

SHAKER AND SHAKERS

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F. W. EVANS,
EDITOR.

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1875.

"Seven Thunders uttered their voices."

GLORY to God in the highest—Peace on Earth. In place of war, Good will to all mankind, especially the Household of Faith, who have kept the Gospel and obeyed its first Testimony.

SEVEN THUNDERS uttered their voices—Seven Testimonies.

First Testimony—Against *Generation*—perverted and *per se*. This was the beginning of a New Heaven—new Religious System.

Second Testimony—Against *perverted physiology*—habits of food, dress and occupation, which tend to create and stimulate fleshly lusts, or that ultimate in generation.

Is it advisable, for the children of the RESURRECTION, to leave the use of *animal* food, to the children of the world, who marry and are given in marriage?

Would all, who eat *flesh* meat, be willing to be *butchers*? Change of Life involves change of diet, as with the Egyptian Israelites.

Third Testimony—Against *selfish agriculture*—Robbing the *Land*—taking from it, and not returning to it, the elements of food. The Land should enjoy its Sabbaths of rest—should be cultivated and managed, not in the Heathenish, but in a Godly manner.

The accumulations of ages, of fertilizing economy, on the part of nature, should not be wasted, nor squandered, for temporary ends and objects, without regard to the Laws of compensation which exist between the soil and humanity, and between present and coming generations.

Fourth Testimony—Against *perverted commerce*—creating class distinctions—a general desire to live without work—making labor dishonorable—Land greediness—a desire to own more land than can be taken good care of, ending in speculation.

By these means, the inhabitants of a nation are withdrawn from the land and heaped up in villages, towns and cities. The productive agencies of the country exist in the form of young men and women, whose food is all raised for them, by a few over-worked agriculturists. Their clothing, made by operatives and machinery, in large factories, where disease-creating conditions are ever present. These landless, homeless classes, in different nations, under the same system, are often involved in strife and strikes with the capitalists, or in national wars of mutual destruction.

Fifth Testimony—Against *perverted, debauched Literature*—the mind-food of mil-

lions—sustaining all the seven plagues of Babylon—Generative lusts, by obscene Literature—Physiological lusts, by advertisements, which cause the sale of adulterated and disease-creating food, and then of an endless amount of death-creating medicines, administered by legal and illegal quacks, who live and thrive upon the sins of the population, no better than themselves. It being like Doctor, like dupes.

No National wars could be long maintained without war literature and war Instrumental music.

Sixth Testimony—Against the *prostitution of Spiritualism*—Spiritualism, the mother of Science, has been largely prostituted to selfish ends and purposes. "In her was found the blood of Saints and Martyrs—of all that was shed upon earth." The holy wars and crusades, and the murder of Spiritual Media, as *witches*, is common to man, and has abounded in all the Kingdoms of our Christian Babylon, not excepting America. Millions of men and women, shabbily got up by perverted generation—badly educated, by perverted physiology, agriculture and commerce, who have passed to the lower Spirit World, return to Great Babylon—unclean spirits—making its Church Organizations their cages and domiciles.

Seventh Testimony—Against the *prostitution of Religion*—Religion, instead of Love, to God and Humanity—to God in Humanity, is so perverted, or inverted, as to become the synonym of *Hate*. Those, possessing it in the largest measure, being distinguished, as murderers, above all others, either as national warriors and manufacturers of war implements, so that the Heathens are constantly learning the arts of war from the *Christian* nations—as witness China and Japan—or they are pre-eminent as inquisitors—religious persecutors. Whole Peoples have, by them, been exterminated from the earth, and doomed to an eternity of unbearable torment.

RELIGION, in its normal condition, is a Dove of Love and goodness. It immediately flits away from the heart that admits the demon of hate. To contend about religion, is to lose the thing contended for.

THE Mikado is making almost as good a thing out of his reformation as Henry the Eighth did of his. One of the discarded gods of Japan is advertised for sale in a Japanese paper in the following terms: "For sale, at Kama-Kura, a very fine idol with six arms. It is fifteen feet high, and was cast in bronze, at Sheffield." Sheffield now shares with Birmingham the doubtful honor of supplying, with impartial generosity, missionaries and bibles to the more inquiring among the heathen, and idols to those who prefer to walk in the old ways.

REALITY OF MATERIALIZATION IN PHILADELPHIA.

To the Editor of the Banner of Light:

I am sorry to know that certain Spiritualists, who have not attended a single one of the sittings for materialization by the Holmeses, in June and July last, assume to decide, in advance of personal observation, that these manifestations are the result of imposture.

I attended forty of the sittings then held. No one who saw "Katie King" walk about, and heard her speak, and touched her, ever doubted, for a moment, that she was a living, thinking being. Either, then, she was what she professed to be—a spirit from another world—or else she was a confederate, secretly introduced by the Holmeses for purposes of deception.

But if human beings cannot pass and repass at pleasure through the substance of a brick wall or of a stout walnut partition, then, under the conditions we obtained, entrance to or exit from the cabinet except by the door into the parlor where we sat, was a *physical impossibility*.

It follows that, if human senses are good for anything as evidence, the "Katie King" whom I and four or five hundred others saw and heard last summer was a spirit not of this world.

Of all this, and especially of the precise conditions under which these materializations were obtained, the public will be better able to judge by reference to an article, to appear in the January number of the *Atlantic Monthly*, which I am preparing with the strictest care, containing a record of what passed during these sittings.

I stake whatever of reputation I may have acquired, after eighteen years' study of Spiritualism, as a dispassionate observer, upon the genuine character of these phenomena.

ROBERT DALE OWEN.

Philadelphia, November 2d, 1874.

IDOL WORSHIP.

IF any presume that the day of idolatry is past, we would hasten to relieve them of the hallucination, and raise a warning cry against the false gods of the day in which we live. At no time, in all past human history, has idolatry been more prevalent than now—never has the imperative proclamation, "Thou shalt have no gods but me," been more needed, nor more opportune. And when we think of the gross blindness of the people in by-gone days, these remarks become all the stronger. We are too apt to look with extreme pity or disgust, upon those we have chosen to call heathen, because they paid much adoration to curiously carved blocks of wood or stone, forgetting meanwhile that these are the most harmless practices of all idolatry. The homage paid to flesh and blood, to gold, to institutions of various kinds, and to "idols dwelling in the heart," far surpasses, in extent and in depravity, any former age since the history of the world began. To enumerate for denunciation, all the idols that are holding carnival in unregenerate hearts, would fill volumes; and we purpose no such undertaking. But against the whole army of figures, animate and inanimate, that are occupying the place of

Christ in the heart, we would bear testimony, while we endeavor to point out some few prominent gods, that are worse, and more worshiped than any fixture of wood or brass ever erected by any heathen. That selfishness is the great idol and sin of the world, there can be but small success at denial. That nearly all things are made to bend to the worship of self, needs but little evidence to render general proof. Inclination may lead us to set apart the Bible as an object of adoration. The same may be said of the Sabbath. While we know that without the spirit of truth, the letter or materiality killeth; and that "the Sabbath was made for man" and not man to worship the Sabbath. Thus selfish inclinations would cause us to live to uphold any and all institutions that would further the demands of self. Instead of making institutions the means of self-control, abasement and consequent elevation, we too commonly seek to make them the objects that shall ultimate in selfish redundancy. Making money, position, fashion, dress, luxury, or any dominant desire we may have, is an idol before which we are tempted to bow perpetually, consecrating thereto the first fruits of our thoughts and affections. With us, as Believers, there is as much danger of idolatry as in any class of people known. We may pride ourselves upon the peculiar purity of our lives, and at the same time be idolatizing institutions of mammon in some of his protean forms. Living apart from the world may become a matter of such lazy selfishness that we make it a matter of studious gratification. We are liable to make the garments we wear, objects of worship, and instead of their being representations of principles that are true, they take the precedence of the principles themselves. Principle is the main thing. Let institutions, young and old, subserve the purposes of godly principle; and not principle humiliated to sustain any institution. Self-abnegation, in some particular point or points, may be very good; but this can never answer the purpose of an entire submission to principle. To eat or drink that we may expend our strength in the gratification of other lusts, is a common species of idolatry. The lusts for good (?) living will sometime appear to us as bad as any other lusts. The seating of some human favorite in our hearts to rule or bias our conduct, where only principle should sit, is still another common idolatrous shrine. The common god of the age is gold; and this god worships the goddess of fleshly lusts. And look where we may, the world over, we find but few exceptions from the general rule that the worship of women, land, and kindred monopolies, have been the idol-causes of all the wars and inflictions that have ever cursed poor humanity. Let the object of our heart's worship be God alone, and to love our neighbor as ourselves will be consequent fruits.

G. A. Loomas, *Waterbury, N. Y.*

THE importance of ventilating bedrooms is a fact in which every one is vitally interested, and which few properly appreciate. If two men are to occupy a bedroom during the night, let them step upon the weighing scales as they retire, and then again in the morning, and they will find that their actual weight is at least a pound less in the morning. Frequently there will be a loss of one or two pounds, and the average loss throughout the year will be more than one pound; that is, during the night there is a loss of a pound of matter, which has gone off from their bodies, from the lungs partly, and partly through the pores of the skin. The escaped material is carbonic acid and decayed animal matter or poisonous exhalations.

SECOND THUNDER.

BELOVED ELDER J. B. VANCE, *Alfred, Me. :*

The Lyinn "Record," containing an account of your successful meetings there, is received. I have just finished re-reading your able address — wise in spirit, luminous and logical in matter.

To see the rising class — the young men — coming up to the help of the Lord, is a great comfort to my spirit.

"Who shall go forth in this fight? The young men of the princes of the provinces."

"Who shall order the battle?" Henceforth these must fight the battles of the Lord — Truth against Error — the New against the Old: the second thunder sounding to raise the dead in Nature, and to awaken those who are sleeping in the dust of the earth, in the present Gospel degree. Dust was to be the serpent's meat, even in the Holy Mountain.

In my day I have striven zealously to do my work. I have fought the good fight, and kept the living faith of a Gospel-increase alive in my own soul, and in the souls of many others. I glory in the cross I have borne against physical lusts, other than those of generation. I am joyful in this day because I have "suffered in the flesh," having ceased to eat flesh thirty-five years ago.

The battle has been a heavy one, for the pioneers, but victory lights upon our banner. The morning dawns; the end draws near, when the waters of truth, like the Mill river flood, will burst the barriers that have so long held them in check. Pretty soon the old theological dam will give way all at once. It cannot much longer withstand the wear and tear of waves succeeding each other, keeping up a continuous, everlasting pressure of new ideas, right from the inner heavens.

The primary fundamental principles of the Old Theology, laid down by the Council of Nice, reformed by Luther, Calvin, Servetus, and their successors, Knox, Edwards, Bushnell, Beecher, Cheever, Tyng; and reaffirmed and reissued by the Evangelical Alliance — these, with Scott, Clark, Miller and Grant, and all the rest of them, are done for — *the dam will give way!*

My work has been to help start the lower tier of theological stones and timbers in the old dilapidated structure. In the New York Tabernacle, a long time ago, I declared that the God of Israel was a medium of powers still *above him*; that, even under Scripture ruling, "He called them gods, unto whom the word of God, from higher powers — the Christ-Heavens — came."

It was strong meat for many; and when I affirmed that Jesus was not the Christ, any more than Ann was the Christ; that as she was a woman, and a Gentile one at that, so was Jesus a man, a Jew, who as truly confessed his sins as did Ann Lee, or as any one of us has ever done, everybody felt that that was just as the thing ought to be. But would not the old dam of the first cycle go, if these positions were admitted and suffered to become Orthodox?

Have we not all, in the world, been educated in the old theology of a God above

law, a mythical Jesus, or Christ, and of the holy Protestant Scriptures? Did we not practically believe and hold them as the word of God? Was not the Protestant translation the true one? Were not the apostles — to say nothing of Jesus — unbounded in knowledge, perfect in doctrine? The fall of man from the holy, immaculate state in which God created him, a full grown angelic being, by virtue of his existence, without any travail of soul — our great loss by Adam's great sin, *these must not be questioned!*

As antichrist began to work in the Primitive Church, has he not *continued* to work in this Church, in all physical and physiological matters; for was not sickness, amongst us, a matter over which we had no control? Was it not a wise dispensation of the all-wise Creator, entirely beyond human supervision?

I take these positions: First, the Mosaic law is fundamental to the Gospel; they belong together — complement each other. Second, there is a sharp distinction between Jewish and Gentile Christianity, which must be removed. Third, all parties and processes, connected with the generation of Jesus, are *unchristian*, and do not belong to the resurrection order. Fourth, no man or woman was ever born a Christian. Fifth, generation, whether of Gods, Christs, Holy Ghosts, Angels, or Men and Women, is demonstration, strong as proof from holy writ, that the parties concerned, from beginning to end, were in some one of the earths — the most outward and external proceeding from the creative fountain of Deity, the lowest of all normal spheres. The hells are abnormal. Jesus travailed into Christianity. Like all Jews, he believed in a physical resurrection, and headed a general movement in the spirit-world, to actualize it. He failed, but not without achieving a partial success, by raising Lazarus, returning to his own body, and also raising the bodies of many other of the saints who had died in the faith of a physical resurrection, and whom nothing but the fact of reëntering their former bodies, and then dying over again, could convince and confound. They all belonged to the same race of our modern antichristians, of whom the Second Adventists are the most logical type.

As a Jew, Jesus believed in war; he practiced it in the temple. When arrested, his company possessed, if indeed they had not sold garments to provide swords. He expected spiritual assistance, and as a good Jew, properly so. He headed a general insurrection against the powers that were, in the belief that he would be sustained by supernatural phenomena, as were the Jews, against the inhabitants of the land of Canaan. At his birth, he was so noticed. Why not in becoming "King of the Jews?"

The apostles all believed in the physical resurrection, "Dunlavy" did not perceive that fact.

Spiritualism is a science, not a religion. Hitherto, we, as Shakers, have been but a Gentile Pentecostal Church, comparatively ignorant of the physical truths of the Jewish order, which the Jewish Pentecostal Church fully understood and indorsed eighteen hundred years ago.

The marriage of the Lamb has not yet occurred, except so far as Ann Lee and her successors in office, power and trust, have been connected, by magnetic and spiritual association, with Jesus and the Jews of the Pentecostal Church, in the spiritual world.

This Gentile Mother Church will hear the seven thunders, before she will receive the whole counsel of God. Then will come the day that will be as the light of seven days.

It is a novel idea, that good old Believers, who thought themselves perfected Christians, far better than any Jews, will yet have to learn truth of them; that a perfect union between the old saints of former dispensations and the new saints of this order, must be effected, each party giving and receiving truths, one from the other, and becoming joined like a ring.

These and similar truths are now pressing upon Believers from the spirit-world. We must fall at the feet of Jesus, like Paul before Gamaliel, and accept him, not as a Catholic, a Protestant, nor a Greek Christian, but as a Jewish Christian.

The old "dam" must give way, then the "flood" of truth will carry off a lot of rubbish. Old things will pass away. When the "dam" breaks, the waters will do the rest. Judgment begins at the house of God; and it is a great work to convert into real Shakers, many Believers who have passed out of the body. How could it be otherwise?

When in the world, I was joined to a company of materialists—radicals—unto whom the first principles of the new earth were being revealed. We loved our fellow-man with a love that many Christians might do well to emulate. But God put it into our hearts to hate the *Old Mill Dam*—all the old theologies of Christendom, of Babylonian confusion. With the subtle waters of natural truth we worked away at the "old dam," like beavers, until we removed the lowest tier of foundation stones and timbers, held together by rotten cement, under shoddy contracts.

