters, and grasp and assimilate the present living truth.

The forms, creeds, beliefs and Gods of the past, had, in their day, a measure of vitality, which made them useful. Supplanted by higher truths and forms, the old are obstructions only. What was truly glorious, is as vital for all future, as in its first unfoldment.

The Jews were said to be a people of types and shadows. Very remarkable types they were. Let us glance at their code. To change their habits, their tutelary deity keeps them in the wilderness forty years, on purely vegetable diet, which each man, woman and child gathered for him and herself. With two exceptions, none but those born on the journey enter Canaan.

From landless slaves in Egypt, they become landholders in Canaan. Every man and woman having a right in the soil, from which they could not be ousted, except for a brief period.

They are instructed how to cultivate the earth, what to eat, how to raise it and how to cook it.

They were forbidden intermarrying with surrounding nations, and lending money—product of labor—upon usury—eating of blood, fat and certain meats.

The results were—no sickness—no blight on crops, famine, caterpillar, unseasonable rain, nor frost, no monopolies, no poor.

Means are employed to accomplish purposes. A school, with Moses for teacher, to educate souls for something higher—for Christ.

After professedly following Christ for 1800 years, in endless theologies and forms, is it not a wonder we do not possess one of the characteristics of our preliminary education?

Would not the world be better, to-day, with less false theology and more health—fewer lawless lawyers and more equity—less monopoly and sexuality, and more honest toil with celibacy?

We are so insatiably, sensually selfish, that there is hardly a living thing, on the earth or

under the water, which is not made to cater to our depraved appetites—consequently we are clad, from head to foot, internally and externally, with loathsome and debilitating diseases.

For 1800 years, we have been building grand theological castles for our souls, in eternity, and sending our poor bodies to present perdition.

Theological systems have, one after another, crumbled away. Temples, built on sandy foundations, have toppled over. Is it not about time to dig down to the rock and make our foundation sure and permanent in physiological truth, before we attempt another structure in the air—the Temple of the second degree.

In other words—if we want Christ, the higher educator, had we not better, first, pay more attention to Moses, our original schoolmaster? In the name of common sense, let us learn and remember our A, B, C, in earthly things, if we would have the ethics and higher classics of Religion.

Thomas Smith, Canaan, N. Y.

LETTERS FROM THE EAST.

JAMES M. PEEBLES in writing letters to the *Banner of Light* during his late protracted journey, treats of the alleged impracticability of reformers and of Christian teachings before the advent of Jesus, in this manner:

Apollonius of Tyana, the rival of the Nazarene, was a mediumistic "mendicant;" Cleanthes was a "vagrant;" Jesus "impracticable." These are the frisky judgments of pert, mole-eyed men! Seen from the slough of selfishness and measured by a miser's standard, Jesus was decidedly impracticable. Listen: "Lay not up for yourselves treasures on earth"—"When thou makest a dinner or supper, call not thy friends, thy brethren, thy kinsmen, nor rich neighbors to the feast, but call the poor, the maimed, the lame and the blind."—Nothing to a vain externalist could be more unnatural—nothing more egregiously impracticable to fashionable, pharisaic worldlings!

The beautiful hymn of Cleanthes to Jupiter, from which Paul quoted this to the Athenians—"For we are also his offspring," will live on the page of poetry forever. And yet, poor, kind-hearted Cleanthes, who gratuitously taught philosophy and religion, was, upon the complaint of an envious and pompous Greek, brought before the tribunal of Arcophagus and charged with having no visible means of support. Shadow-days have their compensations—justice is ultimately done. The moral teachings of Jesus and Cleanthes' hymn are in literature immortal, while the names and memories of their persecutors are rotting to nothingness in a resurrectionless oblivion.

Jesus was horn a peasant. Mary was good and pure-minded. Joseph was a country carpenter. Judea, geographically insignificant and numerically small, was at this time in a condition of political and religious decadence. The whole land had nothing to inspire faith. Its Shekinah was eclipsed, its prophets dumb, and its very memories like the embalmed mummies of Mizraim. An alien race sat upon the Syrian throne. A Roman official presided in the Judgment Hall. Roman soldiers paraded the streets, Roman officers levied and collected the taxes, and Roman coins circulated in the markets. The Jews at this period were narrow, selfish, proud. Hatred of Gentiles was a virtue; help for suffering foreigners little better than a crime. Religion was a form; fasts fashionable, and a broad, cosmopolitan charity unknown.

Jesus lacked early culture. John and James were scholars. Though uneducated in dialectics and the classics, Jesus was nevertheless intrepid, clairaudient and marvelously intuitive. Accompanied by a legion of heavenly angels, he stood above human laws—a law unto himself—unique, emotional, incomparable. The schools of the Rabbis being but conservatories of traditions,

Jesus, inspired by his spirit-guides, traveled in foreign countries—Egypt, Assyria, Persia, studying the mysteries of the seers, and listening to the voices of ascended gods. He sat at the feet of religious mystics, magi, and gymnosophists; Plato at the feet of orators and logicians. Jesus, whose daily psalm was love, whose touch was a blessing, and presence a benediction, cultivated the sympathetic, the self-denying, the *religious faculties*; but Plato the perceptive and the philosophical. Centuries have rolled into the abyssal past. Now millions march under the banner of the Cross, made memorable by the martyrdom of that religious enthusiast and radical Palestinian reformer. The once thorn-crowned Jesus Christ is now accompanied with those celestial angels, the presence of which make radiant the kingdom of God. The pre-eminent greatness of Jesus consisted in his fine harmonical organization; in a constant overshadowing of angelic influences; in the depth of his spirituality and love; in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his unshadowed sincerity of heart; in his deep schooling into the spiritual gifts of Essenian circles and Egyptian mysteries; in his soul-pervading spirit of obedience to the mandates of *right* manifest in himself; in his unwearied, self-forgetting, self-sacrificing devotion to the welfare of universal humanity, and his perfect trust in God.

CHRISTIAN TEACHINGS BEFORE THE TIME OF JESUS CHRIST.

The patriarch Abraham, when returning from the "slaughter of the kings," convicted of the sin of war, met Melchisedec, King of Salem, priest of the most high God, and received his blessing. Abraham, conscious of the superiority of this so-called "heathen" King of Salem, King of Peace, paid tithes, giving him at once "a tenth of all." But "who was Melchisedec?" Why, he was the king of some contiguous nation—the peacemaker of Salem, the baptized of Christ—in a word, a Christian! This Christ-spirit, or Christ-principle, is truly "without father or mother, without descent, having neither beginning of days nor end of life—a continually abiding priest."

There were Christians in those pre-historic periods; Christians in golden ages past; Christians long before the Old Testament patriarchs traversed the plains of Shinar, and Christians who spoke the ancient and mellifluous Sanscrit. Many of the most genuine and self-sacrificing Christians on earth to-day are Brahmins and Buddhists. All great souls, under whatever skies, and in whatever period of antiquity, baptized by the Christ-spirit of peace, purity and love, and illumined by the Divine Reason, were Christians!

Bigandet, the Roman Catholic Bishop of Ramatha, and apostolic Vicar of Ava and Pegu, says (Life of Buddha, p. 494):

"There are many moral precepts equally commanded and enforced in common by both the Buddhist and Christian creeds. It will not be deemed rash to assert that most of the *moral truths* prescribed by the gospel are to be met with in the Buddhistic Scriptures. * * * In reading the particulars of the life of the last Buddha, Gaudama, it is impossible not to feel reminded of many circumstances relating to our Saviour's life, such as it has been sketched out by the evangelists."

St. Augustine, treating of the origin of Christianity, affirms that—

"The thing itself, which is now called the *Christian Religion*, really was known to the ancients, nor was wanting at any time from the beginning of the human race, until the time when Christ came in the flesh; from whence the true religion, which had previously existed, began to be called *Christian*; and this in our day is called the Christian religion, not as having been wanting in former times, but having in latter times received its name."

The Emperor Hadrian, writing to Servianus while visiting Alexandria and referring to the religion of the old Egyptians, assures us that—

"The worshippers of Serapis are also Christians; for I find that the priests devoted to him call themselves the bishops of Christ."

Clemens Alexandrinus, so eminent in the early church, admitted that—

"Those who lived according to the true *Logos*, were really Christians, though they have been thought to be Atheists, as Socrates and Heraclitus among the Greeks."

The Rev. Dr. Cumming, of London, in his discourse upon the "Citizens of the New Jerusalem," says:

"It is a mistake to suppose that Christianity began only eighteen hundred years ago; it began

nearly six thousand years ago; it was preached amid the wrecks of Eden."

The learned Baboo Kesub Chunder Sen, whom I have met several times both in London and Calcutta, said in a discourse just previous to leaving England for India:

"The Hindoo, therefore, who believes in God, is a Christian. If purity, truth and self-denial are Christian virtues, then Christianity is everywhere where these virtues are to be found, without regard to whether the possessors are called Christians, Hindoos or Mahometans. Hence it comes that many Hindoos are far better Christians than many who call themselves so. The result of my visits, I came as a Hindoo, I return a confirmed Hindoo. I have not accepted one doctrine which did not previously exist in my mind."

This rational position lifts the Christianity of the ages out of the slough of sect—out of the realm of the partial, and places it upon the basic foundation of the universal. Seen from this sublime altitude, all true resurrected cellbate, communitist, Peace-practicing Spirituallists are Christians, recognizing the evangelist's affirmation that "Christ had a glory with the Father before the world was;" and, furthermore, that "Christ is the chief among ten thousand, and the one altogether lovely!"

A Christian, then, is one who has been baptized with the Christ Spirit, and who lives in continued obedience to its inspirations.—Ed.

SERIOUS QUESTIONS OF THE HOUR.

WAR—PEACE.—"My kingdom is not of this world." Can Christians fight, or in any manner abet war? Was there ever a Christian, from the days of Jesus, to the days of Geo. Washington, and thence down to Gen. Grant, that could engage in physical warfare, in any cause whatsoever? Not one. "Whence come wars and fightings?" Come they from causes that *grace* the anti-Christian and *disgrace* the Christian profession? Where can be the reason of calling any member of a national army, "a Christian soldier?" Taking the principle of Christian peace into serious consideration, does not even the name of *militia*, still more the practice, forfeit the title of Christian? What can the people be thinking of, to admit, for a moment, that any soldier in physical warfare can be a Christian? Who are those who aid and abet war? Children of the world.

SELFISHNESS.—Does Christianity admit of private property? It does not; never did. Do *Christian Churches* permit distinctions of dress, diet, or other comforts, among the members? Never. Are there any rich or poor Christians? None whatever. Why are there so many rich, and, particularly, why are there so many poor, in the so-called Christian Churches of to-day? Because such Churches are not Christian. Can these be Brethren and Sisters of Christ while faring so unequally? Never. Why are there no rich nor poor in Christ's Church? The formerly rich, "lay down" their plenty; the formerly poor do likewise with their poverty, and hence, share equally. Who, then, are the rich and poor? The Children of *unresurrection*, who will give up neither their riches nor poverty for the gospel's sake. Who amass fortunes, and live in palatial residences? Unfeeling men and women, erroneously termed Christians, who are careless of how many are made correspondingly poor. Who are the *mountains* and *valleys* of scripture? The *rich* and *poor*. What is the mission of Christianity to such? To bring down the mountains; raise up the valleys—inaugurate an equality—none possessed aught he could call his own. What wonderful phenomena accompany conversions to

Christianity? *Mine* becomes *Ours!* Riches and Poverty, with their miseries, disappear.

MARRIAGE—CELIBACY.—Did Christians marry in the days of Jesus? Not at all, nor since. What did the married, to become Christians? They became as though they were not married—brethren and sisters. What did Jesus teach concerning marriage? That it was the practice of the children of the world, and did not belong to the Heavens of Christians, on earth, or elsewhere. Who was and is the Resurrection? Christ. The Children of the Resurrection, of Christ, are first known by the fact that they do not marry. Secondly, they do not sin any more. Thirdly, they are as the Angels. Do the Angels marry, or engage in any lasciviousness? Can Christians? The Primitive Christian Church was a Celibate organization. Who have prostituted this Church to the filthiness of the flesh? The Children of this world. Wherein, alone, can genuine, unadulterated Christianity obtain? Among celibates only. Wherein do we observe the most marked contrasts, between the early Church of the Apostles, and present, popular Christianity? In the reversal, by the latter, of the whole economy of the Primitive Church. In *that*, they were unbond from marital relations, private property, fleshly lusts and their results. In popular, so-called Christianity, these things are encouraged, practiced as sacraments; results, "*it would be a shame to speak of the things done by such in secret.*" Christians do not marry; they retain, or regain, their virgin estate, and remain unspotted from the world.

Who then are Christians? Those who follow the Lamb—Christ—whithersoever this Spirit led Jesus. From *War, Marriage, Private Property*, to the *Higher Life*.

Elder G. A. Lomas, *Waterliet, N. Y.*

COMMUNISM.

And all that believed were together and had all things common.—*Acts, 2: 44.*

WHILE there are many theories and notions too absurd for sound minds to credit, and others, to say the least, quite doubtful, there still remain many facts, beyond all peradventure. These are at once embraced by all truth loving souls. Of such is the scripture above quoted. Believers in the days of Jesus were neither avaricious, nor monopolizers. Their love for each other cast out all selfishness, and their possessions flowed together. Their tender and mutual regard for the common weal, allowed no one to call aught he had his own, in an exclusive sense, "but they had all things common." The candid reading of *Acts, 2: 41-42* and *4: 31-37*, must convince all sane persons of these facts.

Nor will any one dare to intimate that these Christians did wrong in thus providing for the wants of each out of their common store. How natural that their overflowing love for each other should thus flow their earthly goods into an unselfish pile. In thus loving and living did they go beyond the Law and the Gospel? Did not, and does not each enjoin that we love our neighbor as ourselves? How then could or can such heart-searching injunctions be fulfilled short of doing just what these true Christians did? All this is conceded by those who ignore and indeed contravene their example.

But they say, the peculiar circumstances of these early disciples demanded this community of goods. Such special pleaders, not to say quibblers, are of the earth earthy. Like the old Ox fable between the Farmer and the Lawyer, they say "*and if*" clinging to the letter and sticking to the Devil's maxim "circumstances alter cases." Destitute themselves of principle, such pharisaical interpreters try hard to

construe communism out of genuine Christians whose unfeigned love has left us this heavenly example. Not by constraint of great destitution and suffering did these beloved followers of the meek and lowly Jesus put their possessions at the Apostles' feet; but from their supreme love to their Heavenly Father and Mother, and their fellow Christians. He who, out of his own selfish heart, so misinterprets their motives, is little short of a slanderer. Some say, "Persecutions and destitution compelled the communistic practice." Commentators and Preachers thus try to interpret away this blessed example and excuse the avarice of themselves and flocks. Persecutions never created a peculiar people, zealous of good works.

The profoundly learned and noble Paul has testified that "the love of money is the root of all evil," that corrupt men suppose "that gain is godliness;" that such as "will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition * * * piercing them through with many sorrows."

The cure for all this is not "temporary circumstances," but forsaking all for Christ's sake and the weal of his true followers.

This is simply what the Shakers do, which beyond all peradventure must be right. Did they refuse to do this they would not do as Christ and his disciples did, and of course refuse to follow him. As the principle is not only general but universal, all who fail to do likewise fail to love their neighbor as they love themselves.

In the next number I may show the blessings which flow from having things in common.

W. Perkins, *Pleasant Hill, Ky.*

TRUTH.

TRUTH in a qualified sense, may be considered as the foundation of the Universe. There are a diversity of Truths; when classified, they would come under the head of Scientific, Moral, Theological and Spiritual; each, and all, in their multifarious forms have a bearing upon the human mind, and help to make the real man or woman.

The Moralist seeks Truth, the application of which will elevate man in his *social* relations, and make him a better citizen—wiser—more just and honest in his dealings with his fellow men—temperate in all things—sober and considerate in word and action, neither giving nor taking offense; but reducing the beautiful theories which he has conceived to practice; i. e. be governed by the law of right.

The Scientist, in his department of labor, probes and searches the bowels of the earth—dives into the depths of the Ocean—scans the illimitable stellar regions to obtain knowledge and understanding of things hitherto hidden from mental, and optic vision; thus educating the race to a truer conception of the Divine mind. Without such knowledge, we should have very crude and imperfect ideas of the earth under our feet, or of the heavens above us.

The Theologian, who is honest and sincere in his searchings after religious Truth, and is prompted by noble sentiments and high aspirations to save immortal souls, will be blest in his efforts, and help to progress humanity. But in this broad field, there has been great diversity of opinions, many speculations and conflicting ideas, arising from different organisms, being constitutionally diverse in modes of thought, and the capacity to comprehend spiritual Truth, which is ever developing and revealing new forms of life and beauty, through psychological forces. Hence we find some theological disputants forming Deities after their own modes of thought, having parts and passions like themselves; and creating a system as contradictory, as it is inconsistent; representing God as being at one time moved by love; at another time by anger, jealousy, moods and tempers which we would hardly be willing to own that ourselves were governed by. If we judge of Deity by external manifestations, we must conclude that He and She are the perfect embodiment of Wisdom

and Love in the broadest sense and most significant application. The Father and Mother of the Universe of Mind and Matter.

Truth, like precious gems lie scattered here and there to be gathered and appropriated by whomsoever found. Real *religious spiritual* Truth which flows from the deep emotional and devotional feelings of the soul, and reaches to the inner realms of divine light and life rises above and is superior to all other truth—or it is the great center to which all other truths converge. There is *Power* in it, which few have as yet even dreamed of—a power emanating from the throne of Deity and who shall withstand its mighty influence? It will eventually progress humanity to the condition, and position in the scale of being, that they were created to occupy—Lords of creation—ruling, not by animal force, but through *love*, which is the most potent force known in the realm of mind. It will subdue all opposing forces in its course of action, till God shall finally be all in all—the center and circumference—the Alpha and Omega. Blessed forevermore shall be this power that permeates all things animate and inanimate! To it we bow in reverence and filial love. With Truth for our motto we will march on to perfect victory; and love shall be one of our guiding stars in our onward progress home to God.

Love's a fountain deep and pure;
Love will make us firm and sure;
Love will banish every wrong,
Love we'll make our constant song.
Hail all hail! the pow'r of Love,
Wafted from the spheres above,
Joining every heart in one,
Father, mother, daughter, son.
May we ever keep in view
How this love creates anew
Every trusting, pleading soul,
Under its benign control.
It doth brighten as our sight,
Ope to catch new rays of light
'Mid the changing scenes of life
'Mid the conflicts and the strife.
Love shall ever be my theme;
Blessed pow'r on which to lean:
And on this consecrated spot,
I give this pledge, refuse it not.

Timothy Rayson, Mt. Lebanon, N. Y.

STRONG DRINK.

BELOVED EDITOR.—I was led to the following thoughts by reading, in a late journal, an estimate of the extent of the "curse" by the retail traffic of ardent spirits in the United States and Territories in 1873, as follows: "Number of places licensed to sell intoxicating drink, 150,000; persons employed in those 'hells,' 300,000; annual cost of liquor to satisfy and increase depraved appetites, \$400,000,000! The same author estimates the number of clergymen and school-teachers in the country at 200,000." Thus, while one class are laboring to advance the people in moral and spiritual life, the other, and by far the greater portion, are plying the work of Death! Now, when it is considered that the above estimate is based upon the amount of money expended for liquor retailed, which probably does not include more than one-half the amount sold, and when we reflect that the time lost, fines paid, etc., would amount to as much more, the enormous waste of money yearly, for that which produces only evil and crime, is truly appalling! This hydra monster (intemperance), besides sending thousands of people to prison and a drunkard's grave, reduces thousands of children to a state worse than orphans, and spreads misery, disease, crime and premature death throughout the country! Truly, "the sword hath slain its millions; strong drink, its tens of millions." If people will not be moved by the moral and social aspects of the case, will they not heed the pecuniary loss? Think of it, all ye who yield to the seductive influence of the "cup" of Devils, inflaming your brain with deadly poison! Think of it, O ye guzzlers who complain of enormous taxation and "hard times," and find the remedy for the burdens you complain of in your own hands.

Daniel Orcutt, Enfield, Conn.

MT. LEBANON, Aug. 23, 1874.

BROTHER DANIEL ORCUTT: You say, "If you keep your thoughts pure, and bring them into complete subjection to the obedience of Christ—God—Good—then will your life be blameless." Beloved counselor, if every young person in Zion, reaped as much benefit from your contribution in the August S. & S., as I did, you would have cause to rejoice that you had written to such good effect. I thank you for it from the bottom of my heart, I love the spirit that prompted you to write it. I read it carefully over and over again, and finally came to the conclusion that it had been written especially for my benefit. I am eighteen years of age, and have been among Believers some seven months. My experience here and elsewhere tells me, that it is harboring evil thoughts and imaginations, that prove disastrous stumbling blocks to the youth of Zion. The young and untraveled are apt to pride themselves on their deliverance from temptation, and not to hold their calling with sufficient sacredness, forgetting the duty they owe to those who have done so much to create and sustain the pure atmosphere into which they have been providentially brought. After having been here long enough to conquer and get the ascendancy of some bad habits, which they never should have acquired; they begin to feel as if they had done about all that was to be expected of them, and then they ruminate after this manner. All praise to me! for the manly way in which I have delivered myself from vice. I have now so fully recovered myself that the Devil can never reclaim me; therefore I can read any book, paper or pamphlet without its injuring me. Satan knows our weakest points and there he directs his power. I am sorry to say I am stating my own case; but, I think human nature is much alike all over. To be continually cultivating a simple, lowly, dependent, and thankful feeling, is, I find, youth's surest safeguard against impure imaginations. Pledging myself to be more watchful, and thankful to you for your counsel to "Youths of Zion," I am happy to sign myself One of them.

Theodore Gorham, Mt. Lebanon, N. Y.

WHO ARE CHRISTIANS?

NONE but those who follow Christ in the regeneration. Jesus said, "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls." A beautiful promise, to such as wish to become meek and lowly, take up a daily cross and live the life of Christ and the Apostles. We learn of Christ that to become his disciples, we must come out from the world, forsake the lust of the flesh, the lust of the eye and the pride of life. These are of the world.

We believe the Saviour meant what he spake when he said, "Except a man forsake all that he hath he cannot be my disciple." Again "Except a man forsake father, mother, wife and children, houses and lands, and his own life also, he cannot be my disciple."

The Apostle said, "We look for a New Heaven and a New Earth, wherein dwelleth righteousness." Generation, husband and wife, with selfishness, pertain not to the New Heaven. There is no half-way station between *generation* and *regeneration*. All are living in one element or the other.

Christ came to establish a new principle, that of loving our neighbors as ourselves. This is the test of discipleship. There is, in the world, what passes for *love*—but with more propriety, it might be called by another name—*lust*.

We read "Old things shall be done away, and all things become new"—of God.

The *marriage* relation, as it generally exists, is as old as when Adam and Eve, in disobedience, begat Cain. Poor, frail humanity has, by similar means—disobedience—been raising Cains ever since.

Christ comes as a refiner—to cleanse, purify and make us fit Temples of the Holy Spirit. Do some choose darkness, rather than light? Why? Is it because their deeds are evil, and they prefer to do evil?

They, who are *in* the light, love the light,

that it may be manifest, their works are wrought in God. Christians are called to be light to the world—to have no fellowship with works of darkness.

The writer has heard some, who claim to be Christians, say—"I sin daily." I didn't dispute them—nor do I dispute Jesus, when he says, "He that committeth sin is of the devil."

As none can serve two masters, the devil must have the first claim to all sinning Christians.

"With the heart man believeth—with the mouth confession is made, unto salvation." If there be any, who can't cease sinning, is it not because they have not made honest confession, of past sins, and repented of them?

By honest confession, in the Divinely appointed Order, we receive power to say, "Get behind me, satan"—and are obeyed.

To Purity-loving minds, the way is open, to Salvation from sin.

Elder Simon Maybe, Hancock, Mass.

THE relations of friendship that have been so long and steadfastly maintained between the Canadian Indians and the Colonial government were given fresh and gratifying prominence by the recent visit of Earl Dufferin, the Governor-General of the dominion, among them. The respectful, even affectionate reception given him at Oukneeka by 3,000 industrious, intelligent, well-fed and happy Indians, who, having been established in certain definite rights and privileges had long trusted the power that guaranteed them, was a strong contrast to the suspicion and hate born of our contradictory American policy, which is every day getting us deeper and deeper into trouble and complication. He went among them to show the personal interest he took in all classes coming under his administration, and renew those pledges that had been so long and so faithfully kept. He assured them that they should not be violently forced into the white man's rigid mode of life, but mapped out for them an attractive path of peaceful progress, and pointed to a higher plane of development which in time he expected they would reach. The comfortable and contented condition in which he found his wards was a refutation of the idea that the Indians are incapable of civilization, and a rebuke to those who hold it. While Lord Dufferin was travelling among the red men of his dominion, noting their condition for himself, and giving them good advice, the President of the United States was on a junketing trip, and the National forces were prospecting among the Black Hills, where they had no business, inasmuch as they constructively broke faith with the Indians by being there, and unnecessarily made enemies where the English policy would long ago have found friends.

THE advocates of vegetarianism make out a plausible case for their theory. They say the Scotch and Irish contrive to breed some of the finest specimens of men and women in the world on vegetable diet, and we have heard it stated that the Scotch have shown symptoms of degeneration in cases where they have abandoned the old-fashioned oat-meal porridge in favor of the modern dietary of butcher's meat and tea. Again, the Finns, who are mostly vegetarians in their diet, are a well-grown race, while the flesh-eating Laplanders, inhabiting the same climate, are almost dwarfs. Further, it is claimed that vegetarians enjoy especial immunity from sickness, and are rarely if ever attacked by epidemic disease. The adoption of vegetarianism puts an end at once to much of the torture inflicted on the brute creation, the bleeding of calves, the crimping of cod, the skinning of eels, the boiling alive of shell-fish, besides all the more legitimate butchery of the slaughter-house; and it saves people from the risk of illness produced by eating tainted or diseased meat.—*Golden Age*.

DRUNKENNESS.—Things are no doubt had as regards the vicious indulgence in stimulants, and seemingly worse they grow as the means of expenditure become more plentiful, and the more idle time is at disposal. But in such indulgence there is no particular novelty. Excesses in gin-drinking became alarmingly prevalent in England about 1735, followed by agonizing poverty and wretchedness. Listen to what Smollett says of the period:

"The populace of London were sunk into the most brutal degeneracy by drinking to excess the pernicious spirit called gin, which was sold so cheap that the lowest class of the people could afford to indulge themselves in one continued state of intoxication, to the destruction of all morals and order. Such a shameful degree of profligacy prevailed that the retailers of this poisonous compound set up painted boards in public, inviting people to be drunk for the small expense of one penny; assuring them that they might be dead drunk for two-pence, and have straw for nothing. They accordingly provided cellars and places strewed with straw, to which they conveyed those wretches who were overwhelmed with intoxication. In these dismal caverns they lay until they recovered some use of their faculties, and then they had recourse to the same mischievous potion; thus consuming their health and ruining their families, in hideous receptacles of vice, resounding with riot and execration."—*Chamber's Journal*.

SHAKERESS.

A. DOOLETTLE, EDITRESS.

MEED.

"One generation passeth away, and another generation cometh."

GENERATIONS that have passed, and are passing away, have made their records. Would that all might have as truthful testimonials of a virtuous and godly life — of strong faith in God — and of the increasing revelation of His will to humanity, as our aged friend and sister, to whom we gladly give space in our columns to speak for herself. Thus would Order and Justice be established in all things pertaining to body and soul.

She has spent a long life of usefulness, in being good and doing good. Already she is reaping what she has sown; peace and blessing is her just inheritance. When the lamp of life shall cease to burn, and she lies down upon her couch to the "sleep that knows no waking" here, we are confident she will be gathered to her fathers and mothers in the land of souls, there to continue the life which she commenced in the earth sphere. *Such spirits never die.*

AYER, August 16th, 1874.

DEARLY BELOVED ELDRRESS ANTOINETTE:

As I have been deeply interested in reading the richly stored columns of the Shaker and Shakeress, I feel that it will not be showing due respect to one who has labored and toiled so assiduously as you have, in spreading light, not to comply with your request, however incompetent I may feel to do so.

The development of new Truths concerning the Millennial Order, is a subject that is inexhaustible; but those without the pale of Shakerdom do not seem far enough advanced to comprehend them; and those subjects, within the scope of their understanding, are, with me, nearly exhausted. There is one, however, though of very ancient date, which absorbs my feelings at present and one which seems to demand more attention than ever has been given it.

We read that "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." This being the case, we would ask, is it duly considered, even by those who intend to walk uprightly? Are there not many things said and done that would be withheld, were it realized that a penalty was attached to each word and act? Would hard and unkind feelings be harbored if it was borne in mind that they must be repented of? Were the silent monitor within permitted to control, should we behold so much violence and fraud as now? Would poor widows, orphans, sewing girls, etc., be toiling early and late for a mere pittance, scarcely sufficient to supply them with food and clothing, of the poorest kind, and often be compelled to wait even for *this* till starvation stares them in the face? Or, would there be so many of the laboring class out of employ, whose families are suffering for the necessaries of life, if those who now withhold from them the means of subsistence were to realize the consequence of refusing their aid?

And where would be those dens of vice and crime, in a few years to come, if those who

are now approaching them would stop and reflect, that for every sinful act they must yet be brought to judgment? Is it not time for conscience to be more fully awakened on this all-important subject, and to feel that those passages of scripture relating to it are something more than empty words?

Let each one ask his or her own conscience before speaking or acting, especially on matters of importance: Will this be right? Am I about to speak or act from motives of Truth and Uprightness, or from sinister or selfish motives, and thereby make for myself work for repentance?

With a daily consciousness that a true record is kept of all our thoughts, words and actions, how can we act contrary to the Divine monitor — conscience? To do so must show a great lack of wisdom and forethought, for be assured, that all souls will find, either in this life or that beyond, that every thought, word and action of their earth life is engraved on the tablets of their hearts, as with the point of a diamond, and from this record will they be judged, their *own consciences bearing witness for or against them.*

For a further proof of the foregoing statement, please call to mind the various accounts of those who have been resuscitated from drowning, or rescued from immediate death, and it will be found that their whole lives were spread out before them instantaneously, even to the most trifling incidents, which had passed from memory for years.

I am not of the number who are sitting by the wayside, waiting for God and our Heavenly Parents to do some great work for us, but am laboring to keep my bark so that the sail can catch every little breeze that will help to waft me onward and upward.

I hail with joy all *true reform*, whether physical or spiritual, feeling that one is closely allied to the other; and although too far advanced in life to make much progress in the former, I believe it will not be long ere the progressive portion of society, both in and out of Zion, will see the necessity of a more simple mode of living, and wholly eschew all stimulating food and drink.

I do not believe we were made to subsist on animal food. Vegetables and pure water were designed by our Creator for our sustenance. And before we are fully re-instated in Divine favor we shall have to return to this as well as all other laws which God has given for the benefit of the race. But they are so fallen that they must be led, step by step, out of the state into which they have been plunging themselves for centuries. And in *this* is manifest God's goodness and love; for should all the digressions from the true standard — Divine Code — be at once presented before its view, no soul would have either strength or courage to even make an effort to rise.

I rejoice to see light so fast increasing among mankind, preparing many for millennial harvesting. God has commenced His work of emancipation, through His agents, whom His angels are daily inspiring with more light and knowledge of His laws, and this work will continue and increase till all souls are brought to the knowledge of the truth, and set free from the shackles of anti-christian superstition and darkness.

I see the stones preparing in the mount to build up her temple. They will yet be brought together without the sound of "axe or hammer;" the clashing of discordant elements.

Our foundation is sure. But is it not very essential what materials are used in rearing the fabric? Must not such be selected as will stand the storms and tempests of coming ages?

These are questions which bear heavily upon my mind; but I forbear, knowing my earthly pilgrimage must soon close, having now passed my four score years; and I would far rather depart than remain to clog the wheels of *true* progression in any of its evolutions.