First, we claimed the right to think, to reason; the right of conscience. Second, that belief was the result of evidence, not of authority. Third, that woman was the equal of man, except in physical strength, possessing the same right; that it was her province to regulate reproduction in all respects, just as females of all other animals regulate it. In government, in property, and in all duties of citizenship, there should be no invidious distinction nor disparaging preferences. If war was improper for woman, that was proof that it was also improper for man—was wrong *per se*. Fourth, that the land belonged, by inalienable right, to the race, not to individuals; and that land monopoly preceded all the wars, and wars created chattel slavery, wages, slavery and poverty—diseases coming in from secondary causes.

We were as truly inspired, though we knew it not, to reassert and bring forth these primary truths of a new earthly order, as were Ann Lee and her compeers, to reassert and bring forth the first principles of a New Heavenly Order. And that new spiritual order will never exist in its glory, until

it recognizes, in full, the truths pertaining to a millennium on the earth, even as they are recognized by the first Pentecostal church in the spirit-world: A true, godly, scientific agriculture, conjoined with a perfect physiology, that will remove the causes of all diseases in the new earth and from the new heavens—a dietary as pure as was the manna, and as natural.

Because these truths are a two-edged sword, cutting both ways upon physical and theological errors, in the natural and spiritual orders, is he who iterates and reiterates them therefore an enemy?

Is not truth our dearest friend,
Guide and guardian evermore?

Will it not our plans subtend,
Reaching the immortal shore?

— Fraternalty yours, F. W. EVANS.
Mt. Lebanon, N. Y., June 17th, 1874.

BIBLE SPIRITUALISM.

—
BY D. WINDER.

TRANSFIGURATION AND MATERIALIZATION.

TEXT:—"Jesus took Peter, James and John, and went up into a high mountain to pray; and as He prayed, the fashion of His countenance was altered, and His raiment was white and glittering; and behold there talked with Him two men, which were Moses and Elias; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.—They (Peter, James and John) saw His glory, and the two men that stood with Him."—Luke 9: 28-32.

THE history of the physical sciences,—their discovery, progress and development,—is being repeated in the new spiritual philosophy. A little more than two centuries ago, Galileo was imprisoned for uttering the discovery that our globe revolved on its axis. Previous to that time, and long after, eclipses of the sun and moon, the appearance of comets, and the lurid glare of aurora borealis, were regarded as supernatural phenomena, foreboding some dire calamity to the children of earth.

We have an example of transfiguration in the case of Stephen, the first martyr to the cause of Jesus Christ. When he was brought before the Jewish Sanhedrim, and false and grievous charges brought against him, we are told by the historian, Luke, that "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." He was not only transfigured, but his spiritual vision was opened, and he cried out, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."—(Acts 6: 15, and 7: 55.)

Advance has been made in all the physical sciences, as well as in astronomy. The mysteries of the material world are rapidly unraveling, elevating the human race to a physical plane far beyond either the comprehension or credence of even our grandfathers. A corresponding advance is being made in the mental, moral and spiritual sciences. Not only the crude ideas of the ancients in reference to natural phenomena, but the old theological dogmas and creeds are being rapidly exploded, giving place to a more rational and consistent system of moral ethics. The present is evidently a grand epoch in the history of our world; especially in its moral, religious, and spiritual phases. And it is a significant fact, that the most startling religious and spiritual events of the present times, are almost exact duplicates of those which characterized the period when Jesus of Nazareth sojourned on earth. The history of the Nazarene and his followers is being repeated, although this fact is fully recognized by comparatively few at the present time, owing to the perversion and misapprehension of the events of both periods. In the imagination of the masses, the events of the Nazarene period are exaggerated, while the events of the present are disparaged and underrated. Unbelievers in modern spiritual phenomena delude themselves, in assuming that

if they could see such prodigies as are ascribed to Jesus and his disciples, they would be convinced; but the fact that thousands who witnessed the so-called miracles of Jesus, rejected all his pretensions, fully demonstrates this delusion. Influenced by pride and selfishness, when they could not deny the phenomena, they imputed them to satanic power and influence, or deceptive magical arts. It is just so now.

It seems to me that even the most advanced Spiritualists are not aware of the grand stage of progress already reached in this glorious development of heavenly experience and truth. As the materialization of disembodied spirits, so as to render them visible, tangible and audible to ordinary mortals, is now a demonstrated fact, by the most rigid scientific tests, I am persuaded the way will soon be opened for the free intercourse of kindred spirits, in and out of the flesh. We shall then realize the words of Paul: "Ye are come to an innumerable company of angels, and to the spirits of just men made perfect."

In our text, we have an example of two phases of spiritual phenomena, *transfiguration* and *materialization*; the latter in the cases of Moses and Elias, who had long been inhabitants of the Spirit-world; the former in the case of Jesus of Nazareth, still in the flesh. This phase,—*transfiguration*—I regard as the highest to be obtained by earth's children in the flesh; while materialization, with all its consequent results, is the highest phase of development on the part of disembodied spirits, in their relation to our mundane sphere.

Jesus was then in his material body, and Moses and Elias in their spiritual body. The transfiguration of his body, and the materialization of theirs, had, no doubt, the effect to produce a uniformity in their appearance.

While on this subject, I wish to draw the attention of advanced Christian Spiritualists to the peculiar physico-spiritual status of Jesus, during the forty days that intervened between his resurrection and ascension. The solution of this apparent mystery remains as one of the future achievements of Spiritual Philosophy. If we understood all now, we should have no more to learn; progress in spiritual knowledge would be at an end. The further we advance in spiritual science, the more we understand of the historic records of the New Testament; and the more firm and abiding our faith becomes in the truth of these records. Old theologies have proved a total failure in explaining and harmonizing these records. With them, the words "miracle" and "mystery" are satisfactory answers to all inquiries they cannot answer. With us, our answer is, "ignorance of spiritual laws."

In the first place, it is certain the records testify that the physical body of Jesus was dead and buried, and that his soul, or spirit, went to hades, the ordinary place of departed spirits, called the intermediate state. It is also certain that his physical body was raised from the dead, and re-occupied by his soul or spirit, until his ascension to heaven. These facts are distinctly stated by the four Evangelists, and recognized as true by the Apostles in all their speeches and writings. Peter, in his famous discourse on the day of Pentecost, says: "His soul was not left in Hell (*hades*); neither did his flesh see corruption." Theologians attach to the word "Hell" the idea of a lake of fire and brimstone. The detailed account of the scene at the sepulchre of Jesus; the testimony of angels who met the disciples there, and invited them to "see the place where the Lord lay;" the meeting of Jesus in person by the disciples, as they were hastening to inform their brethren; His hailing them; their holding Him by the feet, etc., all show that His physical body was reanimated. Hence He was called the "first fruits of them that slept." He was the first who was raised from the dead to die no more. He appeared to His disciples on various occasions after His resurrection; and on one occasion, when they were alarmed at His sudden and unexpected appearance, and supposed they "saw a spirit," He invited them to handle Him, saying: "A spirit hath not flesh and bones, as you see Me have." He also asked them if they had any meat (victuals), and He ate before them, to convince them that He was not a spirit, but the veritable Jesus of Nazareth, in the same body He occupied before His crucifixion. Between His resurrection and ascension, He had the power to appear and disappear at pleasure: to enter into the rooms where the disciples were assembled, with the doors bolted and locked for fear of the

Jews. He met the disciples on the road, and "their eyes were held that they should not know Him," until He pleased to make Himself known. This phase of Physio-Spiritual Philosophy, though remarkable and extraordinary in Jesus, was not peculiar to Him. In the eighteenth chapter of the acts of the Apostles, we have an account of Philip, the deacon, whom, so soon as he came out of the water, after baptizing the Eunuch, the "spirit caught away, and the Eunuch saw him no more." This phase of Bible Spiritualism remains yet to be developed in our new, or modern spiritual philosophy. As the angels are revealing the chemical process by which spiritual bodies are materialized, when we reach the phase of transfiguration, no doubt they will explain this also.

Is it unreasonable to conclude that the twelve men, whom Jesus educated as his scholars, understood what his views about the resurrection of his body were, and that, as he believed so did they believe?—ED.

SHAKER CONVENTION.

In Steinway Hall, New York, Nov. 22, 1874. Delegation of sixteen Shakers.

PROGRAMME.

WILL Shakerism depopulate the world?—Primary ideas of God—The God of the Jews not the Deity—Jesus not the Christ—Spiritualism a science, not a religion—It originated among the Shakers eleven years previous to the Rochester Rappings—The Angel of Spiritualism—Rev. chapter 18—Swedenborg cotemporary with Ann Lee—Father Evans' recent visit to the Eddys—Spirits can materialize and are materialized.

True religion based on physiology, and secures salvation of both soul and body—supplying all spiritual and temporal wants.

Two Great Fundamental Orders—the earthly Order, based on correct Generation, with co-operation, and the Heavenly Order, based on Christian Celibacy and Community—A new Heaven and a new Earth.

In the Millennium, the civil government will hold the land as common property, and all labor will be performed by co-operation—a final solution of the capital and labor question—The Equality of Woman recognized—All Government offices held by intellectual celibates.

The Spiritual Government or Order based on Divine Revelation, through Spiritualism, resulting in Christian Celibacy and Community.

History—from the Jewish Pentecostal to the Gentile Pentecostal Church, founded by Ann Lee.

"The Reign of the Beast"—"The Woman that fled into the wilderness," and the "Two Witnesses," were all in the 1260 years, ending in 1793, when the Shaker Order was established.

The "Beast that came up out of the sea," was Catholicism—"The Beast that came up out of the Earth, with ten horns," Protestantism—The "Ten Horns" were Skepticism, Infidelity, Scientism, Rationalism, etc.

Gentile Christianity is based on Generation and private property—Its product is blood, war, prostitution and all phases of crime, through the union of Church and State which should be separate.

The "Doctrine of Devils"—"Seven Seals"—"Seven Trumpets"—"Seven Vials"—"Seven Plagues"—Perverted generation, Physiology, Agriculture, Commerce, Literature, Spiritualism, and inverted Religion.

Christ's Second Appearing took place in Ann

Lee—In 1793 the foundation of the new earth was laid in the American government, which is yet to be developed into a Millennial Order.

Danger of putting the Jewish War God into the American Constitution—Catholicism in Europe culminating in Infallibility—Protestantism in America has culminated in the Brecher-Tilton lawsuits.

A new Creation—Church and State are to be separate—The People will live in one of the two Orders—Generative Co-operation, or Celibate Communism—In both Orders will be Health of Body—All Disease, Pain and Death will be removed from the people, who will enjoy life in health and happiness.

G. F. Train writes, "The Shaker Convention was a grand success, and is still shaking Babylon through the press."

The Graphic gave a pictorial view of the Convention, quite good.

ELDER EVANS AND THE EXECUTIVE MANSION.

What a text! Would you be understood there is any relation between Elder Evans and the Executive Mansion?

I would be understood, may it please ye, no such thing.

What would I be understood? I would be understood, that in pursuance of Elder Evans' prophecy of the increase of God—the New Earth—the New Generative Order, wherein shall dwell Righteousness,—the next occupant of the White House may be a *celibate*. Why, bless your dear souls, don't you see, the Empire State, true to her motto, has already taken the initiative?

Sensible people comprehend that Official Station involves much drudgery. Fools don't see it. Sensible people comprehend that Paternity and Maternity involve much drudgery. Fools don't see *that*. In the New Earth aforesaid, the Righteousness aforesaid will vouchsafe to the performers of the drudgery first aforesaid, immunity from the drudgery first aforesaid.

Those who prostitute Official Station to low ambition, or pelf, and those who prostitute the Reproductive powers to gratification purposes, are fit subjects for Physiological Reformers. Amen.

O. Prentiss.

SYMPATHY.

"A soft answer turneth away wrath; but grievous words stir up anger." How little we appreciate the amount of good to be derived from kind words. The tides of men's lives are turned by kind words, fitly spoken. A cheery "Merry Christmas," or a "Happy New Year," will draw one from a gloomy contemplation of self, and fill the heart with charity and love for all mankind. Many, upon the verge of a foolish, wicked action, are, by a pleasant word, or kindly recognition, drawn away, and made to look upon their trials and crosses in a light modified by the sympathy so expressed; and with renewed zeal gird their armor of good resolves the closer, and spring forward in the battle they are waging against their own terrible pride and passions. So let us not only sympathize with one another, but *express* our sympathy; and in so doing enlarge our charity for the short comings, and our appreciation of the struggles of others in the way of right. Then let us cultivate our powers of sympathizing; let us grow womanly in this respect, and learn to use tact and delicacy in our sympathies. Let us cultivate our sensibilities, so that we may intuitively understand the conditions of others, and be quick to sympathize and help. Let no lives be lost through the lack of cheering words. E.

BOOKS.

The "Gardarene or Spirits in Prison," by J. O. Barrett, and J. M. Peebles, Colbey & Rich, Boston. The names of these authors is a guarantee that the money of purchasers will be well invested.

"Eating for Strength," by Dr. Holbrook, No. 15 Laight St., New York, filled with short articles and recipes, which those who cook or eat food will find useful.

"Primitive Christianity and Modern Spiritualism," by Eugene Crowell; Vol. 1, G. W. Carlton & Co., New York. A very interesting and instructive book—an educator.

[From the New Haven Daily Press.]

SHAKERS.

From Elder Frederick W. Evans, etc.:

We learned that the Shakers, who are the followers of "Mother Ann" (Lee), are believers in the fulfillment of her prophecy, which was "the gathering of persons to the gospel of Christ's second appearing, of which she was the messenger." For this they hope, labor and watch. They also believe in "community of goods," and instead of attending solely to one's spiritual necessities, they care for and supply the temporal wants. The Shaker societies have never extended beyond the bounds of the United States, which is accounted for by them from the fact that their religion cannot exist and flourish except under such governments as secure freedom of speech and of the press, liberty of conscience and perfect separation between Church and State.

About twenty-five years ago the use of swine as food was discontinued, and they use no alcoholic preparations except under medical advisement. Their objects in dress are modesty, health, and comfort, and unless these virtues can be promoted they never change their fashion. The other virtues which they claim are sexual purity, temperance in food, and all other things; neatness, industry, peace, charity to the poor, and a prudent, saving economy in all temporal things. Each sex works in its own appropriate sphere of action, there being a proper subordination, deference and respect of the female to the male in his order, and of the male to the female in her order, so that in any of these communities the zealous advocates of "woman's rights" may here find a practical realization of their ideal.

We were not of course permitted to observe their peculiar form of private worship (there was no public meeting), but every one knows that they serve God by singing and dancing, as they are "moved by the spirit." They quote the customs of the Jews, who made their Sabbaths joyous festivals, and rejoiced before the Lord with music and dancing as a justification of their mode of worship.

We will not longer tire your readers with our visit to the Shakers except to say that order and neatness everywhere prevail, not only in their numerous buildings but also on their farms and in the streets. So far as we have consulted with residents in the vicinity there is but one opinion regarding the dealings of the Shakers, and that is that they are upright and honorable in all their transactions between man and man.—"Our Local S."

CHINESE BANKRUPTCY.

THEY settle all money disputes among themselves, never appealing to the courts. They have a novel bankruptcy practice. On the last day of the year, the Chinaman who is unable to meet his obligations, pays the largest percentage he can, declaring his inability to do more. On New Year's morning his creditors forgive him, embrace him, and declare him "free of the books." Afterward, if able, he cancels the debt from pride, not obligation. In their cooking neither butter nor milk are used.