Eudice Bathrick.

"GATES OF HEAVEN."

ONE of the items, of the enjoyable entertainment, in the Pine Grove, on the border of the beautiful little Lake in the land of Canaan, at the annual Social Gathering of the Novitiate Order of Mt. Lebanon, August 19th, was the following Colloquy by and between

ANN OFFORD, CHARLOTTE BYRDSALL,
MARTHA J. ANDERSON, MELISSA SOULE,
and MARGARET CLEVELAND.

MARTHA. — What is Religion? has often been asked. Is it strange that such query should arise in intelligent minds, when there has ever existed such a contrariety of opinions respecting its true spirit?

History abounds with records of bitter strife, animosity and devastating wars, all in consequence of difference in religious views. One might judge that what is claimed as the religious principle in human nature, is only a power to awaken, rather than to control and subdue, the gross passions and propensities. It would seem that there is no zeal so ardent, no spirit so unrelenting, as that which is inspired through preconceived ideas of what is right, and a desire to *control* the consciences of others. Such intense fervor has produced the torture-room — the gibbet — and the rack; while thousands of innocent martyrs have perished in the flames of its diabolical wrath. With this view of what has been termed Religion, is it to be wondered at that there are so many infidels and skeptics?

ANN. — Not at all; but Religion has a broader basis than mere belief. It is a *soul* element, the outgrowth of high ennobling faculties — Veneration, Spirituality and Hope. Through Veneration we seek some object for worship; through Spirituality comes holy aspiration for goodness — a desire to become like our ideal — while Hope ever presents the prospect of immortality and blissful existence.

CHAR. — Just here we must make a distinction between Theology and Religion. In reviewing ancient and modern history, we clearly perceive that all conflict and strife have arisen from a difference in *belief*, and not from the truly *religious* element in humanity.

MELISSA. — That is a proper consideration; a theme that has more, or less engaged heart and mind from the earliest history of our race. We need to have clear conceptions of truth, which will enable us to consider that human beings, in their varied degrees of intellectual and spiritual progress, naturally entertain antagonistic ideas of God. Without the light of revelation we mistake the letter for the spirit, proselyting zeal for virtue; a hatred of persons for love of God.

MARGARET. — All forms of life have their progressive stages of growth and development. Thus it is with the human race. From low organisms, have been evolved increasing degrees of intellectuality and spirituality, through which we trace higher and higher forms of religion, — proving that Reason and Conscience combine in true conceptions of the Divine Mind, as manifested in higher life and being.

The uncivilized and barbarous races still cling to their crude representations of Deity; and their forms of worship are expressive of sensual and passionial emotion.

ANN. — Heart-sickening are the scenes of idolatrous worship, described in history. People were seemingly led by blind ignorance, without the aid of reason and knowledge; the sensual dynasty instead of morality and virtue reigned supreme.

MARTHA. — The Fetichism of Western Africa lingers to-day, while its intellectual antipode,

manifested in the highest type of scientifically enlightened manhood — Tyndall — perceives God as the great unfathomable, without bound or limit, the grand centre of inextinguishable light and glory, whence proceeded life, love, and the continuous creations of mind and matter; yet, impersonal.

To Believers, the Christ Spirits reveal God as Wisdom and Love — Our Heavenly Father and Mother.

MELISSA. — From Polytheism to Monotheism we can trace the progress of thought and an increasing degree of revelation. As far back as Abraham we read that his mission was to introduce the worship of the one true God, and to break up the forms of idolatry then existing. This he did not effectually accomplish; for, notwithstanding his faithful and earnest exhortations, even his relatives clung to their idolatrous worship, and for many years after, Mecca was the only place where the doctrine of one God was taught. "Many worshipped the spirits of the stars whom they called the sons and daughters of God." To them God was an abstraction. The Gods of their own creation were the popular objects of worship.

MARGARET. — This illustrates the tenacity with which mankind cling to traditional ideas. Truth has ever battled her way through error's legions, but the ground she has gained is clear, and as there is a "growth in grace" and in reason, her way is made easier.

CHAR. — Many sins in all ages, have been disguised under a profession of Religion. Under that cloak Sodom sinned. David, called the man after God's own heart, gloried in sexual indulgence — and Solomon, with all his wisdom and knowledge, reveled in carnality. Greece, with her learning, reared temples which were devoted to infamous purposes, and Rome added to the list by her degrading festivities. England, also, with her Church and State government, has produced a score of ignoble rulers, like the eighth Henry, and her history is stained with the blood of martyrs, who were sacrificed for what was deemed heresy. Their religion was a prostitution of virtue. The God they worshiped sanctioned war. His very breath would blight the germs of true religion.

ANN. — The so-called Christian nations of Europe, who profess to follow Jesus — the highest ideal of perfected life — whose example has illumined many sin-darkened souls — are warring nations; and their religious history, instead of wearing the laurels of peace and purity gained by the self Conqueror, is blackened with crime. Their religious life and practice, fall below the standard of the Buddhists and Brahmans of the East, for they do not stand in warlike antagonism with brethren of the same faith, nor of any other faith.

MARTHA. — I have been interested in reading some accounts of the origin of the three great Religions of the East, Brahmaism, Buddhism and Mohammedanism. Around those strongly fortified systems cluster much that is traditional and legendary; but their great central truths are effective in binding upon their devotees certain moral and religious obligations, which have elevated them above gross idolatry, and, in some respects, such as honesty in dealing, and pure morality, they eclipse many sects of professing Christians. Not that their faith is superior, but their practice is more in accordance with their faith.

MARGARET. — We will here repeat the eight steps arising from the four sublime truths that form the basis of Buddhism, which when perfectly attained, the soul reaches that inexpressible condition called "Nirvana," the meaning of which cannot be explained, but evidently conveys the idea of perfection — an inner consciousness of rest from conflict — corresponding with the Christian's heaven, or kingdom of God.

The first step is Right belief, or the correct faith.

Second. Right judgment, or wise application of that faith, to life.

Third. Right utterance, or perfect truth, in all we say and do.

Fourth. — Right motives, or proposing always a proper end and aim.

Fifth. Right occupation, or an outward life not involving sin.

Sixth. Right obedience, or faithful observance of duty.

Seventh. Right memory, or a proper recollection of past conduct.

Eighth. Right meditation, or keeping the mind fixed on permanent truth.

ANN. — I think that would be a good code of morals for my people, whatever their profession. Some physiological truth was also inculcated in their system. The application of the unconditional command, "Thou shalt not kill," has much to do with softening the manners of the Mongols. They are not a fierce people, and are decidedly opposed to war.

MELISSA. — There is indeed much of interest in the history of those religious Powers. In some respects they, who call themselves Christians, may learn of them. We cannot pass over the fact that Buddhism, with its errors and superstitions, has neither deceived, nor persecuted — has not formed inquisitions, nor possessed and cultivated feelings of antipathy toward those who profess other faiths — believing that all manifestations of Religion are but an outgrowth of one true faith.

CHAR. — "The heart of man is not innately vile." It only awaits the law of progress, and the increasing light of revelation, in physiological, scientific and spiritual truth, to lead it from the contracted cell state of ignorance, to the pure light of true Religion. It is pleasant to review the history of the past, and gather the gems of Wisdom and Goodness, which the Spirit of Truth has scattered along the pathway of human progress. As the poet beautifully and truthfully expresses it:—

"God sends his teachers unto every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind; nor gives the realm of Truth
Into the selfish rule of one sole race.
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master key of knowledge, Reverence,
Enfolds some germs of goodness and of right."

MARTHA. — It is true that every age and race have had their inspired prophets and teachers; this is God's method of improving mankind. No truth that has ever been revealed will be lost; it may drop off its old forms, but will be re-incarnated in new ones, fitted to the growth and comprehension of the minds of men. Thus we trace Infinite Wisdom and Love working their way through the frailties — passions — conscious longings and aspirations of finite beings.

ANN. — Under the laws of evolution, Scientists tell us that species of animals and genera of plants have been perfected; that the earth is going through constant changes from lower to higher forms of life. A corresponding condition must exist in the higher realm of mind and spirit; for the worlds of mind and matter stand in a correlative position, and are acted upon by the laws of causation, proceeding from the primal fountain of all progress. There is no retrogression. Life moves spirally, ever up and up. Change, growth and development are stamped on all created things.

MARGARET. — Then, it is by the law of evolution that we account for the liberalizing influences which permeate society and give, to all, the unmolested right to their own conscientious belief; for certainly we live in a time, when the ETERNAL GATES OF TRUTH ARE AJAR, and we catch glimpses of light which bespeak regenerated life in the political, social and religious worlds.

MELISSA. — There is great need of reorganization, and renovation, in all the departments of life. We have cause of gratitude, that much has already been done to expand religious thought, and establish just civil government. We who live under the blessing of Republican institutions, feel not the restrictions felt by those whose lot is cast in lands where Church and State, combined, bear rule, crushing spiritual freedom. It is evident there is a power at work, even in the old world, which will silently, but effectually, burst the chains of tyranny that have so long fettered the minds and consciences of men.

MARTHA. — It does not seem much like it, when we consider the course that Russia has lately taken with the Menonites.

CHAR. — There will be turnings and over-turnings, and much injustice will yet be done; but the general aspect and signs, as they appear, are encouraging.

MARGARET. — I was glad to hear that the great question which has agitated the public mind for some time past, concerning the proposed sectarian amendment of the Constitution, has been so wisely settled; evincing that those to whom it was referred comprehended the evil that would result from the recognition of church creeds and dogmas, in an infidel — materialistic — constitution. A constitution oblivious of religious sects.

MARTHA. — I wonder if Solomon ever had such complex questions to tax and perplex his superior judgment. I think it requires great skill in this day to guide the helm of the Ship of State, that she may not founder, and be submerged in the sea of political intrigue and social problems.

ANN. — That judicial decision will lift a great weight off the minds of liberal reformers and freethinkers of our day. A few years ago it might have been decided in favor of Sectarianism. But, thank God, the Seers of our time have had the moral courage to lift their voices, and dip their pens in the living inspiration of truth — denounce the error, and prevent the fatal step, which would inevitably have led to war and bloodshed. We now rejoice in the happy consummation of their efforts for humanity's good.

MELISSA. — I think modern Spiritualism has been a powerful wedge driven by an unseen hand, to split the knotty questions of human rights and privileges — breaking up old forms — bringing forth increasing revelations of truth, which are completely revising old orthodox conceptions of the mystery of godliness, and of future rewards and punishments.

ANN. — Spiritualism is becoming popular. It has made rapid advances. We now hear of seances in royal palaces. Eminent scientists after thorough investigation, fail to give proof against the genuineness of its phenomena. Men of all professions, whose strength of mind and character give them high position, have been convinced of its facts. Who can say unseen intelligences are not effective in producing right impressions in reference to important questions which agitate the public mind in regard to civil polity, as well as Religion? Can we not see an overruling power in the triumph of right so lately achieved? One of the prophets foretold, that in the latter day, "God would set up a kingdom which would never be destroyed," and that it would be a refuge for all nations. How could such a kingdom exist except under an infidel, or more properly, a materialistic, form of government?

CHAR. — It could not; but there is another point I wish to refer to. Do we not observe that as Spiritualism becomes popular, spiritual wickedness increases? While the doors are open to the spirit-world, and there is free communication, all classes of spirits find access to mixed circles, and varied conditions. It is written, When the sons of God came to worship, satan came also, clearly indicating that where the avenues are open, evil seeks to find entrance. Thus has it been through the long career of Spiritualism — the good and evil have ministered through imperfect media. Those who, while on earth, knew only a life of sensuality, have not quenched the fires of passion, by the dissolution of the body. They hover over and obsess mortals, with carnal desires and soul-destroying doctrines; and many, at the present time, while under the power of diabolical influences, are bold in the assertion that it is right to live in the unrestrained indulgence of the sexual functions, without regard to the law of use, to conditions, seasons, or restrictive bonds of the matrimonial relation. Children, too, are strengthened in the ways of self-destruction, until it would seem that the race is hurrying into the vortex of sensuality.

MARGARET. — From a high moral and spiritual point of observation, we can clearly discern the evil that is rolling over the earth, from this source, like a mighty flood, and it should be a warning to us, to raise higher the unerring standard of Purity, and to hold it with a still firmer grasp, that it may be preserved un tarnished through all conflicts, while

the faithful are contending with the dragon power—lust—which has drawn down so many of the stars of the old heavens to darkness and sorrow.

MARTHA.—Spiritualism has done a good work, and it has had its evil phases, which it is right to consider. For want of proper guidance, many have been led astray. If communication should be held with the living spirits of a century ago—who boldly shook themselves from the chains of British tyranny, through sacrifice of life and property—and wrote the immortal Declaration of Independence, while the burning fires of freedom glowed in their souls; would there not be some stirring communications? Would it not be wise to employ Franklin (who is no doubt still active in his scientific pursuits,) to establish an electric line of communication between some of the Congressional courts in the Spirit world, and the Capitol of our great country, that an earthly government may be established, under just legislation and sound policy, instead of bartering principles for gold, and yielding the weight of national claims and duties to selfish aims and purposes? What a change would thus be wrought!

CHAR.—That is true; Spiritualism, if comprehended, would be of great value to the human race; but it must be understood as a Science, not as a Religion. It does not contain the power of salvation, but enlightens the understanding—gives clear views of the inner state of existence—and imparts the hope of salvation—it is the Angel of Light. See Rev. 18.

MELISSA.—I think that if *Spiritism* were substituted for Spiritualism, it would better express the external revelations and marvelous manifestations of psychical force, operative on material things.

MARGARET.—It would most certainly. The question occurs to my mind, How is it that we make the assertion, that the founders of our government were infidel, when history speaks differently? Washington was said to be a man of faith and prayer, and I have read many sketches of their lives, which clearly indicate that they were possessed of deep religious feeling.

ANN.—They may have been deeply religious, and yet have been infidel to the popular forms of religious belief, preferring that every one should give expression to his and her own conscientious opinions.

MARTHA.—There have always been those who were deemed irreligious, because they made no profession of unity with church organizations, but whose lives, in reality, comported more with goodness and truth, than many who weekly attend church, rehearse prayers, and mournfully attest to the truth of being great sinners, yet change not their characters.

CHAR.—Cheerfulness is Religion's companion, and happy are they who are under her influence. I believe we have all been more or less impressed with the sombre aspect of Religion, in our early days. In attending the religious meetings of different denominations, even when a child, if I saw any of the church members *cheerful*, I thought they should be lost in silence and solemnity, or they were not living according to their profession. This was the effect of an anti-christian education.

MELISSA.—We have all been under the same deadening dogmas; but many persons, who are brought up within the pale of the Church become infidel to its views, when they arrive at an age to think, judge and decide for themselves.

MARGARET.—Truth gleams over the earth, and occasionally there are minds prepared to advance beyond the common mould of thought. Such receive new revelations, and go before the people, like John the Baptist, sowing seed, that shall perfect fruit for the Millennial harvest.

MELISSA.—It is right that we should be prepared for the increase of truth, and recognize a growth of mind in the outside world; but it would seem that the truly religious element is at a low ebb. At least there is very little power of conviction at work in the hearts of the people, at the present time. "The multitudes rush to and fro in quest of knowl-

edge" and yet lack *that* knowledge—wisdom—which saves from sin in its many destructive forms.

MARTHA.—A truly religious life, no vain ambition, nor tyrannical rule can overthrow; as was proved by Jesus, Mother Ann, Madame Guion, Fenelon, and many other bright lights, which the persecutor's rage could not extinguish.

MARGARET.—Though many have been nobly devoted to Truth, and have suffered for its sake, I would that there were many more to impart zeal for holy things. The present generations seem destitute of energy and true fervor of spirit. Their attention is turned to the external. Religion, with them, is theoretical, and assumes the form of Sentimentalism, rather than practical virtue. Even among us, zeal—the true Christ-baptism—that lifts above the vain and unreal, into the conscious realms of unifying spiritual action, is, at times, deficient.

ANN.—"Vanity of vanities" might be inscribed on the present phase of life. "The lust of the flesh, the lust of the eye and pride of life" have unlimited sway among the people. A distaste for enjoyment in truthful realities gives the young a thirst for exciting pleasure—frivolous reading—false notions of dress—stimulating diet—an altogether artificial mode of living. The primitive simplicity of our forefathers is lost sight of, and consequently there is degeneracy and effeminacy.

MARTHA.—We cannot wonder at this. Could we accurately discern the signs of the times, we should conclude we were about entering upon a new epoch. The revolutions in Science, presage the upheaval of the spiritual elements. Ere long, a mighty wave of inspiration shall flood the earth, awakening the latent germs of spirituality, and producing a revival—an outpouring of the Spirit, that shall turn the tide of life into the channel of reality, and effect a work of righteousness.

MELISSA.—The Religion greatly needed is strength to subdue *me* and *mine*—the selfish principle in the human heart—to extirpate war and establish peace—to create a sphere of universal love, from which shall emanate kindness, even toward the *animal creation*; and which will admit of no law in violation of equality and right.

CHAR.—Must history ever repeat itself in individuals, as well as nations? Shall the inordinate thirst for power produce war and bloodshed, through all time? Must life be sacrificed for human sustenance, when God's beneficent hand has spread the fields, and given the seed that will produce a golden harvest of precious grain, and luscious fruit, for food, ample to supply the muscle and brain of those who earn their sweets? Must some toil beneath the ban of poverty, beyond their strength, for a mere pittance, to sustain others in luxury and idleness, because Mammon hath not elevated them to its standard? These are the questions which arise in the mind, when we behold the extremes of life, and the wrong usages of society.

MELISSA.—When the higher and more spiritual forces control, those troubles will cease. The elements of nature, when stilled beneath that power, will bring no more the revolutions of error and sin. Evils will increase before that event. Society will feel the full force of wrong doing; and arousing to a realizing sense of surrounding conditions, will, by the help of the good Spirit effect a great change; firstly by individuals bettering their own lives.

ANN.—"Lord what shall I do to be saved?" is ever the cry of a convicted soul. We may comprehend principles—theorize intellectually—and behold, afar off, the glory and beauty of a life of virtue and goodness; but, unless the heart be touched by the fire of truth, and a practical work of reformation be begun in the soul, we shall in no wise realize the fulfillment of a perfected life.

MARGARET.—There are wise lessons of instruction which we may gather, from the experience of preceding ages, and perfect by the spirit of inspiration.

MARTHA.—The gold and silver threads of inspiration and revelation, are interwoven through the long woof of human experience.

At no period of time has the Divine Spirit left mankind entirely to the guidance of frail human nature. According to our power and capacity, we are constituted guardians of goodness, and while we uplift the standard of our day, and live to the law of obedience, we shall be as stars to guide others to the truth, who in their turn will do likewise. Thus the car of Progress is slowly but surely advanced toward the golden age of perfected knowledge—Religion.

MELISSA.—As we believe, the time draws near, when many will be led to Mt. Zion, under spiritual awakening; should we not be more zealous in performing our own work, that we be not unfaithful stewards in the house of God, nor have our birthright taken from us? We have every opportunity for spiritual growth and advancement, and of all people should be the most religious. According to our light and understanding so will be our judgment.

MARGARET.—Religion is a theme on which much has been said and written, yet comparatively few have comprehended its true meaning, or practically lived out its spirit. Of all people, Believers are most favorably conditioned to illustrate it in its full meaning, in the every day duties of life. According to the precept, "Labor is worship and prayer," ours is a life *religion*.

ANN.—And all may possess this gospel, without money or price. They to whom we look as our exemplars in virtue, meekness and every good grace, were poor. No outward advantages distinguished them from the common people; and no worldly honor gave them dominion. Their superiority was in their life work; their glory, that of the self-conqueror—their honor that which cometh from God.

MELISSA.—It is well for all to consider for what end and purpose they are living. Man's earthly existence is like a shadow flitting over the rainbow. As the ages glide away, the sons and daughters of men, the youth in life's green spring, and they who go in the full strength of years, the aged and the infant, shall one by one be gathered to the land of souls. Life is uncertain; but when based upon true principles, we can brave the storms and tempests that may come; for *Religion* is our anchor; and when we have finished our work in time, angels will bear us in safety to our immortal home; and we shall rest in the tranquillity and confidence of those "who wrap the drapery of their couch about them and lie down to pleasant dreams."

CHAR.—We appear and disappear, as sunbeams, through the clouds. The thousands who walk the earth to-day will vanish as the dew. The plants that blossom but to fade, have as firm claim on life as the proud monarch who sways the scepter of power in the earth; but through all life's changes, RELIGION is the hope of the human heart.

MARTHA.—The noble Athenian philosopher said to his disciple "He may bury my body, but let him not think he buries Socrates." So in reviewing the past history of the race, we see that Truth stands in the same relation to man that the Soul does to the Body. It has had many forms, which have been subject to transmutation. But Truth—the very soul of existence—remains the same, yesterday, now and forever.

Genuine belief helps to form true modes of thought; yet, however absurd any form of belief may appear to us, we are bound, in the name of Religion, to respect every sincere opinion. *Religion*, whatever form it may wear—be it enshrined in the mysticism of Heathen Mythology, or enthroned in ideals of pure Reason—we should regard in the same reverent spirit.

MARGARET.—It has been said "there have been but few voices, in the world, and many echoes." The same desires, questionings, aspirations and hopes have moved the human heart and mind, only varying in form, according to the growth of the ages. It is interesting to candid, reflective persons, to glean from the vast fields of spiritual knowledge and experience precious seeds of Truth, to sow in the soil of their own hearts, that it may by culture, bring forth a hundred fold of good, that they may have wherewith to scatter blessings over the earth.

BEAMS OF LIGHT.

1. When the glo-ry of light beams o-ver our way, From bright souls in regions a-bove; The forms of the near, the true and the dear,

Who've pass'd from our sight, ere the day turn'd to night, Are seen flit-ting round us in love.

2. And when we are weary and worn with life-toll,
We feel their soft presence in peace,
They brighten the hours, which ever are ours,
To rightly improve, as onward we move,
To the land where sorrow will cease.

3. 'Tis thus we are strengthened to journey below,
And bear with true pleasure each care,
For bright is the thought, with happiness fraught,
Of communion sweet, when the hours shall fleet,
That hold us earth-labor to share.

4. O, gladly we walk by the faith of to-day,
And banish all darkness of mind,
For in that fair land, where the purified stand,
Our faith will be sight, and in its pure light,
We'll crave not the joys left behind.

EDITOR'S DESK, August 19, 1874.

DEARLY BELOVED MOTHER EUNICE— I have just read critically your letter and accompanying article, of the 16th inst., to Eldress Ant'e. They impress me on this wise, that Eunice is a genuine Shaker, who has the life of God in her own soul. A child and sister of Mother Ann. You have life in yourself as she had.

You have not only been baptized with the Christ Spirit, but have traveled—increased with the increase of God. You have not gone to sleep on the enchanted ground—the success of the first cycle. You heard and obeyed the voice of the first thunder—testimony. And now you hear the voice of the *second thunder beginning* to sound. What a blessing to you! And what a blessing you are to the work of God in thus connecting the past and the present—the first and second degrees. While it is unreasonable to expect those of the first degree to be *pioneers* in the second, their blessing is heavenly. Of all the thousands who came out of Egypt only two entered Canaan. Only two retained the life of God in their souls to that degree, that they could be leaders in the army of the Lord, to fight the new class of *enemies of the Lord* in the land of Canaan—the Promised land itself!!

F. W. Evans.

THE RIVER.

I'm descending the banks of a beautiful river,
That flows by the storm beaten island of time;
And I'm watching the waves with their unceasing quiver,
That ripple and dance on its bosom sublime.
And I'm watching the life-boats, just crossing the river,
That follow each other and all disappear,
While above the strange music that swells there forever.
The call of the boatmen distinctly I hear.
I am thinking of friends, who've passed over the river,
Those near ones, those dear ones, so blessed to me,
Did feelings of dread seize their spirits? Ah never!
'Tis the River of Life to those who are free.
I am thinking of those who've passed over the river,
Whose vestments concealed the dark spirit within;
If true hope was theirs, as an anchor? Nay never!
'Tis the River of Death to souls hid in sin.
And, I ask, do I fear to pass over the river?
Should the boatman soon call, could I readily say,
That my soul is prepared to meet Father and Mother?
Or would I ashamed and abashed, answer Nay!
Sometime I shall go to the banks of that river,
And I shall return from its brink nevermore,
Its tide may run cold, yet my soul will not shiver,
There's sunshine and rest on the opposite shore.
Maria L. Shultz, Canaan, N. Y.

THE SHAKERS.

—o—
Jefferson Democrat.

Esteemed editor, in the brief conversation we had the other day, you asked me some questions about the Shakers, remarking at the same time that you had "heard some pretty hard tales about them." I had not time then to answer your questions definitely, yet you will doubtless remember that the few statements I made were in defense of the Shaker order.

After we parted I was meditating upon the import of the questions you had with so much candor asked me, and wondering why it was that the multitudes of people in the world, who are so intelligent upon general subjects, should have such *limited knowledge*, and such mistaken opinions respecting a body of Christian professors, whose teachings have been freely offered to the people for a hundred years. The Divine law is, "Ask, and ye shall receive." You have asked, and I offer to let all who read your paper know that *Shakers* are an interesting class of Christian people. There are many sects and divisions of people all claiming the right and title to the name "*Christian*." If obeying the precepts of Jesus, and endeavoring to follow his example on earth, will give any people the right to be called "*Christians*," there is no religious body of people on earth who have a more perfect right to the *Christian name* than the Shakers have, and none who can more rationally prove their faith and their mode of life to be correct, by Scripture texts, than the Shakers can.

Those *hard tales* which many persons hear about the Shakers are *not true*, they are merely started by those who love to gossip about their neighbors. It could not harm an editor, or lawyer, or doctor, or preacher, or granger, or republican, or democrat, or merchant, or mechanic, or farmer, or any of "the rest of mankind," (male or female) if they would correctly inform themselves how and why the Shakers differ from other professors of Christianity. I will not prolong this article, but will say in conclusion, that if you are disposed to ask any questions through your paper on the subject, they shall be in a kind spirit briefly answered. Or if the citizens of Hillsboro (or any other town in Jefferson county) would like to listen for an hour to a lecture upon the subject of Shakerism, they can be (most likely) accommodated.

With kind regards, V. Nicholson.

In our last issue, in the question, "Had not Believers as good a right to make fools of themselves, for a little season, about two Books, as the Antichristians had to do it for ages? '*For Christ's sake*'" was omitted.—ED.

Should we explore this spacious earth,
And view its contents o'er and o'er,
Renew again our diligence
Add search the sea from shore to shore;
How vain, alas! our search would be,
If happiness we seek to find,
It can't be found on land or sea,
Except we have it in the mind.
'Tis there our choicest treasures lie,
Abroad for joys we need not roam,
Nor stretch our sense beyond the sky,
Our greatest heaven is at home.

Anna Granger, Enfield, Conn.

SUDDEN WARMING.—A very dangerous, yet a very common winter practice, is that of sudden warming when very cold. We frequently read in the papers of little children falling down dead on suddenly going to the heated stove after a long, cold walk. Others are injured seriously who have no guess at the real cause of the difficulty. Every intelligent person knows that a frozen limb will become dead flesh if suddenly warmed. The temperature must be raised very slowly. The limb must be put into cold instead of warm water, or be rubbed with snow. When the limbs are half frozen, they cannot resist the injurious effect of sudden warming. Convulsions in children occasionally occur; many more are made suddenly faint and sick without knowing the cause; the eyesight is often particularly affected, and people call it "snow blindness." All skin difficulties are greatly aggravated by sudden warming, and sometimes very painful ones are induced. It is generally thought that chilblains are caused by the severe cold, but the true cause is sudden warming after they have been very cold. It seems as if this distressing malady were largely on the increase—even very little children suffer from it. Too great care cannot be taken in this matter of warming cold feet slowly, and by friction rather than by putting them near the fire.

Sudden warming, too, makes the whole system so subject to cold for a long time afterward that extra garments are always needed, and then the frame shivers in what was once very comfortable temperature. Physicians have observed this in their cases, and say that they have sometimes suffered in this way for years from a single act of such imprudence.

Use proper precaution on your own part, and watch carefully over your children, who of course follow their natural impulse to rush to the fire when very cold.

OBITUARY.

ZILPHA BLANCHARD, deceased, January 23, 1874, aged 45 years, Enfield, Conn.
ALBERT DEXTER, deceased, May 30, 1874, aged 16 years, Enfield, Conn.
PEGGY MONFORT, deceased, August 23, 1874, aged 91 years, Pleasant Hill, Ky.

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F. W. EVANS,
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SIXTY CENTS
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SHAKER THEOLOGY.

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"Of the increase of his government and peace there shall be no end."—Is. lx. 57.

SHAKER theology is the logical arrangement of all mundane and super-mundane facts, constituting a system of ideas, subject to the law of evolution—change. To it new facts may be added, old facts be revised or proved to be no facts at all.

SHAKER CREED is the present formula of belief—the orthodoxy of to-day—generally accepted, for the time being, by the leading minds of the order.

The eye of faith looks into the interior of things, by the light of revelation from spheres invisible to the earthly eye.

The path of the *right doer* grows brighter and brighter toward perfect daylight from the sun of righteousness.

A DECLARATION of faith in certain doctrines, by a Shaker elder or member, is an expression of his or her own theology, or creed. Only as it commends itself to the understanding and conscience of any member of the order, is it binding, except upon the one who utters it; and he or she may increase with the increase of God.

ONENESS we all pray and labor for. Those points, upon which we are agreed, are as the foundation stones of a building—not to be moved. So much of the second temple is builded.

The spirit of truth is, with us, stronger than the spirit of theological controversy—stronger than the gates of hell, which, in Babylon, have prevailed against all her sects and churches, not excepting the Churches of the Witnesses.

From the Constantine to the Quaker Church, from Dr. Beecher to Dr. Swing, theological controversy has taken peace from the old Earth and from the old Heavens. All is turned to blood, under Church and State governments—governments in christendom. It commenced with shedding the blood of Jesus. Then the blood of the martyrs flowed like a river, down through the ages, until humanity, in its highest form of development, was drunk with blood—was either killing, or being killed, in theological or secular wars—patriots, heroes and soldiers, in battle array, with garments rolled in blood, destroyed the earth. Peace was thus taken from the human family, until their most sacred, refined, religious emotions were tinctured with horrid conceptions of the atoning blood of Jesus.

BELIEF was life or death, justification or damnation, temporal and eternal.

By faith—Belief alone—souls were saved, or lost. Error, in doctrine, was fatal to all hopes of salvation. Belief, in a given propo-

sition, was voluntary, not the effect of evidence—of demonstration. Theology and science were implacable enemies. They, who killed the body to save the soul, were doing God service—were loving their neighbors as themselves. They were inflicting temporal suffering to rescue souls—obstinate heretics—from sufferings of eternal duration. Thus did doctrinal error—doctrines of devils—produce its practical results—ceaseless murders.

Shaker Theology is exempt from doctrinal controversy—the gate of and into the Hells—holding that light and truth are sown for the righteous, who are *compelled to believe* right, just so far and fast as they do right; because belief is the result of evidence—demonstration—not subject to the will, being involuntary. Therefore, the Gates of Hell have prevailed against the seven churches of the 1260 years of apostacy—the church of Jesus, the Church of the Apostles, the Gentile Church of Peter, the Nicene Church of Constantine, the Church of Luther and Calvin, and the conglomerate Infidel, Quaker, Catholic, Protestant Church of America—but the Gates of Hell will never prevail against the Church built upon the *Rock of Revelation*, past and present; and this is the foundation upon which the Church of Christ's Second Appearing is being built. It possesses no final creed, but, like the Bible, its "theology" is subject to perpetual, everlasting "revision," until the Christ Spirit shall have led it into all truth, through Revelation—the Rock on which the Church is founded.

Then shall the *Peace Makers* have *Peace*, in leaving each soul free, not only to speculate and reason out, but to work out its own theology, agreeable to the Christ saying: "If any man or woman will *do the works*, he or she shall know and understand the doctrine." Henceforth the faith, which works by love and purifies the heart—first pure, then peaceable—shall take precedence of all Shaker Theology.