Albert D. Richardson.

We don't believe there is a calm thinking man in Wyoming who does not feel that woman's presence at the ballot-box has worked for us, in the matter of elections alone, the greatest reform of the age. Our elections used to be a general public row and riot, which would put to shame a Donnybrook fair. Now they are as quiet, orderly and peaceable as any other assemblage, no matter how heated and excited may be the campaign.—*Laramie Sentinel*.

RELIGION is the exclusive property of none. All religions are true in essence and aim; all are sadly mixed with error and distorted by superstition.

That religion will have a purer and higher interpretation is one of the certainties of the future. To this the labors of all good men converge and no doubt it comes as rapidly as it should.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

[Address at Steilway Hall.]

RENOVATED WOMAN.

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FRIENDS: We appear before you as representatives of an Order of people, who have been misapprehended; and their mission has generally been misinterpreted. It is not our work, nor purpose, to reprehend others for not believing, and seeing eye to eye with us, so much as to reprove wrong in ourselves; and to practically raise the standard of moral virtue and spiritual truth, so high, that others may thereby be led to glorify God, in word, in deed, and in truth.

Names, sects, parties and *isms*, are of little account. Every sect holds some imperishable truth that belongs to God, its Fountain and Source. Truth will live. It is strong, and will ultimately displace error. As far as *Shakerism* embodies Truth, it is potent to shake what is false and untrue. But *Shakerism*, and its adherents, will be tested by truth's unerring standard; and whatever is erroneous in their theory, or practice, will be outgrown and left behind. The wheels of progression are moving and naught but truth will stand, "when God in the glory of His majesty ariseth to shake terribly the earth." The work of shaking is not a new thing. He shook the heavens and earth in the Jewish dispensation; (their civil and religious institutions.) And yet once more He has promised to shake all things that can be shaken. Shaking and removing error, and establishing truth, will not be accomplished by sudden revolutions and great upheavals in society, so much as by *degrees*, and in ways that will meet the reason and conscience of intelligent immortal beings.

The times in which we live are propitious, fraught with actual and portentous events. Slavery, in its grossest form, has been abolished. At what cost of physical life, material wealth, and moral virtue, the captive's chains were broken, will be seen and felt when the present generation shall sleep with their fathers. Such wounds are not soon healed.

Now, *Woman* is beginning to hear the trumpet's voice, which is sounding loud and clear, calling her to come forth from the tomb wherein her best powers and capabilities have been buried and lain dormant so long. The time is fulfilled, and an Angel of the Lord has rolled away the great stone from the door of the sepulcher, and is calling upon woman to leave her grave clothes behind—to be resuscitated—to assert her liberty, and to arise in the dignity of womanhood, under the influence of regenerate life and love, and henceforth breathe the air of freedom. She has a work to do—a sphere to fill—a standard to raise, and the demand for labor is great. If woman would work successfully, she must keep within her own sphere. The distinctive lines between the masculine and feminine are clearly defined.

Love, refined from sensuality, is woman's stronghold! There is great power in true love! As far as woman is guided and influ-

enced by *that* power, she represents the Motherhood in Deity. Man, by his stern logical powers, his strength and wisdom, represents the Fatherhood in Deity.

The sea and land have their prescribed limits. So with man and woman. Each should have full freedom to act in their own spheres, according to the behests of conscience—moving in harmony—being mutual aids, the one to the other; for without concert of action, little good can be attained.

As in the natural family circle it is difficult for man to fill the office of father and mother both, so is it quite as difficult for a male priesthood to minister and perform the duties and requisitions of both male and female. Male Saviors need the co-operation of Female Saviors in the work of regeneration.

The duality of Deity is a *grand truth*, long kept within the veil; for the reason, that humanity had not progressed unto it. As the veil is removed, and *that* truth is revealed, the mystery of godliness will pass away. Who will not joyfully trim up their lamps, and go forth to meet the Bridegroom and Bride—a perfect Parentage—to feel a Father's strength, and a Mother's love and care? O, the tenderness of a heavenly Mother's love! How barren the churches are without it! Many weary and sin-sick children have pined and sorrowed for a spiritual Mother's love, and knew not how, nor where, to find it!

Now, the maternal spirit, from the highest heavens, is descending through "many mansions," or spheres, using various instrumentalities, to vivify, warm and bless the race. Many hearts are made glad; and a shout is heard—Welcome! thrice welcome, every dove messenger, sent by our heavenly Mother, to the earth sphere. This beautiful spirit is quickening the hearts of many daughters, and opening their eyes to the necessity of energetic action. Already they are putting forth strong efforts in the temperance cause—taking a noble and honorable part, and from our hearts we say "God bless and prosper them." In the promotion of *Peace* principles, they are also working energetically, and, we hope, successfully. If *Peace* prevail, *War* must cease. All can see that two opposites—*love* and *hate*—cannot rule in the human heart at the same time.

We watch with profound interest every endeavor—whether by visible or invisible agencies—to reform and elevate the race to which we belong.

The *sexual* question which is now agitating the public mind, and causing society to reel and totter to its very center, is of vital importance. The fountain of physical life is corrupt—exceedingly *foul* and *diseased*! Can it be purified and made healthy? If so, by what means? The marriage relation is perverted, and now chiefly used, as a cloak for licentiousness—legalized adultery. Where, and what the remedy? Will it be found in casting off *all* restraint? These questions remain to be answered. But this truth we can fully comprehend, i. e. Man and woman, unaided by power from on high, cannot roll back the flood of sensuality, which threatens to deluge the whole land. ~Who can look

upon the rising generation, and contemplate the destiny of unborn millions (unless a radical change in society be effected), without having their feelings stirred, and uttering deep cries of, "Lord help and save."

We need a better, purer administration in civil government. The vanguards of the nation should be constituted of the best minds. As *public opinion* is one of the *great kings*, to whom the American people bow and do homage, the *creators* of public opinion should be men and women of sterling integrity and principle; who will raise a standard of morality and justice, in the councils of the nation. And they who, through love of self and vain ambition, are governed by political intrigue should be counted unworthy to bear rule. The religious progress of a nation greatly depends upon the status of the civil government of that nation; for the *civil* power is the basis upon which the religious must rest.

How much the growth of virtue and true religion is retarded, by FASHION, the *goddess* that rules and binds the female portion of the population of to-day; unto whom they bow the knee, and give their time and strength. It is a *great idol* in the land, that needs to be broken, just as much as the brazen images, and gods of wood and stone, that *Christian America* sends her missionaries into foreign (so-called) heathen lands, to demolish. There are some noble exceptions, who feel the need of true reform; they have resolved to spend less time at the toilet, and give their strength and influence to stay the fearful increase of crime, and help (if permitted) to form just laws in defense of equal rights, for all law-abiding citizens, whether male or female.

A stone of truth has been "taken from the mountain without hands," or visible agency, and is rapidly growing at the present time, i. e., Freedom for woman—her right to be and to act within the pale of God's laws, without constraint from man. That stone will continue to grow and increase, no mortal power can stay its course! Let woman arise and stand upon her feet, and shake herself from the dust of centuries that has gathered over her by the usages of society and false education, and come forth with new life, and engage in the conflict of truth against error, and work for humanity. Let her efforts be directed to uplift her erring, fallen sisters. Fervent prayer, dictated by pure love, will cause the heavens to bend! Angels will catch the sound of deep, heart-felt intercessions, and will joyfully lend their aid. When woman stretches forth her hand unto God, and earnestly pleads the cause of the poor and needy, will He not hear and answer? Woman, in the hands of a higher power, is destined to become an efficient worker in the cause of human progress. Let her be *true* and *just*—*strong* in virtue—repelling every wrong. Then will the creators and upholders of the armies and navies feel the loving, peaceful influence of woman, that will cause the war spirit to hide its hideous head.

By the purity of her life, and a testimonial sword proceeding from her mouth, *sensuality* will be rebuked, intemperance will flee the

land; and the white-winged dove of peace will find a resting place on this beautiful earth! May God, through his working Angels, speed the day!

SELF-DENIAL.

SELF-DENIAL is a subject upon which much has been said and written, and yet it is not exhausted. It is one of the grand old themes upon which we love to dwell; it opens a broad, expansive field of thought and exercise of mind, and affords means for self-improvement.

Jesus said: "If any man will come after me, let him deny himself, take up his cross, and follow me." Perhaps we have not a more perfect example of self-denial than is found in the life of Jesus of Nazareth. His was the full cross against all sin. He resisted every evil temptation and inclination. His whole life, as far as we have knowledge, was devoted to the cause of truth to promulgate pure, undefiled religion, uncontaminated by false creeds and theories. His mission was to establish a faith that would raise mankind from a state of self-servitude, in which he found them, into a higher condition of spiritual freedom.

To accomplish that object, history informs us, he sacrificed all selfish considerations, and went about doing good, teaching purity of life — of which his own was a practical illustration. By a life of self-denial, he was lifted up into the resurrection state, and drew others unto him; and he became a Savior—Redeemer—unto them. He was one of the greatest Philanthropists the world has ever known; and his name will be remembered and exalted through all generations.

While attentively reading the historical accounts of the life of Jesus — how he endured the scoffs and jeers of his ignoble persecutors — the question naturally arises, Why did he endure all this opposition? Why his unremitting devotion to principle — enduring the cross — despising all shame that his cruel oppressors sought to heap upon him? The answer is: "Because he loved righteousness and hated iniquity;" and was a chosen Instrument to perform a work for humanity, and to be their great Exemplar. His mission was to prepare the way of holiness, that others might, with safety, walk therein. And he became as a lamp to the feet, and a light to the path of all who choose to follow him in the work of regeneration; aided by ministrations from on high, he raised a standard upon which was inscribed Purity, Fidelity, and Self-sacrifice! There were beauty and excellence in his whole character. Every virtue found an abiding place in him. Benevolence, firmness, and strength of purpose to sacrifice selfish pursuits, were manifest throughout his life. He did not allow his powers to lie dormant and await some great revolution to arouse them to action, but by persevering energy he "overcame the world," and encouraged his followers to do as he had done. He said: "Be of good cheer, I have overcome the world." What world was it that he overcame? He did not use carnal weapons to conquer nations; far from it. He was a man of peace; and, if it were in his power to achieve military renown, his life was devoted to a higher purpose.

Jesus was a man of like passions with his disciples, and overcame those in himself by the cross; and he encouraged his disciples by bidding them be of good cheer; for if it were possible for him to conquer the world in himself, it would also be possible for them. The same power is given in our own time; if we will do the works, we shall experience the same results. And it is a binding requirement upon every one, who "names the name of Christ, to depart from iniquity," as he did, and to put on his life and character, and follow in his footsteps, and strive to promote peace and good-will among men.

That blessed day is approaching, prophesied of old, when "righteousness shall cover the earth as the waters cover the sea, and nation shall not lift up sword against nation, neither shall they learn war any more."

Dawn upon us, O glorious day of peace! May the work of self-denial diffuse itself throughout the length and breadth of our land,

and the Sun of Righteousness shed abroad its searching rays, penetrating the deepest recesses of the human mind, banishing, forever, the dark clouds of idolatry and superstition.

Ella Winship, Son Yea, N. Y.

REMARKS AT STEINWAY HALL.

BY ANNA WHITE.

It is a satisfaction to me to meet with the audience before us, and to have an opportunity to communicate a few thoughts, and to give expression to some of the deep feelings of my heart.

I come before you in the humble garb of a Shaker. Yet I am not an alien. New York city is the place of my nativity — the home of my early childhood. Fortune favored me with a few years' residence in the State of New Jersey, where I roamed in those beautiful green meadows in sight of the majestic ocean, and I never tired of watching the flowing and ebbing of the tide, or listening to its surging waves. I was a child of nature, and believed in the saying that "God made the country, man made the city."

When I again returned to the city I could not feel at home. My father, mother, brothers and sisters were here, all of whom I tenderly loved, and many would have judged that I was in possession of all that would tend to make life happy and joyous. But to me it was not home. My heart was pained when I saw the inequality and injustice that existed — the wealthy rolling in affluence and splendor, the poor clothed in rags, and suffering from cold and hunger, I often said, "Where, O where, is God's justice!"

City life seemed so artificial. It did not meet the demands of my nature, nor satisfy the cravings of my immortal spirit. I turned from it all to seek a city which hath foundations where love and equality reign, the fruit of which is peace.

From a knowledge I had obtained, through reliable sources, I believed the Shakers were in possession of that which my spirit yearned to find. Accordingly in the year 1849, I visited the Society at Mt. Lebanon. The child-like simplicity of their manners, and the purity of their lives, won me to them, and after due deliberation I concluded that the home of the Shakers should be my home, "their people my people, and their God my God." With them I have toiled with my hands, and with them I have engaged in the worship of the living God, and to me those seasons have been as joyous as heaven, and as solemn as eternity — the sweetest hours of my life.

After twenty-five years' experience, almost to a day, I return to the city of my birth to testify that God dealt kindly and tenderly with me, when he sent some good angel to lead me to my beautiful consecrated home. I have never ceased to give thanks, and, henceforth, all the powers of my being shall be dedicated to His service in sustaining the cause of truth and righteousness upon the earth.

A man diseased in body can have little joy of his wealth, be 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, wheresoever 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.

PETITION.

O Lord, my God, I love thee
With all my heart and soul
Do in thy loving mercy,
My mind and thoughts control.
Thy power alone can raise me,
Above the shades of death;
Therefore, O God, I'll praise thee,
So long as I have breath!

May I, to Thee, come nigher —
My Light, my Life and Stay;
With truths, my soul inspire,
O hear me when I pray!
And may thy blessing, Father,
Descend like heavenly dew;
Thy promises remember —
Thy Covenants renew.

Lydia Lewis, Mt. Lebanon, N. Y.

LIGHT.

ONE of the Apostles in his version of the word glory — made three divisions — "glory of the sun, glory of the moon, and glory of the stars." So when speaking of Light, it may also be classed under three heads, viz.: artificial, natural and spiritual. Artificial light is obtained through a variety of means — gas, petroleum, whale oil, wax candles, down to the rush taper.

In the natural, visible heavens, luminous bodies, called suns and fixed stars, revolve around the center of gravity; they do not reflect the light of other planets, but are themselves primary sources of light. Secondary planets, like the moon, have their place, their glory, as well as the Primary, varying in magnitude and degree; but the nearer the Secondary is to the Primary, the greater the amount of light received.

Light is the agent through which objects become visible to our senses, and it is indispensable to the growth and development of all material substances; without it there can be no perfection. Plants that are kept in dark cellars are pale and sickly in appearance, while those of the same kind, when exposed to the vivifying rays of sunlight, present a deeper, richer hue.

Natural things are symbols of spiritual things; the spiritual being superior, for the reason that the natural is designed to meet the temporary wants and physical needs of humanity, while in a terrestrial state of existence. The spiritual is created for, and adapted to, the soul-needs, and reaches to the life beyond. As the solar rays are essential to animal and vegetable life in the outer world, or rudimentary sphere, so also are rays of divine light, which emanate from the Central Sun of all worlds, indispensable to the soul's growth in the ever unfolding truths pertaining to the life that is eternal.

There are bodies terrestrial, and bodies celestial, and there is a glory and light pertaining to each. On the natural or generative plane of life, those who are the most just and moral, most strict in the observance of Nature's laws, are stars, or lights to those who are lower in the scale of morality than themselves. Those who, by reason of gross sins, are in darkness, are like plants in a cold dark cellar, morally and spiritually diseased; and they need the power of truth to lift the curtains that the light may shine upon their souls, and convict them of wrong-doing, and cause them to forsake it. And they need to be acted upon, and to receive the influence of the more progressed in their own Order.

Those who have risen to the higher Angelic Order — into the "resurrection" — above marriage, are bright spiritual lights that act upon those who stand the highest, and are the most progressed in the Natural Order. And they who are the most spiritually progressed, approach the nearest to the redeemed in the spirit world, and receive the most directly from the Central Source of all Light, and are thus enabled to shed effulgent brightness through spheres below them. Such become living, hallowed temples for the indwelling of the Holy Spirit — receptacles of Light and Glory.

Emily Offord, Canaan, N. Y.

INDUSTRY.

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 "Let us toil, for all that lives,
 Sacrifice of labor gives."

To be alive in the work assigned us in life's busy sphere of action, is to be fulfilling the design of our existence on the earth. High powers and capacities enfolded within, need but the developing process (education) to bring them forth to uses best calculated to benefit ourselves and others.

Why idly dream of pleasure, or languish in indolence? Why seek rest in sloth and ease, instead of uniting with living moving forces which are actively engaged to progress and hasten the growth of all in Nature's realm? Toiling myriads therein, mock the trial. "Go to the ant thou sluggard, learn of her ways and be wise." Untiring industry marks the life of the tiny creatures, as they build, and gather, and stave away their food for future use, on the real communistic plan, as do the bees. It is proverbial that the busy bee through all the sunny hours toils unceasingly sipping honey drops from fields of fairest bloom; yet God replenishes their cups with sweetness; and their toil is not in vain. Nor are the curious little workers selfish; they fill many a cell beyond their own need, and man with all his intellect, not half so "wise in his day and generation," feasts on the fruits of *their* industry, without realizing the worth of hard earned labor, spent in its accumulation, which *he* would be quite unwilling to give for others.

Thus it is with *all* the sweets and blessings of life and home; they come not by chance. Heaven has not ordained that they should drop down upon us to curse, instead of bless, our existence. These are the well-earned fruits of industry, gathered and secured to us through cheerful sacrifice in duty, and a lofty purpose of doing good.

It is in the beautiful well ordered system of Christianity, that we behold, outwrought, those glorious principles which create the common brotherhood of man, and sustain mutual, fraternal industry, in its highest and best forms. The Gospel never repealed the rulings, "In the sweat of thy face shalt thou eat thy bread;" but in justice—righteousness and equality—gives to labor new dignity, and transforms it from menial slavish servitude, to pleasant, active occupation.

Herein lies the Christian's warfare against selfishness, with heart wrapt in coat of mail—shrinking closely within its narrow sphere, in constant terror of being drawn too far from its contracted limits, into the broadening field of true philanthropy, where it will be robbed of that ease-loving spirit, which fixes bounds for the soul's expansion, and dwarfs the powers of mind and body. It is this low sordid selfishness that makes the world just what it is—"a school of wrong"—where a greedy, grasping love of gain to waste in prodigality, and sensual indulgence, and where self-destructive pleasure is the ruling motive.

In our beautiful love-built Zion home, I behold, with exceeding joy, the actualization of the highest and purest ideal of life, which many have longed and waited to see, but were not able to attain unto. Here is, indeed, a spiritual communion of self-sacrificing souls, devoted unreservedly to each other's good, influenced by chaste soul love, they form a heaven upon earth.

"Always busy," I once remarked to an aged sister, who was plying her needle with the quiet but queenly air of one whom indolence had never dwarfed nor selfishness demeaned. "I never spent many moments idly in my life," was her pleasant response. Her long life, like that of many others, had been given in a noble service. Such fulfill the apostolic injunction "Not slothful in business; fervent in spirit, serving the Lord." It is this real fervency of spirit, enlisted in a good cause, that gives zest to labor, sunders the soul from selfishness, and lights it with a glow of expansive life, akin to the benign influence of sunlight.

O may the young, who are sharing the blessing of consecrated toil, make firm their resolve to live for lofty aims and benevolent purposes, to strike their roots deep in the soil of usefulness—spread wide their branches of

industry, and let their clustering leaves be the growth of well filled moments; then like grand old Oaks, their shade will, in time, be a grateful retreat for the toil worn and weary, and the blessing that faileth not shall be the reward of well doing.

Martha J. Anderson, Mt. Lebanon, N. Y.

DUTY OF CHILDREN TO SUPERIORS.

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 THE editorial upon "Government of Children," in December No. of SHAKER AND SHAKERESS, is calculated to awaken thought concerning the duty of youth and children toward their parents, guardians and seniors.

When I read, "Tis the duty of parents and guardians to study the germinal traits of character in children, and make due allowance for peculiarity of disposition, circumstances of birth, and how they can best secure their confidence," it came home to me; and I felt that I had cause to render thanks for the kind consideration extended to me in my more youthful days. True, I had passed the period of early childhood before I found those who really understood my nature, and could comprehend my needs. Constitutionally I was impulsive—strong-spirited—and independent; but the voice of reason, mixed with love and tenderness, led me to self-conquest. I have yet many years to pass before I reach the meridian of life, and I still feel the need of wise counselors to aid me; that all my physical, mental and spiritual powers may unfold, expand and grow, and be a blessing to myself and others.

I have learned one important lesson, i. e.: Those who, through love and kindness, restrained me when I was running too far, and too fast, and guided my wayward feet in the path of wisdom which leads to peace, were my truest and best friends. And I do not cease to give thanks to God for such Angel guides, as they have been to me. I am confident that youth and children who are the most submissive, obedient and teachable, receive the greatest benefit from the instruction of parents and those who watch over them for good.

Children and youth bear the same relation to advancing life that time bears to eternity. If children are dutiful, there is a modesty and pliability attending that period of life. It is their normal condition; and they are adorned with innocence and simplicity which makes them beautiful. They who possess those adornings, if attentive and industrious in learning, and practicing the lessons taught them, will increase in knowledge and goodness, instead of having those virtues turned to arrogance and self-conceit, which bar the way to cultivation and moral growth.

Habits formed in early life are the most enduring. Impressions made in childhood are slow to fade. The mind is then free from the cares and burdens which riper years impose—is ready for ideas—the memory is clear and retentive, suited to gather and retain the first seed sown, whether good or bad. Therefore, children and youth should have the opportunity afforded them to obtain true and just conceptions of life. The right use of instruction and knowledge, is to free the mind from ignorance and prejudice, whether inherited or acquired.

Life might be a paradise of beauty, if the seeds of disobedience had no soil wherein to germinate and grow. May we not hope the time will come when that woe will be removed? This state of things can be attained unto only by individual exertion and self-sacrifice. Obedience to conviction of right and duty in all things, will dispel the darkness and sorrow caused by disobedience. The result of adhering to principle would be to elevate individuals; then, to exalt nations.

Those who regard the laws of their being, and are true to their convictions, are the stronghold of the earth, and assist the public conscience in rising to a higher plane of action; and those who begin in early life to perform good deeds, may stand in the innocence and beauty of life through time, never feeling the blight of sensuality.

I rejoice to know that there is an Order of people where *principle* is first, and *pleasure* derived from the senses is subordinate. From their standpoint of observation, they discern the wrongs and evils of society—and mourn

their fearful ravages; while they toil and battle to destroy the dragon power that is devouring the youth of the land.

What then shall be the duty of the rising generation toward those who are giving their lives for the good of humanity, if not humble, submissive love and obedience? Outside of the Shaker Order, there have been parents who instilled right principles into the minds of their children, and reared them to be national guides—lights—in their day. To Washington, Lady Jane Grey, Margaret Propper, Abraham Lincoln, and many others, is honor due. They were stars in the terrestrial heavens. Believers in Christ's Second Appearing are called to be stars in the Celestial heavens, to teach the higher truths and the law of love. Under the power of that love the impulsive child is made penitent; the irreligious to feel reverence for sacred things. All this I have seen; and I am thankful that, within my Zion home, children are governed in justice and love, and are taught to be pure and truthful. The same impression cannot be made upon all minds. If some turn to the weak and vain things of the world, to seek indulgence in carnal pleasure, after having been taught the higher life, they never forget the lessons which have been given them; and inasmuch as they sin against light, they have to feel the stings of a guilty conscience. While those who study well and are true to conviction, will be as the flowers of heaven that bloom with beauty in the spirit-land.

Charlotte Byrdsall, Mt. Lebanon, N. Y.

MISSIONARY.

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 Go forth little "Shaker," your mission fulfill:
 Proclaim the glad tidings of peace and good will,
 Lift up thy bright banner, and on it inscribe,
 "Love is our motto, and truth is our guide."

Encourage the falt'ring, and strengthen the weak;
 If man would be happy, God's law he must keep;
 For sorrow must follow departure from this,
 And, just in proportion, diminish his bliss.

Go say to our Brothers and Sisters abroad,
 Though erring, fear not; for our Parents are good;
 They send to earth, *Saviors*, in mortals to dwell,
 That souls may shun evil, and learn to do well.

And thus, by progression, mankind will ascend
 In spirit with Father and Mother to blend;
 As true sons and daughters, complete the great
 chain

Encircling humanity's Ocean and Plain.

Eunice Cantrell, Mt. Lebanon, N. Y.

A SUGGESTION.

—o—
 MINISTERS often hold conventions, to which delegates are sent from various churches, located in different parts of the country. Would it not be a good thing for ministers' wives and some earnest, pure-minded women, to hold conventions also, and take counsel together, and construct some rules of propriety to be observed by the spiritual leaders of the people, and exert a saving influence, over the Clergy, in this way? By timely effort in this direction, they might do much to save the reputation of their husbands, ward off shame, confusion and disgrace from the churches; and be help-meets, in a spiritual point of view, as well as in the domestic relations of life.

Where could man look for an impartial advocate and supporter of his character, if not in the partner of his life, if she be a true woman? In his ministerial duties, she might shield him from temptation, in many ways, and also be a Mother, in a degree, in the Church over which her husband presides; to whom burdened, suffering females might find access, and unbosom their griefs and sorrows and find some relief. If they would become ensamples to their sisters in the Church, in dress and manners, and strive to silence the tongue of slander—discourage envy and jealousy, I believe God would bless their efforts.

Nancy Pirley, West Pittsfield, Mass.

THE SHAKER AND SHAKERESS.

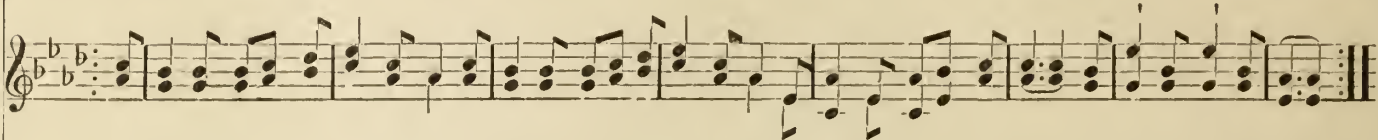
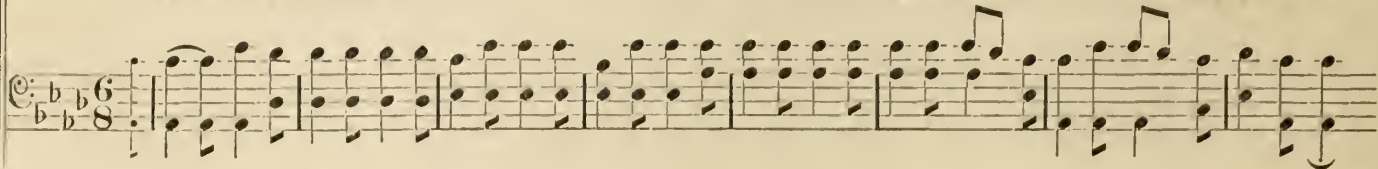
—o—
 POSTAGE prepaid. It is decided to let the outside subscribers have the paper for fifty cents, as heretofore, and to charge all Believers fifty cents.

THE COMING YEAR.

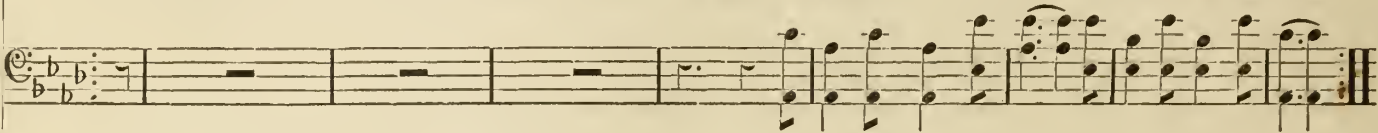
Joyous.



1. Hail! hail the glad New Year! Its coming joy our hearts will cheer; The er-rors of the past we leave, And truth's ad-van-cing light receive.



By whose dif-fus-ion we may see, The Lamb and Lion yet agree, This happy coming year, This happy coming year.



2.

Though labors new await our hands,
We will not bind in iron hands
The talent God to us hath given
To make our home on earth a heav'n.
But sow anew the precious grain,
And scatter broadcast o'er the plain,
This joyous coming year,
This joyous coming year,

3.

The seeds of goodness, love and peace,
Of kindness with its rich increase,
These in our hearts' best soil shall live,
Till blossoms sweet their perfume give,
While ripen'd grain in sheaves well bound,
Shall in our garner-room be found,
This joyous happy year,
This joyous happy year.

WELCOME.

—o—

TO OUR MISSIONARIES.

Welcome as the sight of haven to the starving sailor crew,
Welcome as the sparkling waters to the desert traveler's view,
Welcome as the fresh'ning showers to the parched and thirsty earth,
Welcome as the truth of heaven to the soul that feels its worth,
Welcome as love's healing balm is to the bruised and wounded breast,
The return of Zion's mission to their Gospel kindred blest.
Yea, we greet you, well beloved! Ye have nobly fought the fight,
Victors' laurels wreath the brows of those who conquer wrong with right,
Hate with love, and selfishness supplant with feelings good and kind,
Who exhale a peaceful sphere of love and purity of mind.
Ye have cast upon the waters—but ye have not lost the seed;
It shall germinate in souls that saviors on Mt. Zion need;
They shall flock to Zion's borders, sick of sin and selfish strife,
They shall find a promised land and eat the precious bread of life.
Freely have ye sown the seed, and hounteous harvest shall ye reap;
Ransom'd souls shall yet rejoicing heartfelt blessings on you heap.
Not of the redeeming power of slaughter'd martyr's sacred blood,
Shed for ev'ry erring mortal drown'd in sin's o'erwhelming flood,
Was the hurthen of your message to the mixed and motley throng.
Nay, a more exalted theme—a testimony stern and strong,
'Gainst a selfish life of sin, against hypocrisy and shan
That gives carnally free scope while trusting in a slaughtered Lamb.
(Lamb or man, it matters not, the principle's the same; who seek
Salvation through the *grace* of God and *faith* in Calvary are weak.)
Help thyself and God will help thee was the burthen of your song;

Self-reliance, active effort is the maxim of the strong.

Ye have taught the law of kindness, not to fellow-man alone,
But to ev'ry living creature that can cruelty be-moan;
Ye have inculcated justice, mercy, charity and love;
Ye have blest all honest effort pain and suffer'ing to remove.
And the angels bless *your* labors; we most heartily unite:—
We who here at home, in peace, remember'd those who fought the fight,
Braved the storm, the moil and turmoil, found in Bah'lon's husy mart,
Spreading Gospel tidings:—lovingly we clasp you to our heart.
Welcome, father, mother, sister, brother, Gospel kindred dear,
Welcome, Zion missionaries, kindly welcome here!
Hewson Brown, Mt. Lebanon, N. Y.