LIFE THOUGHTS.

—o—

MAN being brought into the world under the influences and by the principles of the generative order, knows no life higher than, and comprehends nothing else for justification, but the natural order, until his senses are reached and his mind becomes enlightened by ministrations from the resurrection heavens. Then conviction begins to find a seat in the soul; and as it is treated, man rises or falls. Then commences the education that develops manhood and capacitates him to an equality with angels. His understanding becomes enlarged and progression is his life-thought. His soul is touched as with fire, his reason is called to

action, and from the light he accepts or rejects, justification or condemnation becomes his reward, corresponding with volition.

From the influx of light from the heavenly world, he is, by induction, brought to a knowledge of the principles which introduce love and the peaceful elements of Christ, the prince of love and peace—the principles which condemn hate and ignore war and strife—which introduce regeneration—the resurrection order—and condemn the sensual carnal life—which introduce community of interest and condemn selfishness, arrogance and that spirit which would give to one an advantage over another. Heeding these ministrations from the Christ sphere, he becomes developed in the Christ life, where the associations and relations are those of a common brotherhood and sisterhood, in the whole economy of life—where "they buy and sell as though they possessed not"—where "they use this world as not abusing it"—where "they that have wives be as though they had none"—where "the fashion of this world passeth away."

Here, finding an element they become, in *this life*, children of the resurrection (Christ), and are "accounted worthy to obtain that world and the resurrection from the dead"—they "neither marry nor are given in marriage, neither can they die any more"—sin, the cause of death being taken away—for they are equal unto the angels, and are the children of God, being children of the resurrection.

In this relation, there is "one faith," that of Jesus; "one Lord," the God of the universe; "and one Baptism," that of the holy spirit.

Query. Is that people to be found? Answer. Investigate Shakerism; learn the lives of its *true* members, and satisfy yourselves. Religion, that will not bear investigation, is not worth possessing; and if the lives of religious professors will not bear examination, they are not profited by religion.

Elder Adm. Perkins, Canterbury, N. H.

CHRIST IN US.

—o—

IN the passage, "Except Christ be in you, etc.," we learn two important lessons from biblical scripture. First: The characteristics of the Christ; secondly, the condition of reprobates. Our ante and anti-christian educations have left much for us to unlearn in the school of the New Creation. That which saved Jesus from being reprobate, was the entrance into his soul, and its permanent residence there, of the Christ. This Christ is not an individuality—not a personal being. We have erroneously been taught, that whenever Christ is mentioned, Jesus is intended; and that this beautiful appendage is only applicable to

him. So, have we been taught, that *heaven* is a peculiar locality, instead of being a condition of the soul. The law of impenetrability, will not permit two or more things to occupy one and the same place — where *Christ* is, else cannot be. The same philosophy will not admit, of one *person* or *thing* being in two or more places at one and the same time. *Christ* may be in millions, at one and the same time; and then, these are not reprobates. What is *Christ*? It is a power, emanating from God to humanity; and transmissible from us, to other apostles of the same life. Upon whom this emanation rests, to them is given power to rise superior to themselves, and to become sons and daughters of God. Herein, by the power of *Christ*, are Christians saved from their temptations to commit sin. It is, to them, "the power from God unto their salvation." With it, they will travail — progress from the evil and *good of the past*, to an *exceeding* righteousness.

The gospel has called us to come up higher, into new conditions of life. It has taken us "for better"; not "for worse"; and if we do not thus travail, the absence of *Christ* is apparent, and we are reprobates. Let us learn and experience, that *Christ* is a saving power, not a person. Let us manifest the salvation of this power to others, by impartation. As the disciples became *Christ*s, and did impart the power of salvation over every human weakness; so, in this era of the new creation, let the same "*Christ* in us" be exercised. And let us progress from the infantile class of the *Christ* School, having learned the a. b. c. of salvation from gross sins and sensual predilections, "let us leave erroneous ideas of *Jesus*, and go on unto perfection." We can never grow in truth, until we perceive that it is as really in our power to become *Christ*s, as it was the province of *Jesus*. And then, there will be no mixed mists of uncertainty regarding this important principle. Then will *Daniel* *Christ*, *Ann* *Christ*, and *Christ* attached to other *Christian* or *Jewish* names, declare the same power intended by *Jesus* *Christ*.

Elder G. A. Lomas, Waterliet, N. Y.

[From the Toledo Sun.]

GEO. FRANCIS TRAIN — WHAT HE IS NOT.

THOMSONVILLE, CT., September 30, 1874.
GEO. FRANCIS TRAIN, ESQ.:

I see by your article in the *Shaker and Shakeress*, that you have seen some of the light and grandeur of the doctrines lived by the Shakers in America. You will be, I know, a mighty and valuable knight in the cause. You have every reason to believe a reformation in theology close at hand. All the signs of the times point to this work. God will bless you. No man has a right to be a reformer until he is reformed himself. You have chosen the true way. I want to tell you my experience in a few words: A few weeks since I came to this Shaker village, and I was much impressed by their life. I finally received light, such as you have got, and it seemed to open a new world to me of which I never thought it possible for mortals to know. Now I earnestly desire to be with you as soon as you commence to begin laying these mighty truths before the people. I have one lecture all ready now. I want to be enrolled as a private in this mighty battle. I will await orders, from any direction, if the orders are only Forward. I should like to go with you if you commence soon, as one of your spiritual staff. You may remember we met on board the steamship *Atlantic* in 1871, where you came to the rescue of Elder *Evans* and *Mr. Peebles* when the clergy gave them the cold shoulder, as among those who gave recitations in the saloon.

James H. Dickson.

G. F. TRAIN'S REPLY.

MILLER'S BATH HOTEL, 41 W. 26th St. }
NEW YORK, October 2, 1874. }

NOT A SHAKER.

JAMES H. DICKSON, ESQ.:

Elder *Evans* and the Shakers invited me to be present at their Social Gathering (I believe the only outsider ever asked), and our affinities are strong on diet, exercise, hygiene, sexual continence, abstention from poisonous stimulants, freedom from bigotry, fanaticism, superstition, and in bold advocacy of great truths. *I am not yet a Shaker.*

NOT A MORMAN.

Brigham *Young* sent his son, *Brigham*, Junior, Congressman *Canon*, and another elder, as a delegation to my cell in the *Tombs* (where I was incarcerated by the *Beecher* ecclesiastical tribunal for publishing his impeachment in Bible quotations two years in advance of the *New York* journals), to assure me that the *Mormons* were with me to a man, and a woman too, and I endorse his temperance, frugality, thrift, enterprise, independent thought, in establishing a colony free from asylums, jails, poor-houses, gambling hells, rum shops and houses of prostitution. *Yet I am not a Mormon.*

NOT A CHRISTIAN.

I never drink, smoke, swear, lie, cheat, steal, fornicate; never back-bite, make pastoral visits, or wish I was dead; never introduced "nest-hiding" into the *Christian* fold, and have always observed all the noble precepts taught by all good men; have read the Bible from my youth upward, only to despise the morals of its prophets, *David*, *Solomon* and *Lot*; I do not believe it possible by any act of mine that I could injure my fellow-man; am always happy; never discontented — living in the perpetual sunshine of an eternal present. *Yet I am not a Christian.*

NOT AN INFIDEL.

I rejoice in the brains and intellectuality of *Voltaire*, *Rousseau*, *Hume*, *Gibbon*, *Paine*. *Yet I am not an Infidel.*

NOT A PAGAN.

I like *Democritus*, *Lucretius*, *Euripides*, *Epictetes*, *Alcibiades*, *Aristotle*, *Plato* and *Pliny*, but as I do not believe in immortality, *I am not a Pagan.*

NOT A SCIENTIST.

I like *Newton*, *Davy*, *Bacon*, *Cuvier*, *Comte*, *Spinola*, *Herschell*, *Mill*, *Darwin*, *Huxley*, *Tyndall*, *Spencer*. *Yet I am not a Scientist.*

NOT A SPIRITUALIST.

I admire the morals of *Confucius*, *Buddha*, *Brahma*, *Moses*, *Christ*, *Zoroaster*, *Mahomet*, *Swedenborg*, and other ancient and modern Spiritualists. I can memorize the faces, forms and characters of departed relatives and friends. I can respect *Davis*, *Wilson*, *Peebles*, *Mansfield*, *Dake*, *Slade*, *Foster*, *Hume*, the *Eddies*. I can imagine some grand, undeveloped power lying beneath all this slate-writing, mind-reading, table-turning, spirit-acting that agitates the public. *I am not yet a Spiritualist.*

THE PSYCHOLOGIC LETTER IN THE SUN.

All these show what I am not. What I am all the world will soon know. So I answer your kind note by handing you my letter in the *Sun* to-day, and enclosing yours to Elder *Evans*, the champion *Shaker* of *Mt. Lebanon*, and the lion of the fold of *Judah*, who so astonished the priests on board the *Atlantic*, and the press at *St. George's Hall* in *London*, who ought to invite you to deliver your first gun at the headquarters of the disciples of *Ann* *Lee*, in *Massachusetts*, or join him at the coming convention of the Shakers in *Steinway Hall*, *November 22*.

George Francis Train.

Is not *Friend* *Train* a Representative of one of the ten Horns — Powers — that grow out of the *Beast*? *They* hated the *Great* *Mother* and her *Brood* of *Harlot* *Daughters* — *Church* and *State* *Organizations* — stripped her naked and burned her with fire — *Truth* — for *God* has put it into their hearts to do *His* *Will*. EDITOR.

PHILOSOPHY OF THE OVEN.

THE use of heat, to increase the digestibility and savor of food, is an art exclusively human. The highest order of animals below man has not been entrusted with fire. Baking, or roasting must have preceded broiling. A shallow hole in the ground, paved with small stones, is still in use as an oven.

Sarah, of *Patriarchal* times, when asked to knead three measures of meal, and make cakes on the hearth, no doubt her oven was a flat, hot stone. Her cakes were a sort of *Graham* wafer, a kind of *wheaten* *hoe* *cake*, and was the unleavened bread of the ancients. It is by far the most palatable of any form of unleavened bread. Of all the new forms of bread, none surpass it, not even the *gem*; it is not hard, but it requires considerable mastication.

The first improvement on the hot stone oven, was a jar-shaped cavity in the earth, lined with cement, in which fire was built, then came the *Cottage* oven. The elevation of this hollow structure to a convenient height, may be regarded as an important step in the history of baking. The ovens of private families are all of this type, and the only improvements made, have been in the direction of saving fuel. This oven has one inherent defect — from the moment the dough is put in, it begins to cool. The oven, with continuous heat, we owe to a native of *Woburn*, *Mass.* — *Benjamin* *Thompson*. He was a wise and humane man. His discovery of the nature of heat, and its application to useful purposes, rank him as one of the most honorable of men. He is best known as *Count* *Rumford*. His oven was of iron, and heated from without. The dough, at first, was subjected to heat to distend it and partially cook it, at the proper moment he introduced air so hot as to brown the bread. About twenty-five years ago, the *French* applied this mode to a brick oven, maintaining a regulated temperature.

There is an oven known as the *Vienna* oven, to which two important additions are made, one to admit steam, so as to maintain a moist atmosphere down to the last few minutes of the baking, when an intense heat is thrown into the oven so as almost instantly to redden a very thin crust. The bread of *Vienna* is probably the best of breads, neatness and cleanliness are observed in preparing the yeast and dough. The oven is surrounded with air heated to about a temperature of 380° — 168 degrees hotter than boiling water. The ideas involved in this mode of baking are first, the steam saturates the air of the oven with moisture and retards evaporation from the loaf, during the early part of the baking. When the loaf has attained its fullest distension, and is penetrated by myriads of minute pores, the steam is shut off, a side door is then opened, and an intense blaze is flashed into the oven, giving to the loaf a delicate red crust, having a flavor most grateful to the palate. This part of the operation is brief, and watched through a glass door.

Bread, fresh from the oven, should never be covered up; on the contrary, it is improved by exposure to a current of fresh air. In reference to airing, thick loaves are not so good as thin ones.

The bread of continental Europe is excellent; that of England, less so; that of this country, is of the lowest quality. To improve the quality of the staff of life, among our people is the object of this paper.

Some knowledge of chemistry is necessary to raise breadstuffs from the soil. I venture to state, that here is more ignorance of chemical law manifested in the garden and on the farm than in the bake room. In either, there are rich fields to be explored, and benefits to be gathered. Chemists have thrown some light on the subject before us. They say that there are different kinds of fermentation, one kind converts the starch (starch is not soluble), into dextrine and sugar, these are soluble. Too much fermentation converts the sugar into an acid, and makes sour bread; the first develops an agreeable savor. The second spoils the bread, hence the necessity to arrest fermentation before acidity sets in. How acidity operates will hereafter be shown; also, the proper temperature to be maintained in the treatment of dough. In converting starch into dextrine — into sugar — carbonic acid gas is formed. This gas swells up the loaf and fills it with little holes. If fermentation be suffered to proceed beyond the formation of this gas, and runs into acidity, it will break down the gluten, and the loaf will be liable to collapse — become heavy and sodden.

To make good bread, good flour is neces-

sary. The next thing is to have good yeast. No sour yeast should ever be used. There is given a recipe for making yeast and bread from the highest authority in this state (Massachusetts). Boil, with the skins on, enough of potatoes to make a quart when mashed; peel the potatoes, and mash them to fineness; then mix, intimately with them, one pint of flour, and stir the whole to an emulsion, with the water in which the potatoes were boiled; cool the product to about 80°, and add half a pint of the best baker's yeast, and a table-spoonful of brown sugar. Set the mixture aside and maintain a temperature of 80°, till it works well. Of this yeast, take half a pint, to seven pounds of flour, mixed with three pints of water, at 80°. If the weather be cool, warm the flour too. Knead well, and set aside to rise in a temperature of 80°, till the full size is attained; then put the loaves in the oven heated to not less than 450°. Keep the loaves covered with stiff paper, till the dough is fully raised; then remove the paper and permit the browning to take place. The larger the loaves, the hotter should be the oven.

Bread has, sometimes, an agreeable nutty savor, acceptable to everybody. Again, there is bread destitute of that aroma. To secure the former condition, first, have good flour; second, use no more water than is necessary; third, knead thoroughly—till flakey; fourth, bake well; fifth, cool it off in a current of fresh air; sixth, see that the yeast is all right.

The foregoing is affectionately dedicated to all the young sisters in the gathering order, at Mount Lebanon and at Canaan, by their friend,
Daniel Fraser.

SHAKER VILLAGE, SHIRLEY, MASS., }
October 23, 1874. }

BELOVED ELDER FREDERICK AND BROTHER DANIEL:

The foregoing is the fruit of some research, and though condensed to a few pages, they but meagrely represent the labor bestowed on the subject.

I have thrown the matter into its present form trusting, thereby, that its efficiency may be increased.

Herewith accept my love. I bless all the Elders in your lot, for their many labors of love, and pray that you all may be supported to bear against the pressure, within and without, brought to bear upon your spirits, I sympathize with you. Do us the favor to accept the love of this humble family. We are happy in the assurance that when you are praying for the Household of Faith, we are included. Our love to all the burden bearers and to all the beloved brethren and sisters, and in a special manner to Brother J. Shaw and to the aged sisters.

Daniel F.

LITTLE THINGS.

BELOVED YOUTH IN ZION—Do not despise the important lessons that little things teach, and think they are of no consequence—socially considered. Life, and great things, are made up of little things, and little things often lead to great results. No one can be guilty of great offenses, who has not been accustomed to committing what he or she regards as "little errors."

Words are little things, but they sometimes strike hard. You wield them so easily, that you are apt to forget their hidden power. Fitly spoken, they fall like the dew, the sunshine, and the fertilizing rain; but, when unfitly, like the frost, the hail, and the desolating tempest! Some youths speak as they feel, or think, without calculating the force of what they say; and then seem surprised if any one is offended. Springs are little things, but they are the source of large streams. A helm is a little thing, but how evenly it governs the course of the largest ship. Nails are little things, but they hold together the largest buildings. A seed is a little thing, and may be buried a thousand years, and hereafter spring into life, and become a great plant. The coral worms, tenants of the ocean, are little things, but they create more important changes than the whales. As little drops of water make up the rivers, and rivers form the sea, so,

the "little habits" of wrong-doing, make up the ocean of wrong in your whole lives.