FORETHOUGHT.

—o—

NEW YEAR'S GIFT.

I'll write it on the snowy page
That now before me lies;
I'll blend it with the roaming themes
That to my vision rise.

I'll call it when emotions swell,
To check their flowing tide;
I'll wear it as a gift of God,
To humble all my pride.

I'll bring it as a helping hand,
Wherever need is found;
I'll sow it as a precious seed
Upon the holy ground.

I'll prize it as parental love,
To keep regret afar;
To bless the harvest of the year,
And be its ruling star.

I'll wrap my spirit in its light,
That darkness may not come,
I'll hold it as a motto bright,
Within my sacred home.

C. Devyr, Mt. Lebanon, N. Y.

EDITORS.

—o—

EDITORS cannot always help themselves. They are at the mercy of the agents they employ. But the engagement of such agents ought surely to form one of the sacraments of life. A man who undertakes to report what he sees, or hears, ought to make truthfulness his religion, and to be ready to cut off his right hand rather than let it write down falsehood. The lies and slanders which go up and down the land, blighting fair fames, impeding holy causes, and doing the devil's work of perpetuating evil, will take decades of years to undo. And on the authors of those misrepresentations will lie the heaviest guilt—the guilt of perverting good to evil, of wantonly turning the best instrument of truth to the base service of falsehood, and of betraying the confidence reposed in them, and thus weakening trust between man and man all the world over.—*Charles Vosey.*

ACCORDING to Bayard Taylor, the women of ancient Egypt enjoyed many of the rights for which the strong-minded sisterhood contend today. The wife's name was often placed before that of the husband, and the sons often bore the names of the mothers, instead of those of the fathers. Indeed, the man possessed no important right which was not equally shared with the woman.

SONNET.

—o—

Is future life a shadowy dream
A myth that puzzles still the brain?
Or closely folded as a ream
Of unwrit leaves, without a stain?
Closed volume, to material sense,
That governs with Imperial rod,
And brings the meagre recompense
A final home beneath the sod?
* * * The soul recoils; a secret spark
Flames with the light of endless day;
No longer veiled in dungeon dark,
Or screened by perishable clay,
It rises up on Hope's bright wing,
Of immortality to sing.

Martha J. Anderson, Mt. Lebanon, N. Y.

OBITUARY.

—o—

SARAH E. JEFFERSON, aged 18 years, June 16, 1874, Harvard, Mass.

HANNAH SMITH, aged 66 years, November 26, 1874, Second Family, Mt. Lebanon, N. Y.

SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. February, 1875.

SIXTY CENTS
PER ANNUM.

EDITORIAL CORRESPONDENCE.

EDITOR TRIBUNE:

WILL you publish a paper in response to two remarkable editorials, "Katie King," of the Tribune, and "How to investigate Spiritualism," in the Scientific American, of even date? The Shaker Order has "business relations with the outlying world, with which your Railroads, Steamboats and Telegraphs do not connect."—Will you give the Shakers a voice? Spiritualism and Geology are Sciences—Not Religions. The Shakers have studied Spiritualism, for a century, and put it to the practical uses of life. We have been patiently waiting for your over-wise people, to become scientific enough to hear and investigate its facts—to prove all things, Spiritualism included. We came to New York, to help you, and the press received us liberally—gave good notice of our Steinway Hall Meetings, of Nov. 22. But the Reporters, with the exception of the Tribune and Republic, utterly failed to tell the truth, or to refrain from gross misrepresentation. If the Editors and the Eddys are no more honestly dealt by, through the Reporters, than are the Shakers, Editors may learn that they know nothing yet, as they ought to know it, about either Spiritualism, or Shakerism.

I will send a corrected, printed proof slip of the article. Please reply.

F. W. Evans.

"Yes." We will not undertake to publish all manner of crazy reports from credulous people who fancy that they have seen Ghosts. But we recognize Elder Evans as a man of ability, and shall be glad to give him any reasonable hearing.

Ed. Tribune.

THE TRIBUNE AND SHAKERS.

THE Tribune was established, originally, in the interests of the common people, like the Roman Tribune—a magistrate chosen by the people, to protect the people from oppression by patricians or nobles—to defend their liberties against any infraction by Senate and Consuls.

Is not our modern Tribune a little too patriotic in its tendencies on the subject of spiritualism? No sooner are its patrons, and even its founder landed on immortal shores of the spirit world, than all interest in their welfare is at an end. I have sometimes thought, perhaps hastily, that the Tribune was an organ to defend the people of the United States, who are *in* the body, against all attempts of the people of the United States, and any other States, who are *out* of the body, from establishing a scientific communication and friendly intercourse through which they might seek to

destroy that which destroys—war, poverty, sexual incontinence, solid and fluid intemperance, together with the abnormal desires of mind and body, that engender diseases, which are excuses for medication and drug doctoring.

When the Fox girls were first in New York as mediums, I had a tilt with my friend Horace, in which he accused me of "having an axe to grind"—Spiritualism favored Shakerism. I replied, "Henceforth, *Spiritualism* is an *Institution of America*." Am I not justified by subsequent facts?

KATIE KING.

"We have received, recently, divers letters of inquiry, principally from the inland and agricultural portions of the country, referring to what the anxious writers are courteous enough to call the "recent spiritual manifestations." We must refer all such seekers after truth to those of our cotemporaries who have established connection with out-lying ghostly quarters: The Tribune only undertakes to deliver news from tracts accessible to railway trains, telegraphs, or at least, not to put too coarse a point on it, balloons."

As an order of people, we, the Shakers, do have established connections "with the out-lying ghostly world"—business connections too. Among this people, Spiritualism, which is showing so much power—see Rev. 18—originated. From here, Spiritualism went forth to humanity outside of this order.

Do you ask what good it has done? It claims to have released the thirty millions of Serfs, of the Russian Empire. If true, is not that glory enough? A friend from Albany, who went with the Palestine company, of seventy Americans, was present at a dinner given by the Emperor and Empress, at which the Empress, speaking of *Home*—the American Medium—states that it was by direction of Spirits, through *Home*, that the Emperor issued the *Ukase*, freeing the Serfs, and to this the Emperor assented.

That Slavery in America was destroyed by Spirit agency, I have never doubted. "John Brown's soul went marching on," as really as did the army, and he went not alone. *Stanton* was a confirmed Spiritualist, and his statements, to us, that *Lincoln* was equally so, were most explicit.

Will the TRIBUNE, as the friend of the common people, of the two conjoined worlds, let these important facts go forth to humanity?

In the editorial "*Katie King*," there is a "break in the wall." The satire is designed to make a clean separation between the real and the fictitious—the honest and dishonest. It is keen enough for the purpose; but do you not close the door, to the inner world, a little

too tight? Why not leave the gates, at least, ajar? When you put it on this wise: "This materialization must be either spirits, assuming visible shape, or a skillful trick of clever knaves—there is no half way ground," I like it. That is just the truth of the case. Just stick to that point, and we will get out of the fog. We can solve this problem, as we would solve any other scientific problem.

I was the first person, so far as I know, who defined spiritualism as a science, not a religion; placing it with agriculture, astronomy, geology and chemistry, to be dealt with accordingly.

By spiritualism, I would be understood the acknowledged existence of the spirit world—Human Immortality—the possibility of intercommunication between those in and those out of the body, and nothing more. The morality or immorality of the mediums—the occurring facts, whether important or puerile—the truth or falsity of communications, have no more bearing upon simple spiritualism, than similar things have upon electricity and electricians, or upon farming. Science is an orderly arrangement of facts. Give us the facts. The use or no use, the sense or no sense, we will attend to hereafter.

In an editorial of even date in the Scientific American, are the following tremendous utterances. They may correspond with your "Innocent Earthquake":

"HOW TO INVESTIGATE SPIRITUALISM.

"There has been lately an extraordinary revival of spiritualism, and it again challenges the general attention. Nearly all the newspapers, and some of the most respected of the literary magazines, without reservation or protest, lend their columns to its advocates.

"This revival of spiritualism is probably due to the new phase which the spiritual manifestations have taken on: Materialization, in place of raps, tips, trumpet blowing, tying, levitations, ponderations, etc., performed by or through the medium, we now have the spirits appearing *in propria persona*, with bodies apparently of flesh and blood, and nicely dressed in such clothes as they wore when they dwelt in the mortal coil.

"Now these things seem to justify us in recurring to the subject of spiritualism, and in improving the opportunity to point out some things which Science has to do with it. And to make the matter short, we will limit our remarks to the alleged physical phenomena, the movements or changes of matter. We leave out of view, of course, the religious aspects of spiritualism; and for its bearings on psychology and physiology, we refer to what Faraday, Carpenter, Tyndall and others have written.

"In the first place, then, we can find no

words wherewith adequately to express our sense of the magnitude of its importance to Science if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand fold to be fitted for such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the nineteenth century. Its discoverer will have no rival in renown, and his or her name will be written high above any other. For spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of Science. It denies the conservation of matter and force; it demands a reconstruction of our chemistry and physics, and even our mathematics. It professes to create matter and force apparently out of nothing, and to annihilate them when created. If the pretensions of spiritualism have a rational foundation, no more important work has been offered to men of Science than their verification. A realization of the dreams of the *elixir vite*, the philosopher's stone, and the perpetual motion, is of less importance to mankind than the verification of spiritualism."

Having, for the last forty years, studied this science of Spiritualism—by it I was converted to Shakerism—with our own mediums, who have no motive, either of poverty or vanity, to practice fraud, I visited the *Eddys*, who knew not of my coming, determined to know of the facts there existing—I went, as to one of Tyndall's experimental lectures. After an unprejudiced examination, I pronounce the materialization that I witnessed, of some fifteen spirits, of men and women, to be as true and real—as genuine—as are any facts in agriculture or chemistry that I have ever witnessed. I fully realize the responsibility I assume by this statement. I do it as a duty to my fellows, who may not have the opportunities, I have had, in forming a union with disembodied men and women.

"Two theories only, are tenable, regarding most of the Spirit manifestations. They are real and true and honest, or they are a culpable fraud." So says the Scientific American. That is the pin to hang all doubts upon, until removed therefrom by facts—evidence. But when, to this, he adds, "the media, in these cases, are either the most worship-worthy of mortals," I demur entirely. We, too, fell into that trap. The facts may be real and the materializations true, and yet the mediums be as great cheats and liars, as were some of the Reporters—not the Tribune's—who professed to give, the public, the facts of our Steinway Hall Meetings, on the 22d November, and as *somebody* must be, in the great scandal suits.

Even when media are entirely truthful, it no more constitutes them worship-worthy, than is a pipe, that conveys precious or vile fluid—than is an electric machine. Again says the Editor, "Concerning raps and materializations, there is a question of fraud or no fraud, and this is a question of such fundamental character, that the answer to it is conclusive of the whole matter." Then come the tests, to settle the important question—A gun is suggested, to shoot the apparition. This, the Editor is afraid of, and warns the investigator that an action, for murder, would lie, should the fraudulent medium be killed.

Of the fifteen male and female figures of different sizes, ages and propertious, that I

saw, any one of them might have been subjected to that test. But I too, would give a caution. While any kind of a test, that a sincere enquirer might honestly require, as evidence, or to detect fraud, would pass harmlessly; should the *tester* be a fraud, the missile might rebound and kill the sender.

Then we have the "Lasso" suggested, "a dark lantern, some ink"—then "a strong grasp upon the materialization." Any thing, friends, if you bear 'in mind, that haply contending with something real, you may kick against pricks.

If "the peace of society is disturbed, and something must be done for quiet, or many good friends will go to Bedlam," I trust that all those Editors, who gave such liberal advance notice of our Shaker Meetings, will happily escape.

F. W. EVANS.

ALFRED, Me., Sept. 22, 1874.

BELOVED ELDER FREDERICK:

BUT for circumstances beyond my control, I would sooner have responded to your friendly greeting.

Your fatherly commendation of our efforts in Lynn, cheered me not a little. The encouraging truths, in your letter, strengthen me anew for further effort. The Comforter, Jesus promised, was the *Spirit of Truth*. While it acts as comforter, to those ready to receive it, it will cause all to mourn, who rely upon other power for safety, or protection. How many high wrought schemes have come to naught through its power! How many Idols have fallen from their high position, like Dagon before the Ark! From Aaron's Calf to the Pet Idol of to-day, men have been ready to worship their own creations of hand, or brain. Philistines are not sole mourners for the destruction of their Gods.

May we be so self-disciplined, that we can say, and speak advisedly—LET TRUTH PREVAIL, tho' every man be a liar—or mistake in some things.

While able to see some things, to-day, hid from our view yesterday, let the thought of to-morrow's light enable us to receive the knowledge of to-day with humility.

Evidence, rapidly accumulates, of work, going on in the minds of men and women, causing the scales to fall from their eyes. They are no longer willing, even at the bidding of a hireling Priesthood, to bow the knee to a God, who could predestine the majority of his creatures to endless misery, and demand the ignominious death of his only begotten SON, to appease his wrath against the remainder.

That so many are unwilling to see through the eyes of others, or put on the spectacles of past opinions—that some, at least, have the moral courage to use the reason God has given them—fills my soul with rejoicing. I feel with you, that the beginning of the end has come—the *old dam* of superstition must give way before the accumulating waters of TRUTH.

Among the many Instruments God has employed to inaugurate this great work, I recognize those Radical Materialists, to whom you refer, and of whom you were one. They were inspired by a class of Spirits, who—however blind to many truths, since opened to you—saw with clearness, the false foundation on which the *Dam* was builded, and the deformity of the Idols, worshipped by the world

yeleped CHRISTIAN. You and your companions were ready instruments in the hands of those spirits. They so filled you with the *tear down* idea, that it remains with you to-day, in its pristine vigor—tempered, no doubt, with the wisdom of greater knowledge and broader experience.

While influenced by this Spirit, to strip, from this mythical Jesus, the robes with which Priests have clothed their Idol; is it not possible, you would, sometimes, take away what, of *right*, belongs to the *real Jesus*?

Heartily agreeing with you in your first, second, third and fourth positions—when I read in your *fifth*, that Jesus, like all good Jews, believed in physical resurrection, and headed a general movement in the spirit world, to effect it—that he believed in *war*, expecting spirit assistance to overthrow the powers that were, and make him King—I am constrained to say—Not yet do I so read history.

That the Apostles, for a time at least, did believe in a physical resurrection, I agree with you. Their so believing has been a stumbling-block in the way of educating the masses, that the Christ Resurrection is spiritual. Events of to-day, to some extent, obviate the difficulty.

From the Apostolic record, I fail to discover that Jesus so believed. His raising Lazarus is no more to the point than Elijah's or Elisha's doing a similar thing. When he said to Martha, I am the resurrection and the life—he that believeth in me, tho' he were dead, yet shall he live—he referred to quite a different death from that of Lazarus, or the Ruler's daughter.

That Jesus came back into his old body, and other Saints did so too, the Apostles, no doubt, believed at the time. We can excuse people, of even a hundred years ago, for thinking it the only sensible construction of the story.