In a word, little things make, or unmake you all; they are the true seeds of character, for they more than make up, by their number, what they seem to lack in individual importance; and you might as well plant the seeds of noxious weeds, and not expect them to grow, as to cherish "little vices" and not calculate on their increase, or as reasonably hope to see the firm and noble oak, where no acorns were ever planted, as hope for success in spiritual progress, where the seedlings of a thousand little habits of virtue and purity, have not first been carefully nourished.

Daniel Orcutt, Enfield, Conn.

UNION.

DEAR EDITORS—My emotions are deeply stirred by the unselfish interest and consecrated labor of soul and body, you put forth, to promote this most glorious cause. I hail our little *monthly* as a messenger of light, to break the spell of monotony, furnish deeper thought and elevate our aspirations.

I appreciate the necessity of union in the great work whereunto we are called. Herein is our strength. As Christ and the Father and Mother are One, even so are Their Children—All their Childreu be one—No domestic unkindness.

Looking out, from my Shaker home, upon the broad expanse of earth and its inhabitants, what do I see? Babylon—Mixture—Confusion.

Viewing my dear Elders, Sisters and Brethren—their aspirations all centering in a life of *Virgin Purity*—I exclaim, Blessed Dear Gospel Relation! Your Life shall be my Life! your joys, my joys, and your sorrows, my sorrows.

Twenty-four years ago, then a mere youth, I came, from the great metropolis, to this Holy Mountain. Great was the change—from the great city of turmoils and unmentionables, to the peaceful, serene and innocent. O that all could comprehend and appreciate the beauty and excellence of the *higher life!*

Though young, I found the first principles more than child's play. It was not to merely walk up to the Altar and receive the sprinkling, nor to be plunged into the water and come out the same old sinner. I was baptised in the Holy Fire of Truth—Confessed my sins, one by one, as I committed them, and began the *New Life*—the Resurrection.

I began to feel that I could handle the things of God with clean hands, and sing his praises with pure lips. The bands of death were broken. Transported to Elysian fields, I could join the Ransomed of the Lord, chant their sacred songs, and go forth in "the dances of them that make merry."

God met me in mercy. I accepted the invitation—the call. I rejoice in my deliverance from the thralldom of sin. My love for a life of purity grows stronger and stronger. "Upward and Onward" is inscribed on my Banner.

DEAR ELDER FREDERICK—With the above, please accept largely of the Love, of Elders, Brethren and Sisters, for yourself and all associated with you in spreading the joyful tidings of Truth—Love that can be expanded and solidified—sweeter and sweeter, and better, the more it is mixed and extended.

Andrew Barrett, Mt. Lebanon, N. Y.

PHILADELPHIA, Oct. 20th, 1874.

Elder Frederick Evans:

DEAR FRIEND AND BROTHER:—I have been thinking of writing to thee, for some time past. When thee was here we had some conversation about the peculiar views and testimonies of the Shaker fraternity. I have been for a long time satisfied that there is great need of reform in regard to the sexual relations among mankind. Personally, I think the highest condition is that in which a man and woman can live together in all the freedom and purity of a true marriage, and be entirely above, not only sexual intercourse,

but all desire for it. I have been aiming for this, and am conscious of approaching such a state. I fully accept the truth of the declaration of Jesus, "That he who looks upon a woman, to lust after her, hath already committed adultery in his heart." I am well aware that there are persons whose presence produces more or less sexual excitement, and as a sensitive person I have learned that it is better to avoid such persons. I was much attracted to thee while thee was here, and am much interested in thy writings. Thy letter in the Journal last week was gratifying to me. I wish there were more who could appreciate the high standard of your people. My position as a physician with considerable practice, and as a prominent spiritualist, occupies all my time, and yet I am glad to know of your movements. My position is that sexual intercourse for the propagation of the species is justifiable for those who are upon the proper plane to carry it out; but for mere gratification, and especially after the time for that function to be carried on, I have no doubt it is a very great injury to man and woman, and that the powers wasted in that direction would, if preserved and turned in the right direction, give to the world many more beautiful, intellectual and spiritual truths.

Wishing thee and thy friends all success,

I am very truly thy friend and brother,
Henry T. Child, M. D., 634 Race Street.

Mt. Lebanon, Sept. 1, 1874.

CHARLES AND AMANDA DEYO—ESTEEMED FRIENDS: I hope my absence from your gathering will not be noticed. My spirit is with you in the good cause of Peace.

Of the Seven Seals, which the Lamb opened, the first was a White Horse—Innocence and Peace. The rider had, for his weapon, a Bow, and a Crown, as a sign of victory. *Revelation* was the *Power*. This was the first Church, founded by the Apostles. For three hundred years, this Church denounced War.

When the Second Seal was opened, a Church was founded, of which Constantine was the head—a Red Horse, signifying Blood. The rider took Peace from the Earth—that they should kill one another. Constantine introduced war into the Christian system. It is there yet.

The Moon—Church and State governments—was turned to blood. Is it not so to-day? Is there any hope for peace, until all theology is purged from our Statutes—all Sunday laws and every form of Priestcraft, and *Woman* is installed *Human*, as complete as *Man*—endowed with the same inalienable right, to make Laws, and execute them.

Lay not the flattering unction to your Souls, that any *Male* Government will be a *Peace* government—Males will fight.

Not until the raw material is so far wrought up into *Manhood*, that the *Man* yields *might* to *right*, and ceases to hold *Woman* as a *Slave*, can She become the *medium* of Heavenly Truth to him.

When Redeemed *Womau* rules the Souls of Men, as absolutely as heretofore the unredeemed women have ruled men's bodies, there will be peace.

Dear Friends—Peace be with you. You will meet a little company of our Brethren and Sisters. As a delicate and appropriate expression of the welcome, we know you feel, you may, during their sojourn, practice a little more self denial than is your wont. Dress plainly. Eat plain food. Be what you seem to be, and seem to be what you are—that our countries may join.

Please excuse the simple plainness of your friend.

F. W. Evans.

[For the Shaker and Shakeress.]

BUDDHA AND JESUS.

BY J. M. PEELLES.

The Buddhists of Asia consider Sakya Muni Gotama Buddha a much greater Saviour than Jesus of Nazareth; because, say they, the latter, born in poverty, a carpenter's son, sought — upon Jewish authority — to enthrono himself as king; while Gotama Buddha, a king's son, laid aside the prospective crown, humbled himself, walking the companion of beggars, that he might break down caste; thus enabling him to more fully reach and enlighten the lower classes of humanity.

Gotama Buddha died 543 B. C. Buddhists number in China, Ceylon, Siam, Burmah and other oriental countries 170,000,000. And while the most numerous body of religionists on the globe, they have never been known to persecute. Their teachers renounced the world, and through fasting, prayer and penance, sought to subjugate the lower animal nature to the higher.

In preaching, Buddha continually magnified the "wheel of the law"—the four great principles.

I. There is sorrow, want, pain.

II. Examining the source of pain, he found it to be selfish desire.

III. Pain was destroyed by regulating the natural demands of life, and destroying selfish desire by self-control.

IV. The means of destroying it in the sense of extirpation, were meditation, self-abnegation, and the practice of every virtue.

A Brahmin accusing Gotama Buddha of idling away his time, neither sowing nor reaping, was met with this reply:

"I do plough, and sow, reaping thence fruit that is immortal."

Where are your implements, Gotama? asked the Brahmin.

"My plough is wisdom; my field is the law; the seed I sow is purity; the weeds I clear away are the cleavings to life; my work, attention to the precepts of the spirit; and my harvest, Nirvana — eternal peace!"

Among the beautiful teachings of Buddha and his disciples were these:

"In a corrupt world each ought to be a lotus without a spot."

"So long as the desire of man toward woman is not subdued, so long is his mind in bondage."

"Sin will come back upon the sinful, like fine dust thrown against the wind."

"Master thyself, so mayest thou teach others; and easily tame them after having tamed thyself."

"Let us live happily, free from greed among the greedy — happily, though we call nothing our own."

"Better than ruling the world is the reward of the first step in virtue."

"Of all the lamps lighted in Buddha's honor, one only, brought by a poor woman, lasted through the night."

"Not even a rod, not Maria, nor Brahma, could change into defeat the victory of man over himself."

Brahmins and Buddhists bearing much the relation to each other as Jews and Christians, agree in considering Christian nations exceedingly inconsistent and wicked — eating the flesh of dead animals — drinking intoxi-

cating liquors — sleeping several in the same bed — engaging in the "unfruitful works of darkness" — in religious persecutions — in bloody wars; and all, in the name of Jesus, the Prince of Peace!

The Brahmins of India and the Buddhists of China seriously contemplate sending missionaries through Australia, England, America and other Christian nations to enlighten and imbue them with these divine principles taught by Brahm, Confucius, Gotama, Buddha, Jesus Christ, and other great inspired souls. "*Ex Oriente Lux!*" Will not the Shaker communities of America heartily second the efforts of those noble "heathen"? It seems that this missionary movement has already been initiated in Australia. The *Weekly Queensland Advertiser* has the following:

"At a numerous and influential meeting of the Chinese residents in Melbourne, it was resolved, in view of the deplorable paganism which prevails, to establish a mission in Melbourne, Victoria, to bring its benighted inhabitants to a knowledge of Confucius and of the pure morality which he taught. Careful inquiries and prolonged observations have convinced the promoters of this movement that the population of this Colony is sunk in the grossest idolatry, and that they worship medals of gold and silver, stamped with the portrait of the reigning monarch. Certain temples, called banks, are erected as the shrines of these pocket deities; and so abject is the condition of thousands of idolators, that they not only adore gods of gold and silver, but they also worship those human beings who possess the largest collection of them. Desirous of reciprocating the zealous efforts of British missionaries in China, the Chinese residents in Melbourne purpose to send English-speaking and highly educated Mandarins into the Metropolis and country towns of Australia with a view of weaning their inhabitants, if possible, from the degrading worship of that god who bears the name of Mammon. Our sacred books tell us, 'Contentment furnishes constant joy. Much covetousness constant grief. To the contented even poverty is joy. To the discontented even wealth is a vexation.' Now, we perceive that among the idolators and pagans calling themselves Christians there is much covetousness and no contentment. Therefore, we desire as fellow-beings created by the same Divine Power, to bring our Victorian and Australian brethren to a knowledge of the truth, as it is in Confucius, and convert them from the error of their ways."

The above document, with directions for depositing subscriptions, purports to come as a sort of "first fruits" from Buddhist Chinamen in Australia, who when reflecting upon the heathenish darkness that enshrouds Christendom, become fired with a genuine missionary spirit. It certainly bespeaks the nobility of human nature in its best estate, as well as reveals the half-hidden grandeur of the Orient. There are many Chinamen in Australia, and mostly Buddhists. The Mandarins of China admire the "Sage of the West," Jesus; but despise that Christianity that forced opium into the Empire, and through an infuriated soldiery, burned the Emperor's library in Peking. It is certain that India and China purpose sending missionaries to England and America. Let those who have "put on Christ" — those who "walk in the resurrection" — forbid them not; but welcome them in the spirit which breathes "peace on earth and good will to man."

THE TORTURE OF PRISONERS.

It is not more than a century ago that the torture of a prisoner charged with a criminal offense was the common practice in nearly every country of Europe. England had become an exception, by that time, to this rule, and so had Sweden. Prussia was reformed in this regard by Frederick the Great early in his reign. Imperial Rome had forbidden the torture of the accused, unless he were a slave.

The torture of a prisoner in the course of his trial was justified on the ground that it was essential to bring to light the real facts in the case. At the same time a confession racked or wheeled from a prisoner was not deemed satisfactory. With a stupidity which modern jurisprudence can hardly equal, the self-accuser was compelled to reaffirm his statement under oath, as if evidence given in the agony of torture would be strengthened by repetition, wrung from the victim through fear of further torture. The outrageous practice was defended also on the ground that it was a sort of extra-judicial purgation of infamy. Others again, went so far as to reason that the prisoner might be guilty of some crime of which he had not been accused, and either he would be brought to own up, or receive in the process, a punishment which would answer the demands of justice.

The iniquity of this practice was thoroughly shown up by the Marquis Beccario, an eminent Italian philosopher, in a treatise on crimes and punishment, which swiftly passed to several editions; and about the same time by Voltaire in his essay on the same subject. The arguments used were so cogent and persuasive that a thorough revolution was the result. Modern Christian jurisprudence owes an incalculable debt to those two humane men. One would suppose that lawyers and judges, having most to do with such things, would have been the first to move in this reform; on the contrary, it was brought about in spite of them. The legal profession, bench and bar alike, do not search for principles. There are no precedents for taking advanced positions, until compelled to do so by public opinion.

[From the Poughkeepsie News.]

PEACE IN THE WOODS.

THE Peace meeting which has been waited for with interest by large numbers of excellent people, was held yesterday morning and evening in Wiley's grove pursuant to the call. We are compelled to content ourselves for the day with the merest outline of its proceedings.

The woods were well filled with the most intelligent and orderly assemblage it has ever known. About five hundred persons were present, a large proportion of whom were women, young and old, with conveyances by the hundred. The day was fine, the wind just swaying the tree tops, and making the softest accompaniment to one of the most peaceful scenes one ever meets.

Upon a raised platform the venerable head of John A. Spear, of Philadelphia, was prominent, flanked by six of the sweetest of Shakeresses, with their plain caps and white handkerchiefs and drab gowns, two Shakermen and the Madames Deyo, Blake and Victor, with Messrs. Crumney, Gardner and others.

The morning session was opened at half-past ten with singing by the Shaker friends, seven in all, two men and five women, with voices as gentle as the air above them.

Order was then called by Mr. Charles Deyo, and singing again by the Poughkeepsie Temperance choir, the piece being "Glory to the Lord."

The choir sang "Stand the Storm." Mrs. Blake made an address.

Mrs. Amanda Deyo read lengthy and interesting letters from Alfred W. Love, of Philadelphia, L. C. Whipper, of Mystic, Conn., who was formerly imprisoned for not paying a tax, from J. W. Onderdonk, S. M. C. Perkins, President of the American Peace Society, H. C. Denham and Gerritt Smith.

The Shaker friends sang "Beautiful Shore," and everybody seemed to be wishing they were all there together.

Daniel Offord, one of the members of the North Lebanon Shaker Society, gave an account of the origin and objects of the Society and of the hostile action of the government toward non-resistants. The Poughkeepsie choir then sang "Let us have Peace," which was not the composition of the late Gen. Grant. Mrs. Elizabeth Underhill then made an address, the Shakers sang "We are hastening On," while everybody wished they would stay, and the morning services were over.

At two o'clock the meeting was opened again by singing from the Temperance choir, followed by the Shakers. Letters from F. W. Evans, the Shaker Elder, and Antoinette Doolittle, were read by Mrs. Amanda Deyo. Mrs. Blake then made a vigorous speech, followed by L. V. Gardner of this city. The choir sang "Purity and Love" and the crowd was silent to a whisper.

Mrs. Matilda Victor, of Michigan, made an impassioned address. She was followed by one of the Shakeresses, Anna White, daughter of Robert White, of New York, who has belonged to the Lebanon Society for seventeen years, and was formerly a pupil of Mr. William Gibbons, who taught the seminary on Mansion Square, many years since.

Better results or a better meeting could not have been reasonably desired.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

THE GOVERNMENT OF CHILDREN.

THE proper culture and government of children, is an intricate subject, not generally understood. It is a science that demands deep study and attention; for upon the proper training of the young and rising generation, the future greatness and real character of the nation — its morals — civil and religious polity — depend.

Great attention is given to zoology, agriculture, and horticulture. Continued efforts are made, not only to improve the germs of each according to the family, or tribe to which they belong, but also, to understand their nature — their powers of endurance — the climate most congenial to health, and the soil best adapted to their life and growth. Those possessing animal life, are governed by instinct in regard to propagation — are under natural law — and observe times and seasons. In this respect they are a law unto themselves.

Times and seasons, are equally necessary to be observed in the vegetable kingdom; but man is the judge and active agent in reference to seed-time; and upon his knowledge, when and how to sow, plant and cultivate, depends in a great degree the fruitage.

But to return to our subject, the "Government of Children." What do we find? In the first place, we find the major part of the children in society in the same condition that David the psalmist found himself, when he said "Behold I was shapen in iniquity, and in sin did my mother conceive me." In other words, my parents did not regard times and seasons, and I was the product of inordinate desire and passion, instead of the fruit of those who were perfect in the work of generating their kind.

Under these circumstances, we begin our work at a decided disadvantage. Children in our time are *precocious*; and all the conditions of society conduce to make them so. While great care is taken to educate and develop the intellect, their *food, dress* and *exciting amusements* all tend to stimulate the passions in children, who would, if in a normal, childhood state, be as innocent as the lambs that skip and play in green pastures; but are now subjects of secret vice at an astonishingly early age; and through *that* source, the disposition is soured, the temper is easily excited and a spirit of insubordination takes the place of child-like obedience and submission. How the best way to meet these conditions, and the wisest means to be used to control them, is the subject now under consideration.

We read that the God of the Hebrews at one time said, "The iniquity of the fathers shall be visited upon the children to the third and fourth generations." At a later period the Lord God said by one of the prophets, "The son shall *not* bear the iniquity of his father, but both father and son shall bear their *own* iniquity and die for their own sin." There is a qualified truth in both of those averments.

It is a self-evident fact, that physical dis-

eases are transmitted consecutively from generation to generation, like scrofula, *cancers*, and consumptions, which are the effects of transgression of physical laws, many times reaching far back on the line of ancestry. And it is just as true that diseases of soul and mind often permeate the very germs of life, which are infused while in the embryo state. In many a little stranger, who is cast upon the world without its own volition, we trace the marks of sensuality, of intemperance, of moral degradation, stamped upon the visage, by its predecessors. A sad picture!

Many have read what the wise man Solomon said, in the days of yore — "He that spareth the rod hateth his son" — and have made use of the rod upon children oftentimes when themselves had need of its application to their *own* backs; for they had never learned to govern their own ungodly tempers, nor to rule their own spirits. No one in justice to him or herself, or to the child, should ever undertake to govern it while under the influence of passion!

In modern times, a great change has been wrought in the public mind in regard to governing children! The theory is, "*Moral Suasion.*" The practice is, "*Indulgence.*" When we meet small children with their hands full of candy, or rich cake, trying to find room in their little weak stomachs to deposit it — which often occurs after a full meal — and we interrogate the parent concerning it, the reply is, "I know it is not for its health but the little thing *wants* it, and my love is so strong that I cannot withhold it." Then we would ask when in after years the same parent sees the child fall a prey to disease, or be forced to fill a premature grave — What then? What becomes of the love? Many deep sighs, and tears, cannot restore health and life. Costly monuments may be erected to their memory and choice flowers strewn upon their graves; but the story will remain to be told, that the parents did them an irreparable injury through a false conception of love. God is as *just* with his children, as He is merciful, and so should earthly parents be toward *their* children; and never let mere affection so rule their judgment that they indulge them to their harm.

'Tis the duty of parents and guardians to study the germinal traits of character in children, to make due allowance for peculiarity of disposition, age and circumstances of birth; and how they can best secure their confidence. Some, in the order of their creation, are effeminate and timid; others are bold and heroic in their natures; different means are needed to accomplish the same results. But no child should ever be allowed to grow up in a spirit of insubordination to its parents, guardians, or superiors in age. Children who are the best disciplined in early life, as a rule, make the best citizens, the most reliable members of society.

In the strongest language that we can command, we would urge the importance that all who have the charge of children should feel the weighty responsibility resting upon them to protect them in innocence, to curb their tempers, control their abnormal appetites and help them to develop the higher faculties

of their being by teaching them to *think* right; and as they mature, to unfold their reasoning powers on the intellectual, moral and spiritual plane!

In our humble opinion this object can be obtained the most effectually, by giving them the strongest evidence of our love, in kind admonition, patient endurance with their faults, and by appealing to their better feelings, showing them that obedience will insure happiness, and lead to enduring honor. Added to this, children should be taught that physical health is essential to happiness; and in order to secure it strict attention must be given to diet, dress and ventilation. It is a duty, binding upon all who have the charge of children, to teach them to subsist upon plain, wholesome food. Give them bread made of unbolted flour — vegetables — and healthy milk; and let good refined sugar, with fruits of various kinds, take the place of poisonous candies, and rich pastry, adulterated with deleterious substances. Then we may hope, if children are reared properly, they will have no desire to depart from the path of rectitude in after life.

WORK.

Jesus said, "I must work the works of Him that sent me, while it is day. The night cometh, when no man can work."

We all know what it is to employ ourselves about something we call work. It may be something of use, or it may be very frivolous and unnecessary; still, if it call out of us an earnestness of action, physical exercise for the body, and employment for the mind, it is better than inaction. For if we observe nature faithfully we shall see that every thing works, from man, whose pleasant work it was to till and dress the garden, to the minutest insect, or tiniest leaf upon the tree.

The laborious toil which depresses by its long continuance and ill-paid servitude, is still better than idleness and inertia; the noisy blusterer better than the no worker. But how preferable the profound worker, who in silence brings forth grand results.

As the curse lifts itself from the so long groaning earth, and woman, by self-denial and cultivation, rises above the plane of passion and sensual life, will not man, too, feel that this life of toil is not without its physiological use? This beautiful earth needs multitudes of agriculturists to keep and dress it, whose manliness would be better preserved than by crowding into the steaming cities, and entering upon pursuits calling for but little outlay of muscle, or of mind. The life-giving stimulus for work, derived from the fresh breezes of heaven and nature's charms, is immeasurable. The Apostle said, "Work out your own salvation," or *deliverance* from any evil that oppresses or afflicts, particularly any sinful habit. Have we a temper which would compel the tongue to utter words which our reason would condemn? We have work to do, that we say or do nothing we would not have another say or do to us. Have we moodiness and moroseness in our natural temperament? We have, if possible, harder work to do, to become the genial, kind and loving beings the followers of Christ should be; diffusers of that love which should control each thought and deed.

Are we prone to be trivial and giddy — thoughtless and indifferent in our spiritual nature — its sweet and blessed resources yet unawakened? Then let us heed the Apostle's word and commence on a life of higher earnestness.

"The temple of God is holy which temple are ye." Let us realize, then, that the time for "the cleansing of the sanctuary" has come to us, and that all that is not hallowed and of use, in purifying and refining the temple, should be driven out. We find there is work in this; and to have it thoroughly furnished,

fit for the Holy Spirit to inhabit, is work worthy of an angel's love and zeal. As the poet has so fitly said—

"Let us do our work all well,
Both the unseen and the seen,
Make the house where God should dwell
Beautiful and fair and clean."

Cheerfully, then let us "work with our might," feeling that by so doing we are putting ourselves in harmony with the Creator and His works, and becoming resurrected into the angelic life of pure and heavenly love and unselfish uses.

Each and all of us, if we do truly follow Christ, will find our "wilderness of temptation," our "garden of Gethsemane," as well as our "mount of Transfiguration." And if we shrink not from them, nor deny the Christ, who is seeking by every tender and loving appeal, to win and hold us to the service of love and truth, great will be our reward. We may find the cross, sometimes, heavy and burdensome, and the yoke galling; but the quiet rest of spirit we experience, after a temptation overcome, or a decisive "Get thee behind me Satan," will more than compensate for all the pain.

"These are they who have come up out of great tribulation and have washed their robes (not without labor) in the life of the Lamb"—by no vicarious atonement; for, as the Scriptures say, "Obedience is better than sacrifice." "The blood is the life," and they have lived his life, and "followed the Lamb whithersoever he goeth," or has led. Their confession and repentance have "cleansed their robes" so that they have "no fearful looking forward" to the future; but a quiet trust that the same loving heart which said—"She hath done a good work" will receive them into his peaceful habitations in the spirit land, or call them to still more earnest work in his spiritual vineyard.

For every faithful soul there awaits the solemn consciousness which prompted the words of Jesus, "I have finished the work thou gavest me to do," and this will be the consolation whenever brought before the bar of enlightened conscience, or in receiving the verdict of unchangeable truth and right.

That wise writer Ecclesiasticus said "Hate not laborious work, neither husbandry, which the Most High hath ordained." So far from laborious work being degrading, we believe it to be one of the means of man's regeneration. And that the measure of his happiness and honor will ere long be—not how much wealth he has amassed, nor from whom descended; but, how useful is he to his fellows? How many anguished souls has he cheered and comforted? How many needy bodies fed and clothed? And he will be considered God's truest nobleman who does most of such work, and sets an example of diligent hand-labor.

Mothers, whose active little ones surround you, teach them to work, and let them *help* you, tho' their noisy, boisterous spirits tire instead of helping. And when play time comes, snatch the moments for rest. Let them learn to work skillfully and well, when young, and they will find something to occupy hand and brain as they grow older; and not, through very disgust of life, find a suicide's grave. Teach them to work that they may be self-sustaining and not obliged to wait for some opportunity to bring to them position and influence unearned.

There will be work to do while there remain any poor souls grovelling in the mire of sensuality, or unblest by the gospel of peace through self-denial. Some Christ will still be needed "to preach to the spirits in the prisons" of darkness, discouragement and death, a gospel of love and uplifting; and an aptitude gained in this life for benevolent, self-denying labor, must surely add to the spirit's uses, and consequent blessedness.

E. H. Webster, Harvard, Mass.

A LETTER.

EDITORS SHAKER AND SHAKERESS—Will you allow a four months' member of South Union, to congratulate you upon the excellent matter in the October number of your paper? From first to last, it is replete with good and wise sayings. Ideas of reform are inculcated, with

liberality of sentiment, worthy the generous patronage of its own people, and of the public.

Among Believers, the mingling of sexes is without the debasing influences, arising from the present marriage system. Now, that the brave Shaker pioneers are passing away, after years of physical toil incident to founding such a community home, those now gathering to it, can begin to add the increase of mental endowments, that shall unite health to wealth, through the practical wisdom that shall effect a perfect release from the mental thralldom, and physical suffering, consequent upon ignorance.

The Shakers are familiar with spiritual intercourse, being, through Mother Ann's inspiring prophetic genius, founded upon Divine revelation. Were the outside Spiritualists familiar with the manifestations through her followers, they would not feign so exclusively upon the "Rochester Rappings." It is only another convincing proof, that "originality" is not safe to pin a modern discovered truth upon.

When the origin of human intelligence is ascertained, then Spirit communication can specify the time when certain new thoughts were first revealed to mortals. The world is so apt to forget principle, in the enthusiasm of building up systems, creeds and dogmas, it is not wonderful that the contestants are defeated in reaching the Eternal, by a favored route intended only for the elect.

When I attended those immaculate places of worship—the *Church of God* that offered the *Holy Eucharist* from the latest style of *silver plate*—I thought truth was glorious, and Christianity its greatest exponent. But upon the proof of immortality given me, by an Infidel Medium—resolving the atoning blood of the Lamb, into good bread and wine, more efficacious to invigorate the body than to save the soul—I began to question *other* things by the analysis of reason. The past, written records are simple—rudimental—in comparison to the possibilities of the advancing mind in its researches after truth. Wherefore then, I asked, be bound to the past, when authority is not adapted to requirements of the present?

Being thus gradually released from the bonds of childhood faith, I launched forth to seek my own spiritual salvation, by working in accordance with individual responsibility. I have at last moored in the quiet orderly harbor of Shakerism. I find the families genial (and so far as my own observations can judge), hospitable, generous and self-sacrificing. They acknowledge faults—lean to virtue's side—and can never be submerged by the corruptions of the world.

If all the Communities are as well favored with progressive Leaders as *this* one, no Brother nor Sister need despair of getting physical and spiritual wants supplied. When a people are determined to make practical the righteous theories of Christianity, how can they fail?

The world, concluding that mere preaching and praying, have not, and cannot bring happiness—turn to question how the band of Believers that grow by *works* instead of faith, manage to walk calmly, while the storm is raging so fiercely without.—It is by firmness of purpose, in resisting the follies of social customs, that enslave woman, by fashion's demoralizing hold, and aid her to an equal standard with the opposite sex, in business, and mental culture. They battle against the debasing passions—health destroying habits—that degenerate both soul and body.

Shakers, repel the horrible doctrine of total depravity and predestination to heaven or hell, as they do the physical resurrection; which is against all scientific facts. They condemn War with its bloody sword of devastation, and favor arbitration, and peaceful interposition, as a more enlightened way to promote harmony and fraternal love. Can these principles ever die? Nay; not if the Shakers themselves were to ignore them. Well have they cherished these bright truths. The excrescences incident to all organizations, will in the order of change be left in the past, under the increasing light of Divine Revelation.

Annie T. Dwyer, South Union, Ky.

SALT IN BREAD cicatrizes the mucus membrane of the larynx, inducing diphtheria.

FORGIVENESS.

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To love our enemies, and to forgive those who injure us, is a Christian duty that requires self-sacrifice.

The command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you" is explicit. We may find it difficult to obey this command; but it is unchristian to do otherwise.

It is easier to endure privation and suffering, severe bereavement and death, than to feel kindly toward those who rejoice when we are afflicted, and delight to add to our sorrows—whose words are as arrows to pierce our hearts and blight our happiness. To pray for those who have sought to wound our peace, and to rejoice where light shines upon *their* pathway, after they have darkened *ours*, calls for an amount of self-denial and grace, which few possess.

If we are found wanting in this grace, how can we offer this petition, "Forgive us our trespasses as we forgive those who trespass against us?" Yet, Jesus expressly declared, "If you forgive not men their trespasses, neither will your Father in heaven forgive your trespasses."

If we cherish enmity in our hearts, we cannot feel the love of God. He will hide his face from us, and we shall walk in darkness, not having the light of life to guide us.

When Christ taught his disciples to forgive, not only seven, but *seventy times seven*, then they prayed "Lord, increase our faith!" It is our duty, not only to possess a spirit of forgiveness toward our enemies, but, also, to deal kindly with those who, by misfortune, have been unjustly thrown upon the cold charities of the world. They who are striving to battle with the stern realities of life, with no friendly hand to aid them in the strife, or voice of sympathy to whisper comfort and assuage their grief, need compassion.

Those who have passed through the troubled waters of affliction and destitution, know better how to feel for the woes of others, than they who have never drank from the cup of disappointment and sorrow. "Every such heart knoweth its own bitterness!" A soft word, a kind act, may lift the threatening cloud, banish the darkness of night, and give hope of the dawn of a bright morning.

Virgie Breedlove, South Union, Ky.

LIBERTY.

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LIBERTY consists in the power to act without restraint or control except from the immutable laws of nature. In every phase of life, which forms the grand pyramid of material existence, and in the vast realm embracing mind, or spirit, in its unfolding growth, there is an innate desire, an unconquerable love of Liberty, even from the smallest manifestations of sentient life through progressive degrees, to the center of Supreme Intelligence. Any infringement of this native right in vegetable or animal growth, or in the development of those faculties with which the human mind is endowed, is evinced by corresponding death, a silent yet expressive language. Hence Liberty is life!

It is this love of life, this quenchless fire in the heart of humanity, that has warmed to action and given momentum in the strife against the foes of truth; from early history to the present day, men have struggled for religious liberty and political freedom. God has always had his witnesses; while one class have battled for human rights with carnal weapons,—being advocates of war on the low strata of physical force and retaliation, an eye for an eye their highest conception of justice—another class have turned the combative elements of their nature, energy and will into a higher channel, and relied on Almighty Power to aid them in wielding the two edged sword of spiritual truth which subdues the enemies within the human heart, and is a safeguard against those without.

In every Nation where Church and State have been united, the increase of truth has been opposed by the Priesthood, operating through the civil powers. Great has been

the contest between bondage and freedom. "Truth is mighty and will prevail." Liberty is the herald and guardian of progress, and floods of persecution cannot sweep away its power; the sword cannot slay, nor the inquisitor's flame consume it! Truth has advanced and gained strength in defiance of the meek and dungeon.