But now we have evidence in our very midst, both in England and America, that Spirits can, under certain conditions, clothe themselves with *material form*, which can be *seen, talked with and handled*, as really as was Jesus, or any of the old saints. Is it not more in keeping with the Spirit of the age to conclude, that *no Spirit* can come back into its body, after animal life had entirely left it—that Lazarus, as well as others, was in that condition which might have ultimated in death, but was no more really dead, at the time, than many others, in these days of hasty funerals?

As to Jesus and the *swords*, let Materialists read Mathew's report of the *sermon on the Mount*, and then tell, under what conditions, a *man*, believing those divine principles, could take, or believe in the swords.

That his zeal for God's house, may, for the moment, have led him away from these divine truths, when he drove out the money changers, I will not attempt to deny. But, that he ordered the purchase of swords with the idea of thereby saving his life, or becoming King, is not, to my mind, consistent with the record. That he may have been so tempted, during his forty days in the wilderness, is quite probable. That he resisted, thus setting us an example which the Apostle plainly declares.

At the time *swords* were spoken of, he evidently expected death, and could not, consistently, have anticipated deliverance by men, or Angels. His rebuke of the disciple who,

with the sword essayed to protect him, was consistent with his teachings at all times, and plausibly explains his wishing them to have a sword, at the time, that he might give his dying testimony against it. So, too, when disciples would that he make use of the higher form of war, by calling down fire from Heaven, to consume his enemies, even as did Elias—he rebuked them as emphatically, as could even Elder Frederick, that they knew not what manner of spirit they were of.

Thus, Beloved Elder Frederick, I dissent from your conclusions, not because I believe Jesus was a God, and therefore could not err, but because I believe him to be a Godly man, entitled to the full benefit of his recorded words and acts.

Differing from your conclusions, while patening your freedom of opinion, is *prima facie* evidence that I believe every one should form his and her own opinion, according to his and her own best judgment.

Be assured, Beloved Elder, I love and revere your earnest, fearless spirit, in opposing *all error*, wherever found. May I imitate your example, by accepting the increasing light each day brings.

In Gospel Love, I am your Brother,

John B. Vance.

A NEW STANDPOINT.

—o—

AMONG the emigrants from this world to the next—of such as have figured largely in the affairs of men—I fail to find the first individual, who, if a mere wish would obtain it, would not have a sponge drawn over his past record.

Underlying his patriotism, he finds, on retro-spection, a large substratum of *Ego*, hiding, for the time being, from *his own* eyes only, the absurdity of his “fantastic tricks before high heaven,” the absurdity of inferring, from his accidental, temporary elevation, that he was born to command *ad infinitum*.

He now sees that some, who were unknown to fame, are largely his superiors. He sees there is a *Power* that *over-rules* in the affairs of man. He sees that, from the material lying around loose, such instruments are selected as will best subserve the present purpose. When that purpose is accomplished, or the tool becomes dull, that tool is dropped and another is picked up.

In the instrumentalities selected, no new springs to action are created. The springs already there are put in motion.

The reward is measured, not so much by the end accomplished, as by the motive of the instrument.

O. P.

TRIBUNE EDITORIAL.

—o—

THE *Tribune* is courteous and generous. It can also afford to be scrupulously just. Let us understand each other, and answer to a proposition, definitely, when we have stated it accurately.

The *Tribune* says, “We are compelled to say, that neither Owen nor Evans has said a word in arrest of the general judgment upon the mummery practiced at Philadelphia and at the home of the Eddys, in Vermont. Both of them seem to think the word of a Spirit is as good as that of any one else, if not better. Elder Evans expressly says, that the personal honesty or dishonesty of the medium has nothing to do with the faith to be given to his utterances.”

This is a serious mistake. The point at issue, is the fact of mediumship of the man or woman, and the materialization of the Spirit—not the “word,” or utterance, or character of either of them. Do the Spirits exist? Does the mediumship of the man or woman exist? And is the materialization fact—or

fraud? This is what I do say. It will bear repeating—for very important interests are involved in the scientific solution of this problem. Upon it I have staked my reputation, as a practical man—a lover of my kind, whether they be in their *first* or *second* physical body.

“By *Spiritualism* I would be understood, the acknowledged existence of the Spirit world—Human Immortality—the possibility of inter-communication between those *in* the body, and those *out* of the body, and *nothing more*. The morality or immorality of the mediums—the *occurring facts*, whether *important* or *puerile*—the *truth* or *falsity* of *communications*, have no more bearing upon simple Spiritualism as thus defined, than similar things have upon any other science—upon Chemistry or Farming. Science is an orderly arrangement of facts. Give us the facts. The use, or no use—the sense, or no sense, we will attend to hereafter.”

And is it not “in arrest of the general judgment of mummery” of materialization, when I state, point blank, after an unprejudiced examination, I pronounce the materialization, THAT I WITNESSED, of some fifteen Spirits of men and women, to be as true and real—as genuine—as are any facts in Agriculture or Chemistry, that I have ever witnessed? I fully realize the responsibility I assume, by this statement. I stand by that to the public, both of my own Order, and of the outside world.

Are we not all disposed to strain at gnats, and swallow camels? How the theologians, to whom the Bible is the word of God materialized, *can* disbelieve in the principle of Spiritual manifestation, is, to me, a logical enigma. When food, for a million of people—more or less—was, for forty years materialized—when Nadab and Abin, and seventy Elders, saw the God of Israel materialized—and did eat and drink. Ex. 24: 9. And when Jesus and his disciples materialized bread and fish, for thousands of men and women, to eat—just as I saw *Honto* materialize cloth in plain sight of twenty-five people—and finally when Jesus was transfigured, and Moses and Elias were materialized, so that James and John proposed to build tents for them to live in—I marvel, either at the *gullibility*, or the *incredulity* of Christians.

After the soul of Jesus was out of his body, he either returned and reanimated it, for forty days: or he materialized a body that talked—saying, “A spirit hath not flesh and bones, as ye see me have.” Why then should not the same Law be operative among so progressive a people as the readers of the NEW YORK TRIBUNE?

THE true social desideratum at last is, not that women, equally with men, assume the exercise of authority; but that men, equally with women *forego* the exercise of authority. The genuine perfection of humanity instead of being the enforced obedience of one-half to the other half, is the spontaneous obedience of both halves to the law of God.—*Mill*.

THERE never was a great man unless through divine inspiration.—*Cicero*.

WINOUSKI, VT., Oct. 25, 1874.

Respected Friend and Brother, F. W. Evans:

I was truly gratified by your 10th October favor. You are so good as to send us the quotations from the Revised Statutes of New York, and I appreciate. I am constrained to say, your letter is a diamond—I shall ever so regard it—full of superb ideas. You are, in the fullest sense, liberal and tolerant. I would rejoice to see so noble and worthy a letter printed; it would be a source of joy to many a weary and progressive heart, to comprehend its beauty.

YOUR SHAKER AND SHAKERESS of November is at hand. Mrs. Shipman, a most excellent woman of great energy and enterprise, my son DeLion, my daughter Portia and I—all of us—count it a feast of fat things. For myself, I feel akin to you—I seem to gravitate to you, and to the celestial light I see all around you and yours. I am assured we are spiritually drawn together. I want to find men and women with great hearts; I want to attain to the highest good, no matter at what sacrifice; I want a revolution from the wrecks all around us, and would hail with delight the coming of the Reconstructing Angel of Truth. By the blessing of the angel world, may we be won to you, you to us.

“Legal Marriage” is enforced maternity—sexual slavery. *Free Lust* is a covenant with Hell!—an agreement with Death.

Free Love, by the aid of Science, Culture and Refinement, leads to Purity, to Self-denial, Self-abnegation. And this is a Law of Right.

Spirit life tells us, you, as a people, are nearer to us than any of our race. So, for the good of humanity, let us form an alliance. Is it not the biggest thing to lead blessed men and women up to a higher plane of life? Let me hold a place in your heart.

Ever yours,

Owen Shipman.

EVENING.—Several of our members, previous to receiving your good letter, anxious to go over to Valcour, being impatient to organize, went on to Plattsburg, and effected an organization. I will try to send you printed copy soon, with circular No. 2. Accept the assurance of my heart, overflowing with gratitude for your generous and brotherly offer of books; please do not send just now. Will rejoice to avail ourselves of your goodness in time to come.

We have several noble brothers and sisters, more spiritually progressive than others—for some lack these attainments. They, with me, desire to live on the self-denying, intellectual plane; so we have joy in loving our celibate brothers and sisters, and we are not aliens, nor antagonists to you. We want order, science, harmony and energy, with economy; also, your efficiency to revolutionize chaotic elements. The rock on which we are most likely to split, is Treachery and Anarchy. Now, if we wreck, I invite the noblest and best of you to come to our rescue.

Owen Shipman.

HINTS TO WRITERS.

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“Most writers not accustomed to the press imagine that a newspaper article, like an oration, should have an exordium, an argument, and conclusion. Not at all. The argument is all that is wanted. That is state your case, say your say, and stop. Do not take time and space to get into the subject, and more to get out of it; but come to it instantly, and stop when you are done.

“Be short. The time is short, the world is very fast now, and readers of newspapers do not want long articles. Pack your thoughts into short words, short sentences and short essays. If you never do a great thing never do a long thing.

“Come to the point. If you have no point, lay down the pen and do something else, rather than write. It is not every one who can write for edification and who may not be one who can.

“Write the article two or three times over carefully, making it shorter each time. Write on one side only of the paper. Write legibly. Keep a copy of what you send to the press. Editors do not return manuscripts. We cannot undertake to, and we so state every week, but are every week asked to. It is impossible to make the reasons plain to writers; but it is out of the question.

“Be very modest in your estimate of your own productions, and do not fret if others esteem them even less than you do.”—*N. Y. Observer*.

EACH is the proper guardian of his and her own health, whether bodily, mental or spiritual—is his or her own physician.

GOSPEL TRAVAIL.

MANY practical experiences of others have I read and heard related with evident advantage and benefit to myself. Some were encouragements to perseverance in righteousness, and some were solemn warnings to "avoid the very appearance of evil." Now, after a long term of years in the holy discipline of virtue, I quite frequently retrospect the ground over which I have gone, and try to discover the principles, practices and habits, which have proved elements of success in reaching the goal for which I started. In hours of serene meditation in the solemn afternoon of life, one grand principle comes to my memory, which was early in active operation in my mind, and from which I have scarcely swerved a single time in half a century, *i. e.*, never to allow any discount on an honest fulfillment of obligations imposed by conscience, whether suggested by my own mind or furnished by the rules of piety, order and Christian decorum, adopted by Believers as means of safety, protection, and salutary discipline in righteousness. I have known persons to fall away from a very fruitful travail in virtue and piety, in so gradual a manner, that the several steps in the process were scarcely distinguishable by others, and, apparently, not at all by themselves. The little foxes were eating away at the tendrils of the vines and insidiously severing them more and more from the great and noble tree round which they had so long clung for shelter and support.

I have dreaded an indefinite, lukewarm condition of conscience more than any dangers to which a Christian pilgrim is exposed. I will illustrate a little. About thirty years ago, it was required of us young converts to avoid placing our feet upon the rounds of the chairs when sitting therein, and thereby save the paint on them. Some older and better men than myself would ignore and trample upon this little regulation, yet I never dared to do so. And why? Not because I thought there was any great degree of moral turpitude in the act itself, but because I felt that a departure from any rule I had once adopted would inevitably be a starting-point of incipient backsliding, and where it would end who could divine? I was taught to pick up pins, and strings, and bits of iron, and save them; and to this very day I dare not relax my zeal, even in this small matter, for fear my conscience might be demoralized, and my living impressions of practical righteousness in matters of weightier concern might begin to wane. So of keeping the Sabbath. I saw to my surprise some who would not scruple to depart from the holy service and sacred usages of the Sabbath as established by Believers. I never could afford to do it, not even so much as to walk or ride out for mere recreation, although I felt no hesitation in milking the cows, or caring for the horses, or performing any other necessary duty. I could see plainly that a little relaxing here would soon fritter away my earnest feelings and spiritual inspirations; I should lose the blessings of the day and institution, appropriated to religious meditation. In all matters pertaining to life, the pabulum of my mental and spiritual being consisted of that which the best and highest and most earnest efforts on my part could procure from the sweetest, purest sources at my command. I could not afford to lower the standard of sincerity in my conscience. Will any one say it is superstition not to walk over a pin, a string, or bit of iron, without picking it up and saving it? Not at all. It gives strength and tone to the moral nature more than a bitter discussion of theology a hundred years long. Hear this pretty story: Mother Lucy once visited a family of Believers who had just harvested their bean crop. She noticed that they had not taken them carefully from the vines but had left too many to waste, and she directed a brother to pick them over again. The brother went as directed and saved quite a quantity. But this was not all, nor the best. While he was gathering the beans, he was entirely overpowered by the goodness of God and the presence of angels, and cried for very joy the whole time. That day would remain a green spot in his memory forever. From this we may learn that what,

to an undisciplined worldly spirit, is trifling or superstitious, may be the essence of high and holy inspiration.

I have written this, not for the benefit of Believers of long experience. Such have already patiently traveled quite through this low ground.

"To reign with the bridegroom and bride."

But unto the inexperienced in Zion, this is inscribed in all kindness and humility, and my kind regards and affectionate love-greeting go with it.

O. C. Hampton, Union Village, O.

A HAPPY NEW YEAR.

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Beloved Youth in Zion:

The first day of the year should be regarded, by you, as a marked day in the history of your lives; for it is the starting point of a new era in life's journey. The new date of the year, like the number on the milestone, will remind you that a defined portion of your earthly journey is finished, and that you are entering upon a new and untried portion. In wishing you a Happy New Year, I would impress on your minds the important truth, that in the stern battle for eternal Life, if you would *win*, you must *work*. You must commence the year with self-denial and self-discipline, if you would end it with spiritual prosperity. Be not afraid to form new resolutions, at the beginning of each year, such as will restrain from vicious habits and tendencies; now is the time to discard evil practices, and commence the cultivation of good ones. Be careful that the thousand poisonous weeds of vice do not choke the lovely expanding blossoms of virtue. Open a new account with conscience, and heed its timely admonitions, that you may not have, at the year's end, a heavy debt and nought but remorse to pay it. You are not living wisely, nor well, unless you make each coming year better than the past one—better for yourself and for others. A *good* life keeps the conscience clear, and a clear conscience makes its possessor happy. The youth who lives a *good* life—and why should any live a bad one?—strictly obeys God's requirements, as they are made known through His appointed leaders. Truth is the glory of youth, and is essential to their happiness in this world and also in the next; therefore make truth your motto, for "Truth alone will stand." "Lord, who shall abide in Thy tabernacle? He that speaketh truth in his heart." Youthful readers of the S. and S.: besetting sins of every name and nature should be at once uprooted and destroyed, never to grow again. If all who read this will make the effort, earnestly and hopefully, they will be able to say—This is indeed a Happy New Year.

Daniel Orcutt, Enfield, Ct.

CALATS, VERMONT, June 7, 1874.

DEAR SHAKER AND SHAKERESS:

I have, at last, found a paper which teaches *Christ*-religion. I have had the privilege of reading several numbers of your paper, of late, and am pleased with them. I am almost a Shaker. My Heavenly Father has given me light of what is to be in the future:

THE FUTURE.

There is a time, not far ahead, when all intemperance is dead, when holy angels will descend, and every knee to God will bend. His righteous judgment be confessed. And all true Christians will be blessed—The Lion, by the Wolf caressed, and with them, will the Lamb be blessed. And little children lead the throng. With Hallelujah their best song—Peace—sweet peace. To man be given, With never a war, in Earth, nor Heaven—A cleaned up Earth, unmarred by vice—With one new Church all sweet and nice—By Love to God, in man inspired. No man-made laws will be required—Behind old creeds, there'll be no hiding—No need, when all are law abiding—When, in God's image, all complete, is man—including Helper meet—Then all the Stars may skip and play, and spread the tidings far away.