About a century ago, a company of heroic, humanity loving men arose, and inspired by love of Liberty, they determined to break the yoke of oppression which held them in political and religious servitude. The contest was long and severe; but they realized that the welfare of unborn millions was involved in the success of the cause in which they had enlisted, and courageously they resolved to sacrifice self-interest and life itself for the priceless boon—Liberty. It is evident that they perceived that religious freedom could not be gained and maintained, except through Political liberty, based upon just laws. In a prophetic spirit, one of those patriots said, "Here may the flame of Christian Liberty which has been kindled, burn brighter and brighter, until states and empires shall be no more;" evidently alluding to the Millennium, for which they prepared a place.

It is a remarkable fact, that cotemporary with those workers for civil Liberty in America, a little band was raised up in England,—by the Holy Spirit—whose hearts were warmed from celestial fires; and with awakened consciences, and deep soul-thirstings, they sought freedom from the tyrannical power of sin—to search out its source—and if possible to find an antidote. By divine revelation,—and a baptism of the Christ Spirit—they were instructed, that only through the death of the carnal life, could the spiritual life be gained, and the germs of immortality in the human soul find expansion and growth.

By spirit guidance, they were directed to find shelter beneath the banner of political freedom which was about to be raised in America, where they might commence to establish a Church in which they could enjoy liberty of conscience, to worship God as they were moved in spirit to do, and be protected from harm. The seed of a New and Living Church was committed to their charge, seed which was the product of suffering witnesses of God—the saints and martyrs of past ages—that had been gathered and carefully stored by Angels appointed to the work, until the time was fulfilled.

They laid the foundations of the Church of Christ's Second Appearing—by the help of good Angels of the Resurrection Order—deep and strong. Now, it becomes *our* duty to up-build the walls. While those in the outward Order are striving to perfect the civil government—to make the Land a birthright inheritance—placing capital and labor in just relations, thus enhancing freedom and happiness, which will eventuate in the formation of a New Earth, let us learn to study more deeply the oracles of God pertaining to the spiritual angelic life; and be advancing in light and truth, and in obedience to all that belongs to the New Heavens. Thus by united effort we may build a temple of Truth, over which shall wave in triumph the ensign of sweet Liberty.

Catharine Allen, Mt. Lebanon, N. Y.

TRIBUTE.

It is now a century, since there arrived in this country, one, whose very name, sends a thrill of joy over the spirits of many who have been led by her spirit (through the instrumentality of others), to embrace her faith, and labor in the vineyard of Christ's Second Appearing.

And, when we consider how great were her trials, and how zealously and perseveringly she labored to overcome them—nothing daunted by the cruel persecutions which she was forced to endure from her vile opposers—we cannot be sufficiently thankful for *our* privilege.

Beautiful homes we have in various parts of the country, where all, from every clime, and nation—who desire to live pure and godly lives—may find a haven of rest. Here they can behold the fruits of the Gospel, and

may also become living souls in the vineyard of the Lord.

Should not the sincere prayer of all Zion's Children be, that the day be not far distant, when the sin-sick and weary shall flock to our courts pleading for admission?

Not only for this increase should we pray but let us all earnestly labor for that spiritual growth in *ourselves*, which is so necessary, if we would approximate those who laid the foundations of this beautiful Gospel; and who endured hardships innumerable, in building these homes which we are privileged to enjoy, free from persecution.

Shall we not then, dear Brethren and Sisters, show our high appreciation of their labors and trials, by being *good*, in the very highest acceptance of the term?

Ruth Barry, Mt. Lebanon, N. Y.

(For the Juvenile Class.)

PLANTS.

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OF all objects in nature, perhaps there are none more familiar to us than plants. They please and interest us, and afford subjects for thought; many of them are emblematical of human virtues. Indeed, I have thought whether a close observer might not be able to trace many of the vicissitudes of life through these silent orators of nature. What wonders lie concealed in them!

If we look around us, what a variety of little sprouting spears we see beneath our feet; no earthly hand could form and infuse life into one such. And the beautiful evergreen trees, extending their branches in all directions, call forth our admiration. The maxim "A place for everything, and everything in its place," is good and useful—forest trees are out of their proper place when intermixed with choice fruit trees—wild plants are unwelcome guests in a cultivated garden, and we seek to extirpate them. Notwithstanding, the world would be robbed of much of its beauty were it denuded of the wild plants and weeds. Plants are made more beautiful, and useful, in proportion to the degree of cultivation which they receive. The *potato*, once poisonous, has, by culture, become one of the staple articles of food.

Some plants are very remarkable in their formation. In southern Asia it is said a plant is found called "Pitcher-plant," so called from its peculiar shape. The bowl of this plant holds nearly a teacupful of sap, and is formed with a lid on the top. It is abundant in Ceylon, and is often called *Monkey Cup*, for the reason that Monkeys raise the lid and drink the sap.

In India, one kind of these plants grows on a climbing stem of nearly a hundred feet in length, and is destitute of leaves till near the extremity; it has no cover, consequently insects are often drowned in the sap; and it is supposed that the plant receives its nourishment from the decomposition of those insects.

In South Carolina there is also a plant called a Fly Trap. When the sun shines it opens—a fly lights upon it, and immediately it closes and remains thus, until the victim ceases to struggle, then it opens again to receive another. We are informed that this species of plants is found on the borders of Cape Fear and Santee rivers only.

The *Cactus* is another wonder, found in the vegetable world. It has neither leaves nor stems and will live several months without water. It is well adapted to its own climate. During the wet season of the year it absorbs a large amount of water and stores it away for use through the dry season.

We look upon the variegated flowers and plants—their different shapes and hues—with admiration; but we cannot tell how one of them is formed. Nature is a silent, but a diligent and effectual worker.

Miriam Offord, Canaan, N. Y.

CENTENNIAL.

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A CENTURY has passed, since the first gleam of a New Moru burst forth on America's soil—a gleam of light that since that time, has pierced many dark places, and been welcomed by thousands of weary souls, who had hoped and prayed for its dawn.

Mother Ann, and the little band that accompanied her on the perilous voyage to this western land,—destined by Providence to be a refuge for the oppressed of all nations—found the people struggling for freedom from British rule and tyrannical exaction—to separate Church and State, and to found a free government, based upon equal rights, where liberty of conscience could be enjoyed. It was a momentous struggle! The welfare of future generations depended upon its success. Had those fetters, which bound the consciences of men and women remained unbroken, the establishment of a Spiritual, "Shaker Order," would have been impossible.

History tells of the life-devotion, and powerful action of noble hearts and wise heads, who made great sacrifices to obtain full release from unjust taxation imposed on the colonies by the English government. Its great oppression, called forth strong efforts for freedom and justice—which resulted in a long continued war—by the people, under the leadership of the bravest and truest men of the nation.

After the dark night of peril had passed, they lost no time in combining the wisdom and knowledge of Statesmen and Lawyers, in forming a government that would subserve the best interests of humanity. Those great and self-sacrificing men—justly called the fathers of our country—Americans are, in duty bound, to honor; and for the religious freedom which they handed down, as a boon, to posterity, we give thanks to-day. Can we over-estimate the privilege of sitting in peace and tranquillity "under our own vine and fig-tree"?

The *Declaration of Independence*, unlocked, and threw open the gate of truth for the Queen of Zion, robed in garments of purity and salvation to enter, the *Daughter*, anointed with the Christ-spirit with an Olive leaf—seeking rest in the hearts of a new people, in a new land.

Starting from this point, let us see what a century has effected. The revival which occurred near the close of the eighteenth century, had prepared many for the reception of the testimony of Christ's second appearing, through Mother Ann; and they were "a willing people in the day of God's power,"—noble and generous souls—who, under the spiritual awakening of truth and religious conviction, sacrificed worldly honor, and high position in the ranks of society, and gave their soul energies, and physical strength, in laying the foundation of a glorious temple, and in framing and establishing wise and just laws, which would safely guide and guard the inmates of that temple through all storms that might arise; and that would gather them into *community* relation, and consolidate them one united body—true Believers in Christ.

A nucleus was then formed—a Central Power—that has been like a spiritual magnet to attract other honest, sincere souls, who were seeking good; and who through faith and obedience have found a relation to the first-born children of Gospel light.

Of the varied and peculiar ways by which individuals have been gathered—from the millions who trod the highway of life—to stand in the ranks of the Zion Church on earth—we can only say, that He who prepared the way, and sent messengers to rear a temple, constructed of "living stones," will protect his own from barm and blight; and not one stone will find a permanent resting place there, that has not been tested by the rod of truth.

Self-denial, Industry and Economy, have formed a home with its "hundred fold of fathers—mothers—brothers and sisters—houses and lands," and an accumulation of goodness, consequent upon a righteous blending of the New Earth, and New Heaven. If one century hath so well fulfilled the promises of Jesus, what will Zion's attainments be when the years of the Millennium are numbered by the thousands?

Elvah Collins, Mt. Lebanon, N. Y.

SHAKER MEETINGS IN STEINWAY HALL, NEW YORK.—In response to invitations from New York and Brooklyn, Elder F. W. EVANS, with a Delegation of Speakers and Singers from other Communities, will hold three Meetings on Sabbath, November 22d.

BEAUTIFUL ANGEL HOME.

1. O, my beau-ti-ful an-gel home! Fraught with blessing and peace, Where no sor-row of earth can come, Where in-har-mo-nies cease;
 2. Storm and tempest may wildly re-ign, Clouds as dark as the night, Gath-er o-ver the gold-en plain, Shutting thy glo-ry from sight.

Bas'd and built on the rock of truth, Rear'd by an Al-mighty arm, Heav'n-ly vi-gils pro-ject thy youth, From all dan-ger and harm.
 Shall not hands of a ho-ly pow'r, Chase and scat-ter the mist, That the light of a bright-er hour, With thee may ev-er ex-ist?

Chorus.

O, my beau-ti-ful an-gel home! Fraught with blessing and peace, Bright immortals around thee come, Crowning with joy thy in-crease.

3.

3.

Thus the care of a father kind, And a mother's pure love,
 Bid thee prosper and union find To fair Zion above;
 Storm, and tempest and cloud defied, God thy life and support,
 Hosts of heaven upon thy side, Light to the nations thou art.
 CHORUS: O, my beautiful, etc.

Bound to hearts that are willing here, Toil and labor are mine,
 Till my spirit and life appear In thy glory to shine;
 Till thy truth like a flood shall roll, O'er a sin darkened earth,
 Drawing hither the burdened soul, Weary of spiritual death.
 CHORUS: O, my beautiful, etc.

RETROSPECTIVE.

Adown the highway of the past
 Fierce Passion's chariots clang and dash,
 To forward truths, ordained to last
 When human weapons cease to clash.
 Through Jewish epochs we discern
 A glimmering light — though faint and far,
 We watch it, till we see it burn —
 The pride of time — the Morning Star.

And then through Gentile ages search,
 To find a corresponding ray —
 A gleam of the millennial church —
 A flush of the millennial day.
 What scenes of horror center there!
 Where savage factions strive for might;
 With arm of steel, not heart of pray'r,
 Though God would guide them in the right.

Far stretched the sacerdotal cloud;
 Gross darkness on the people lay;
 The Church and State with scepters proud,
 Forbade the dawning of the day.
 Yet, Church and State, like marshes are
 That point their lances at the sky;
 Their festering odors breathe afar,
 Their reeds must bow when winds pass by.

All strong through carnage, England stood,
 And king and bishop bore the sway,
 When Cromwell rose in midnight mood,
 To herald Freedom's distant day;
 He smote the altar, and the throne,
 And hurled them from their lofty heights,
 Gave Freedom's Temple just one stone —
 The common people's vested rights.

The slaves that Moses sought to free,
 Were unprepared for freedom's boon;
 And Cromwell found that liberty
 Had come to England's sons too soon.
 Yet, was his mission timely wrought,
 It made successive tyrants cower,
 Unfolded energy and thought,
 That gave Columbia's land its power.

O, England! thou wert called to be,
 The greatest nation of the world!
 Thy grand Republic, strong and free,
 Extending where thy flag unfurl'd.
 What priest or statesman now could count
 The loss thy sordid children brought,
 For it was thine, to be the fount
 At which redeeming gifts were wrought.

The tide waves of a hundred years,
 Have flung their wrecks on every land,
 Earth has writh'd on in blood and tears
 Since from thee went an angel band,
 They were the messengers of God,
 Raised up to break the power of sin,
 To rend the covering spread abroad,
 And let the light of judgment in.

The Spirit of the Christ reveal'd,
 Was in a lowly woman's heart;
 From *thee* her glory was conceal'd,
 She must from *thee*, unknown, depart.
 Yet, the glad tidings of great joy,
 She published wide in Freedom's land,
 Where king or priest cannot destroy
 The good which God designs to stand!
Cecelia Devyr, Mt. Lebanon, N. Y.

OUR SPHERE.

Labor is the sphere assigned us,
 And our time we will employ,
 That a harvest we may gather,
 Yielding peace and endless joy.
 In the light that's ever dawning,
 We will toil with fervent will,
 With the loved and faithful number,
 Who the law of truth fulfill.
 While we're young our souls will gather
 To our kindred pure and true,
 And with holiness of purpose,
 Seek the inner realm to view.
 Upward to the sphere of angels
 Shall our aspirations tend,
 Where the power of love can reach us,
 Where our hearts with good can blend.
 And along life's daily pathway,
 We will cull celestial flowers,
 Bind them with the cords of virtue,
 Found within fair Zion's bowers.
 'Round our hearts we will entwine them,
 Till there is no room for wrong,
 Till our souls can join the chorus
 Of the victors' happy song.
 While we rise on faith's strong pinions,
 From earth's elements away,
 Where no blight nor sin can tarnish,
 Where no treasure fades away.
 What though adverse clouds may lower,
 Beams of hope our course will light,
 Till they guide us to the portals,
 Far beyond the shades of night.
Mary C. Barnum, Mt. Lebanon, N. Y.

TO SUBSCRIBERS.

To prepay postage, under the new law, subscribers to the SHAKER and SHAKERESS, will please remit sixty cents, for 1875.

OBITUARY.

NANCY LOCKWOOD, October 23, aged 84.
 ANNA CROSMAN, Oct. 24, aged 82, Mt. Lebanon, N. Y.
 CHARLES SWEET, Oct. 1, aged 86, North Union, O.
 JESSE HARWOOD, Oct. 21, aged 74, Watervliet, N. Y.

HOME.

Our Zion home is not adorned
 With pictured walls, or gold;
 Nor in a glittering chain of pearls,
 Is all her glory told.
 She bears the substance of sweet peace,
 The treasure of pure love;
 Her power, truth and holiness
 That rule the heavens above.

Her walls are made of living stones,
 With brightness they're aglow;
 They form the temple of the Lord,
 Where souls His truth may know.
 And all who come beneath this dome
 May work for virtue's fame,
 Gain the true riches through that life
 Which claims a blessed name.

O, happy home, what joys are thine!
 Who from thy courts would go,
 To be a slave to passions base,
 In wickedness to grow?
 My heart will keep the sacred law
 That holds us in one band,
 And feast upon the heavenly fruits,
 That grow in Canaan's land.

With dear companions I'll unite
 In consecrated toil,
 And growing in the glorious light,
 Will till the gospel soil.
 And when we leave this mortal shore,
 To dwell with saints above,
 We'll breathe a pray'r that holiness
 May bless the home we love.
Sarah J. Burger, Mt. Lebanon, N. Y.

"THE liberty of propagandism has almost always been greatly restricted in France — narrowly limited by drilling and excessive regulations. In our unfortunate country it is not as in free America; it is difficult to stir without authorized permission. Without Government authority a lecture cannot be given, a place of worship opened, a meeting held, or tracts distributed. Added to this, the Catholic priesthood is very powerful — more so, alas! at the present time than ever, exercising particularly in small towns and country places, considerable influence upon those in authority. It succeeds in fettering us in a thousand ways. It does all it can to discredit us in the eyes of the nation, attacking us violently from its pulpits, and not hesitating to employ against us the grossest calumnies. Most young Freuchmen are brought up in a holy horror of Protestantism, and traces of this early impression are even found clinging to the minds of men of independent thought — nay, of those whose boast it is that they are free-thinkers."