Joseph Pierce.

STEINWAY HALL MEETINGS.

—o—

Expenditures, \$470.95. Receipts, \$430.05.
Deficit, \$40.90.

MOUNT KISCO, N. Y., Dec. 19, 1874.

FRIEDRICH EVANS:

YOURS, of the 12th, came to hand. You say you are willing I should come and prove myself by your Order. I am aware I could not unite myself to your Order, with any degree of satisfaction, to myself or others, without an experience, essentially different from the outside world.

I see the beauty and desirableness of the community system, wherein none act on selfish principles. All laboring for, and loving their neighbor as themselves. This, to my perception, is the Incarnation of Heaven upon Earth. I was delighted with my visit among you. It made an impression upon my mind, never to be effaced. How pleasant to recognize the Elders among you, as Fathers, with their long, varied and valuable experience. The younger men, as Brothers or Sons. The elder women, as Mothers—the younger as Sisters—a relation purely spiritual, noble, pure, holy and exalted—where the constant endeavor is to do the will of God, as is done by angels in Heaven—where intemperance, in *eating*, as well as in drinking, is carefully avoided. Where disease—the effect of law's infraction—is banished. Where sin, in its multiform manifestations, desolating humanity, in the outer world, is studiously left behind. Where the so called benefactors of the world, including lawyers, doctors and clergy, have a privilege to earn their bread by honest industry. Well may your worthy correspondent, A. B. B., regard your Institution as a "Beacon Light, hung up in these western heavens, to teach mankind what sublime achievements humanity can attain, for a religious principle."

The fact, that your Institution has, for so many years, stood the strain of the surging, tumultuous waves, of an adulterous generation, is, to my mind, conclusive proof that the Institution is founded on *the Rock*—that It has a great mission to perform—and that God, in his own good time, will show how powerful are these silent influences, for the liberation of the anxious throng, who are now praying to be delivered from the thrall of the debris of a shipwrecked generation, with groanings unutterable.

I am looking for light and direction. I have been pointed to Mount Lebanon, by an influence, which I am sure is from above.

But I have been in doubt whether the friends could bear with my infirmities. I have, as I told you, been troubled with periodical turns of what doctors call neuralgia in the head, which, I am satisfied comes from a disordered stomach, the result of improper food, improperly cooked. I would like to live on *grain* and *vegetables*. I expect you could prescribe a system of hygiene, which, if carefully carried out, might, in time, relieve me of the difficulty. People, in general, you are aware, live on pork, beef, hot buckwheat cakes, cooked in grease, pickles, mince pies, tea, coffee, rich cakes, fine flour and the like, bolted down without mastication. Then follow patent medicines—doctors, with blue pills, quinine, mercury, etc.—then the undertaker.

Have you any employment in which I could make myself useful? I would come as a learner, divested of disagreeableness, bigotry, over self-esteem—all bad qualities which would shut me out from that kingdom, which is righteousness and peace, joy, in angelic purity. I desire an eye single to the glory of God, that I may dwell in the light of eternal day—to know and do the will of God, in all things, at any and all costs. Please write me soon.

Yours Truly,

Gübert Hubbell.

THE general average of mankind are not only moderate in intellect but also moderate in inclinations; they have no tastes nor wishes strong enough to incline them to do any thing unusual, and they consequently do not understand those who have, and class all such with the wild and intemperate whom they persecuted, and then worshipped.

Food or drink should never be taken into the mouth either hot or cold, but near the temperature of the blood.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

MANY MANSIONS.

If a photographic view of a village, or of a commodious building, should be taken at the same time from different standpoints, would not every view thus taken be dissimilar? Would it be just, or wise, to assert that all the others, except the one taken from *our* standpoint, were false and unreal? All would agree that such village or building did actually exist. Then, would it not better accord with reason, and show more of the love of truth, to seek to know of what material the building is composed — whether its foundations are hid deep and strong, and if it be really capable of sheltering and protecting those who seek refuge from storms and tempests that may arise without? While thus testing its strength, and seeking to find out whether any of its parts can be shaken by the increasing winds of truth, that there may be a timely removal of the error, we would say, as did the apostle, "Let brotherly and sisterly love continue, and let patience have her perfect work."

Theology is viewed differently by persons occupying diverse positions, rendering discussion and investigation necessary and profitable, if conducted with a view to elicit truth instead of producing controversy.

Religion is the vital element of the soul — its life. Theology is the outward form, to embody and clothe the real spiritual part. When the body is moved by the vitalizing principle within, then all will be harmonious. Science and religion will thus act in concert and a desire to get at the true — will be the ruling motive, while all differences of opinions, honestly expressed, will be treated with kindness and respect. Neither bigotry, conservatism, nor pride of opinion, should ever block the wheels of progress, nor draw the curtains of superstition over the windows of the soul, to shut out the increasing light of truth.

"In my Father's house are many mansions," said Jesus. When were those mansions built, and for what purpose? Were they all constructed at one time? If the soul's destiny is fully determined at the expiration of mortal existence, and all go direct to heaven or hell, why so many mansions? Shall we presuppose an aristocracy there — a Plymouth and Trinity Church for the high, and other churches for the colored people and the lowly, bearing distinctive marks of caste? Or, shall we understand that those mansions to which Jesus referred, were built in different ages and cycles, and were shaped according to the degrees of knowledge and progress of the people at the time? Their conceptions of God, the primordial cause of all causes, may have been vague and limited; yet they used the best material that they could command, and the mansions which they built were adapted to the conditions of the people, and were accepted, as forming a part of the Father's house.

There have been many builders all down through the ages, who have worked according to the pattern given to *them*. Moses was shown a pattern in Mount Sinai, and was instructed to build a tabernacle that would serve

the needs of the people at that time. However symbolical it may have been of the tabernacle to which the finger of prophecy pointed, that would eventually be built in such perfect consonance with truth, and so strongly fortified therewith, that "not one stake would ever be removed, neither any of the cords thereof be broken," it was evidently not *the one design* for all succeeding builders. Solomon and Ezra were commanded to build; they had *their* patterns; those were also included as belonging to the Father's house.

Jesus laid the foundation of a new structure, and left his followers to build upon it. It was not his mission to destroy the law; neither to condemn the *doers* of the law; but to show a more perfect way, reveal a higher law. He called those who were prepared to leave the old covenant of types and shadows, which had served a good purpose and done its work, to enter into a new covenant, which was more spiritual. The unprogressed Jews persecuted those who accepted the new covenant, and, like unconverted Saul, "verily thought they were doing God service." The spirit of controversy, and bitter railing, have never been productive of good fruits, in any age of the world's history.

Tens of thousands have honestly entertained opinions at one time, that they have as honestly changed for other opinions, at another time. From a variety of standpoints and degrees of altitude, we catch different views; but "Charity suffereth long, and is kind. Charity envieth not."

Had there never been any aggressive movers — iconoclasts in the world — where would have been the progress of the race? We are naturally all idolaters, have our gods to worship, either of wood and stone, the low forms of animal life; or through tradition and blind zeal we make gods of *human* beings and worship *them*. Whatever or whoever they may be, they are sacred to us; and if any one takes the axe of truth to break those idols in pieces, it is hard to convince us that they have been sent of God to do it. No living, inspirational soul, will be heard to say that we have already attained unto the highest degree of truth that is for the race. The keys of revelation, through some human agency, will yet unlock doors that have hitherto been closed. New sacrifices will be required, and new glories will open to our spiritual vision.

Whoever are called to this work, should look well before they strike, lest "they hurt the oil and the wine," and mar the seal which God has placed in the foreheads of his servants.

INFLUENCE OF KINDNESS.

I HAVE been led to observe how, in a thousand instances, little services and kind words rendered in time of need, which indeed should never be withheld, drew from observers expressions of praise, and they always leave a bright mark on the characters of those upon whom they fall. As we pass the rounds of daily life, in all its various employments, how characteristically do the motive powers of each one portray themselves, whether meritorious or otherwise; and we, whom providence, or destiny has placed together, how important it is that we scan the motives which lead to actions. Thus it is that we really learn to know ourselves, and the bearing with which we impress others toward us. We see those whose talents and philanthropic nature raise them above the common level of mankind. Such are destined

to become glorious workers in the vineyard of Christ; and their works of love and benevolence find no broader field for efficient exercise than in our own localities. And we observe that the benevolent, those who are always kind and pleasant, cheerful and hopeful, radiate light; they are as bright stars shining with effulgence wherever they go, causing clouds to disappear, as mists are overpowered by the bright rays of the sun. But always to keep and command this beautiful harmonious condition of mind, requires vigilance and self-sacrifice in many ways, which only add greater lustre and help to form a beautiful character. There are many who have the germs of noble men and women at their birth; but who for the lack of self-discipline, a little exercise on those points, never really attain to that place in the scale of being that they otherwise would.

There are many opportunities wherein we may show a kind heart, by speaking pleasant words, which drop as dew on thirsty plants. Had we the power to see the soothing effects they produced on sorrowful hearts, perhaps already bruised and sore, almost beyond endurance, we would make it a constant study to select careful and prudent language, that we may not, in any unguarded moment, let pass from our lips words which would drop as lead in the already depressed spirit of our brother or our sister.

Are there any who have not in some period of their lives felt themselves so bereft of true friendship — the affections that sweeten life's bitter woes — and also the crush of disappointed hopes, that have so far blasted the past and darkened the future, that courage had almost failed? Then how sweet is *sympathy*, a kind word or a favor, if even coming from a child; a heart, thus humiliated, is able to appreciate kindness; and we should never forget that *all* need kind words and sympathy, when under trial, no matter from what cause; we are *all* the better for having rendered, and for having received them. Our greatest enjoyments are in our own beloved homes. Our nearest associates are those with whom we mingle daily — the inmates of our own household. And living so nearly connected as we do, we have need to bring into requisition those little civilities which tend so much to refinement, and produce harmonious condition.

Susanna M. Brady, Union Village, O.

CONTRIBUTION.

DEAR ELDERESS ANTOINETTE: Our little "Monthly," the "Shaker and Shakeress," is very dear to me. I always welcome it. Its pages are well filled; and I take useful lessons and derive much comfort and happiness therefrom. I would gladly contribute something to its columns, were I able to do so, and thus indicate *practically* my faith in, and love for, Community life and principle. When I feel my inability to present anything *new*, that would interest and instruct the readers, contributors and supporters of the *clean little sheet*, I am reminded of a certain person of olden time who cast two mites into the Lord's treasury, and was commended for so doing. It was not the amount given, but the motive which prompted the act, that attested the donor's sincerity — that elicited approval.

I am not unmindful of the labors of those who strive to make the paper so good and useful; and it would be a mark of selfishness, if I should remain silent and not give expression to feelings of gratitude for favors thus received. The beautiful sentiments so clearly expressed by the young sisters with whom I have often fraternized, and for whom I entertain a deep love, fill my spirit with joy. My sincerest desires are for their prosperity and growth in spiritual life and light. They give evidence that they are living for a higher purpose than merely self-pleasing, and earth's alluring charms, or to dwell in idleness, and slothfully spend their time, destitute of soul aspirations, and lofty aims.

Seneca, a philosopher, said, "We complain of the shortness of time, and yet have more than we know what to do with. Our lives are spent either in doing nothing at all, or doing nothing to the purpose — nothing which

we ought to do -- complaining that our days are few, and acting as if they would never end."

Among the ancient Indians, there was a tribe called "Gymnosophists." They had great aversion to sloth and indolence. It is said of them, that when the table was spread for their repast, the assembled youths were asked by their chiefs how they had spent their time since the rising of the sun. Whether they had been engaged in some useful employment. If upon investigation it was found they had been idle -- done nothing to deserve a dinner -- they were rejected, while the others who had been industrious, enjoyed the fruits of their own labors. They seemed to entertain the same opinion that the Apostle Paul did, when he gave commandment, "That if any would not *work*, neither should they eat." It should not be our purpose to eat the bread of idleness, either in a temporal or spiritual point of view.

They who feel the worth of immortal souls, will not cease to struggle in spirit, and pray earnestly to God that the convicting power of truth may be felt throughout the length and breadth of our land, that will cause souls to feel the necessity of living virtuous and godly lives. It has been said truly, "virtue is the foundation of all honor, and the source of all beauty, order and happiness." It enhances the value of all the natural endowments of the human mind, and to it every faculty should be subservient. The more eminent a person becomes, the more prominent will appear their deformities, if virtue be not the controlling influence and guiding star of their lives.

Virtue will give dignity to character, and will ornament the soul, when we shall have put off the mortal. Beauty and wit may fade and die. Many things which we learn that are applicable to the earth-life, will pass from memory with their disuse. But virtue, innocence and love, will remain the soul's guardians and companions forever. Superior beings, in all worlds, are bound by virtue's strong cords, and one law governs the whole of God's universe. Those who are wise will search diligently to find the pearl of great price, and when found, will not hesitate to "sell all to obtain it." As the poet says:

"Go, thou in life's fair morning, go in the bloom of youth,
And buy for thine adorning, the precious pearl of truth.
Secure this heavenly treasure, and bind it on thy heart,
And let no worldly pleasure, e'er cause it to depart.

"Go while the day star shineth, go, while the heart is light;
Go, ere thy strength declineth, while every sense is bright,
Sell all thou hast and buy it, 'tis worth all earthly things;
Rubies, and gold, and diamonds, sceptres and crowns of kings.

"Go, ere the cloud of sorrow steal o'er the bloom of youth,
Defer not till to-morrow, go now and buy the truth;
Go seek thy Great Creator, learn early to be wise,
Go, place upon his altar, a morning sacrifice."
Phebe Van Houten, Mt. Lebanon, N. Y.

FOR THE SHAKER AND SHAKERESS:

Elizabeth Doobeny's farewell to the Community, after a Sabbath day's enjoyment, of their worship and repose at Mt. Lebanon.

BROTHERHOOD.

Brother I know thee not in name,
But feel thy future home is mine!
Our loving father is the same--
And my heart is knit to thine.

SISTERHOOD.

Sister, I know that in thine eyes,
And in thy accents soft and sweet
A Saviour reigns without disguise,
Where all the Christian virtues meet.

ADIEU.

The moment, though a fleeting one,
In which I've felt thy sympathy,
Shall, while these eyes behold the sun,
Rest graven on my memory.

CAUSE AND EFFECT.

Or all the "many inventions mankind have sought out," none seem so little fraught with good to him, spiritually, as those which offer him immunity from the effects of sin. Why? Because, the one thought now is to avoid the penalty, not considering that the cause is the wrong to be avoided, and that the penalty is nothing more nor less than the consequence which must follow certain causes.

Cause and effect are inseparable, and must succeed each other, as certainly as the ebbing and flowing of tide, or the oscillations of the pendulum. "The soul that sinneth (against the laws of its being) shall die," was fulfilled, though the mortal body might not then have perished. Its spiritual perceptions and life were so paralyzed that the true and higher life was sacrificed for the time, and has thus continued, until one came with power enough over the body to fulfill the law of obedience, put it in subjection to the spirit, and show how it could be done.

The Adamic Parents waited not until the time when they could generate rightly. The result was a murderer, instead of a being on as high a plane as themselves. Though becoming as gods, through the creative function, they sunk from the innocent and guileless, till now, the fig-leaf covering has become the most *engrossing thought*, instead of the *cause* that produced its necessity. The primeval innocence is gone, and nothing can restore it but the avoidance of what has so long destroyed it, and filled earth with wantonness. Let us draw a figure as did the Master, to illustrate from common life. In your house you have an ice closet which was constructed to run its waste water into a vessel beneath it. But lately it leaks and the pan does not receive it, and your floor is wet and you are annoyed.

"That can be remedied says one, have a platform made as large as can be put under, with a border around it, and run the water from that." Well, you try it and it keeps most of the water from the floor. But suppose you could look into the refrigerator and see the floor beneath that zinc, soaked and decaying, the charcoal saturated with water, and the under floor almost ready to drop out. Would you think your refrigerator was saved? Would you not say, What a fool I was to doctor effects instead of searching for the cause? All I needed was something to reach the *cause*. A little skill and solder, and sense, seasonably and suitably served, would have sufficed.

But in this tabernacle of the body, we ignore the laws of its construction, and into its fine delicate membranes we crowd any thing we happen to, without regard to its needs or capabilities, and then feel surprised if it cannot keep doing, and the machinery all run smoothly while the vital forces are wearing out, prematurely, in an outlay which is at the same time defrauding the mind and soul of their life and inspiration.

Or perhaps, we dress so tightly that the thin delicate texture of the lung cells cannot resist the pressure, and they consequently are not inflated and thus lose their life element and become diseased locally. Then, by not performing their functional work the white blood or chyle, fails to become charged with the oxygen it should receive through the lungs to change it into the healthy vitalizing fluid, and the individual becomes pale and wasted, or burnt up with the fever nature intensifies to assert once more her healthy poise of function.

We will speak of another fruitful cause of mischief, for whatever interferes with health of body, has its reflex on the spirit and causes unhappiness and waste. We perhaps bring the delicate valves of the skin almost in contact with the chill or frosty earth, and thus close up the gates nature has provided for the ejection of a large amount of exhausted and impure matter, and then call it disease, when nature opens one of her more apparent relief gates to preserve the life.

We have made life so full of inventions, so artificial and complicated with fashion, parade and sham, that there is one continual strain on body and nerve. Although any quantity of labor-saving ma-

chines have been tried, yet the ornaments and complications increase in greater ratio and there is no time left for rest of spirit, or for introspection. Many a tired and harassed house keeper must look longingly forward to the rest of the grave.

So far removed are mankind, from simplicity that the greatest boon now is, a resort to the wilderness, the mountains, or the ocean; where man's inventive genius has not yet robbed them of the simple grandeur and charm of nature's works. There they find healing and invigoration.

Though all animal, and plant life seeks the light and sunshine, except in its highest meridian, still humanity, with similar internal organs and mechanism, shut themselves up in dark and dingy rooms, and bar out each ray of sunshine that would force itself in, lest carpets be faded, or flies flourish, for even they cannot live in the dark, except in a dormant condition. We exclude life and health conditions, and wonder that we ache, and groan, and die palsied, wonder that life is deteriorating; wonder that the daughters are not equal to the mothers.

Verily the Fathers builded better than they knew, when they thoroughly cleared the land of trees when preparing a location. And the utility of blinds must certainly be questioned, if the glorious Autumnal Sun or blessed warmth of his Winter shining must be excluded,

"He maketh his sun to rise on the evil and on the good," and none are so far removed from the Father's loving providence, that this is not their right.

Truly said the wise Teacher. "The light is sweet and a pleasant thing it is for the eyes to behold the Sun." "The people that walked in darkness have seen a great light." Why spoken of so exultingly, if light is not blessing, and darkness and anguish almost synonymous curses?

Or, why the promise? "Moreover the light of the moon, shall be as the light of the sun, and the light of the sun, seven fold, in the day when my people are healed of their wounds and bruises." Or, why say of those who oppress the helpless that "their sun shall go down at noon, and the earth be darkened in a clear day"?

As light, and the opening of the interiors, are in correspondence spiritually, so are sunlight and health in the natural.

But one more figure. There stands a house. It is not old and is nicely painted, but there is some defect, or sickness on one of its sides. "Oh, well," you say, "it is made of poor material." But are you sure that is the trouble? Away upon the roof there is a hole where there should be a shingle. Not near the defect, it is true, but in range with it, and much of the leakage has obeyed the laws of hydrostatics and quietly glided down on the rafters, and has found an outlet through the finish which once made the building a thing of beauty. And that is only an effect which it is proper and right to expect of such a cause. Can you blame nature, or aught but your own neglect, if the building should crumble? You would have too good an understanding of *cause and effect* to say that the builder, or his work was the cause of the mischief. You can only say the aperture in the roof should have been attended to.

But of the wonderful house which the spirit occupies, the entrances are guarded by sentinels, who are free agents, enlightened by reason and instruction, and though they say, Withhold! and try to stop the door, *inclination and carnal security* say, "Leave it open! If a leak start I can mend it. There is *pain killer*, just the thing." Or if the mechanism gets over-worked and under-fed with the bracing air, or sunlight, use a little *liniment*, or start it up with a dose of something which is so repulsive that it is in labor till it expels it. And that you call cure. How long can the mortal tenement endure such treatment? Strange that a Harp of thousand strings should keep in tune so long.

But we started with the sickness of sin; and now ask, if the same principles, of common sense we would apply to other things, are not in order here? Shall we keep on sinning, because Christ died for sinners? or because sin

can be confessed? Does that stop the sin and its consequences which are, physical and spiritual deterioration, any more than the platform saved the refrigerator?

"Mankind were created upright," manly and nobly as lords of lesser creations; but, "they have sought out many inventions,"—depraved and perverted habits, have named, and classified the effects, and called them inherited evils and disease; whereas, if we viewed them as consequences of our own, perhaps, ignorant transgression, and sought their antidote in avoidance of producing causes, would we not be more consistent?

Can we wonder that Jesus said, "Except a man deny himself and take up his cross daily he cannot be my disciple"? Not only subdue the passions but the appetites. The leakage which is ruining manhood, is unbridled appetite; and the deceptive invention, that there is a way to avoid its consequences, and thus divorce cause and effect.

E. H. Webster, Harvard, Mass.

CORRESPONDENCE.

LAFAYETTE, Ind., Dec. 6, 1874.

HIGHLY ESTEEMED EDITORS: In the multiplicity of life's duties, I have neglected one, that to me, is very important,—the renewal of my subscription for your valuable, ah! priceless little monthly—twenty of which are taken in our great, fashionable and rapidly growing city.

I am fully convinced that you have entered into the great and final work of redemption, designed by our Lord and Saviour for the elevation and salvation of man. Your communities are certainly paradisiacal abodes, for the care-worn and sin-sick soul.

I believe in an overruling power—a rewarder of all souls, according to their works; and that you will ere long reap an abundant harvest from the precious seeds of truth you are sowing, through the "SHAKER AND SHAKERESS."

The temperance ladies here read extracts, and sometimes whole documents from your paper. We believe, with yourselves, that *gluttony* is twin brother to *strong drink*; and we highly approve your sentiments on the subject. May the Lord in wisdom direct both you and us in the great work of reform.

Inclosed please find one dollar for two copies of S. and S., and much oblige a true friend and sister in the work of reform. I see a great spiritual revelation just at the door.

Yours for Progression,
Sarah A. Nagle.

EATING BETWEEN MEALS.

HALF of ordinary diseases, says Dr. Hall, in his *Journal of Health*, would be banished from civilized life, and dyspepsia become almost unknown, if every body would eat but thrice a day at regular times, and not an atom between meals. The interval being not less than five hours, that being the time required to digest a full meal, and pass it out of the stomach. If a person eats between meals, the process of digestion of the food already in the stomach is arrested, until the last which has been eaten is brought into the condition of the former meal; just as, if water is boiling and ice is put in, the whole ceases to boil until the ice is melted and brought to a boiling point, and then the whole boils together. But it is a law of nature that all food begins to decay after exposure to heat and moisture for a certain time. If a meal is eaten and in two hours another, the whole remains undigested for seven hours, before which time the rotting process commences, and the man has his stomach full of carbon—the very idea of which is horribly disgusting.

KEEPING MEALS WAITING.—Little things often interfere with our comfort very much, and one small annoyance is for men to delay coming to dinner when called. Sometimes they have an hour or more of work which they will do before quitting, and then they go to the house to find the dinner cold, and the cook discouraged. Nothing is more disheartening to a tired woman than a table full of dirty dishes ornamenting the table an hour and a half later in the day than usual. Punctuality is a virtue, that men should learn, if they are in the habit of being uncertain about coming to their meals. Any woman worthy the name of house-keeper will be regular with her meals, if it lies within her power to have them so.

MOTHERLAND.

Daughters of the nation listen!
Liberty to you appeals!
Tearful eyes around you glisten,
While she supplicating kneels,
To their homes your fathers brought her
Through the flood and fire of war;
Through the thunderstorm and slaughter
Rolled her fair triumphal car.

And they said, "All men are equal,
With inalienable rights;"
Little dreaming of the sequel,
That has filled the land with blights.
For a while their sons defended
That great heritage with power;
Sought the good that was intended,
For the country's lasting dower.

But the demon, *slavery*, flourished;
Half approved and half ignored;
At her founts his life was nourish'd,
Till he grew to be her lord.
Boldly took not heavy duty
On such articles as tea;
Ills, not taxes, but rich booty;
Even pearls of liberty.
Then a lofty manhood crumbled,
Like a soulless mass of clay;
For its spirit had been humbled,
And its honor swept away.

Droop'd the flag, the stars were broken
As by clouds of ink hue!
And the stripes disclosed in token,
Blood and tears that bondage drew.
When, at length, its folds were lifted,
By the soldier's dying breath,
Was the nation's harvest sifted,
From the bitter seeds of death?
Do not intrigue, sloth and plunder
Still destroy her ripening grain,
While the world is struck with wonder
At her turmoil, loss and pain?
Is there yet no hope for nations?
Must all constitutions fail,
And the heart's uplifted patience,
Sink and let despair prevail?

Safe between two velling oceans,
God had kept a land to show,
When the Church and State commotions,
Blacken'd earth with crushing woe.
When the bells that *priests* created
Lit the inquisition's flame,
And the flesh was satiated
In the Holy Spirit's name.

From Republican Genoa
To the tortured Spanish land,
Came a man, impress'd like Noah,
With the rescue God had plan'd.
Europe had no aid to furnish;
Tyrants heard no pleading tone;
They had thrones and arms to hurnish,
Schemes for prowess, all their own.

But a woman heard the story
Of a land beyond the sea;
And bright visions of its glory,
Gifted were her eyes to see.
She the jewel treasure offer'd,
That adorned her as a queen;
And the gems thus freely proffer'd
Bridged the waves to shores unseen,
Where shall be a declaration,
That will make all *women* free!
Where our eyes shall see a nation,
That is fit for liberty!

Where the rights, divine and human,
Shall forever be secure,
In the land first sought by women,
And by her made good and pure.
For a government parental
Soon will bring true order forth:
Place whate'er is accidental,
Build "new heaven and new earth."
Heavy is the task before us;
But it takes no winding course,
Cloudless light is shining o'er us,
In this day of vital force.

Cecelia Devyr, Mt. Lebanon, N. Y.

Blest is the sacred tie that binds
In sweet communion kindred minds,
Whose hopes, and hearts, and aims are one,
To live for truth and that alone.
Thus sharing union, comfort, care,
With Christian zeal unite in prayer,
That perfect love and peace may reign,
Throughout the whole of Zion's plain.

We all must of this love partake
To comprehend how Christ can make
Our earthly home a type of heaven,
Where death is banished, life is given.
Here we behold the Gospel light
Which shineth from the mountain's height,
Where truth and justice hear the sway,
And every sin is cast away.

Maria Witham, Enfield, Conn.

THINK before you speak what you shall speak,
why you should speak, about whom you are to speak, what will come from what you may speak, what may be the benefit from what you may speak, and lastly, who may be listening to what you may speak. Turn your speech seven ways, and there will never come any harm from what you have spoken.

"THE religion of a nation ought to be the embodiment of its highest intelligence in the most solemn moments of that intelligence." But that is not the fact to-day in any country.

SPIRITUAL ASPIRATION.

Our Zion home is lovely, secluded, and secure,
And precious our relations, so peaceful, and so pure;
Not all earth's fading pleasures, or wealth it has to give,
Shall lure me from these treasures, for these alone I live.

More fervently I'll labor to make the gospel mine,
That all its ties more firmly around my heart may twine;
Be mine the true affections, which from the earth are riven,
Which cling to Saints and Angels, to Christ and God, in heaven.

Be mine the Christian crosses, the sorrow and the love,
The daily prayers and watchings, that lift the soul above,
And lead the spirit onward, to seek the higher life,
Away from earth's corruption, confusion, care and strife.

Be mine to hold communion with mortals robed in white,
To rise with them in triumph to realms of endless light;
Where Jesus and hlest Mother, receive their faithful hand
Of souls, who braved all trial to gain the summer land.

With searching beams unclouded, roll on thou perfect day,
When shade, and storm, and tempest, shall all have passed away.

Flow on thou crystal river, thy broad and swelling tide

Will hear the weary pilgrim, to life's immortal side.
With heart attuned to gladness, I hear the chants above,
And feel the Angels wafting their sweet redeeming love;

And well I know my Saviors, will pilot me safe o'er,
To rest in peaceful triumph, and glory evermore.

Julia Johnson, Canterbury, N. H.

MANIFESTATIONS IN NEW YORK CITY, DR. SLADE.

Dear Banner: Gotham is being stirred to its very centre by Spiritualism. The following is taken from the *Daily Graphic*:

"The interest in so-called 'Spiritual manifestations' which has been developed by the course of the *Daily Graphic* in regard to the matter is rapidly growing. The *Herald*, following, as it is wont to do, the example of the *Daily Graphic*, recently sent a reporter to Chittenden, whom the Eddys, however, declined to admit to their seances. The *Sun* has lately been publishing a large quantity of letters on the subject; and at *Elder Evans' Shaker Convention last night, the greater part of the conversation was on the subject of Spiritualism.* The matter is in a fair way to be thoroughly investigated at last, and we are sincerely sorry that, so far as the Chittenden manifestations are concerned, the *Herald* has been deprived of an opportunity to test their genuineness."

Elder Evans also gave the allopathic doctors grape and canister, and ventilated class-legislating, quack doctor, no diploma, ecclesiastical medical inquisitorial bill, and the Albany Legislature for having passed the star chamber act. He held his immense audience at Steinway Hall spell-bound for nearly two hours. God and good spirits bless Elder Evans for his brave words, say I. "Eternal vigilance is the price of liberty." Principles and not men, universality, not individuality. This is not Dr. Dake's nor mediums' funeral, it is the people's. And if such innovations upon civil liberty are not frowned down by the people, we will sooner or later have cause to regret our indifference and "masterly inactivity."—Banner.

THE WAY TO AVOID CALUMNY.—"If any one speaks ill of thee," said Epictetus, "consider whether he hath truth on his side; and if so reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ay," said he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him, said: "It is no matter; I will live so that none shall believe them." Hearing, at another time, that an intimate friend of his had spoken detractingly of him, he said: "I am sure he would not do it if he had not some reason for it." This is the surest, as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny—a good conscience.

"Those principles which lift the soul,
From nature's plane to heaven's height,
Consume the dross, but leave the gold,
A shining metal, pure and bright."

E. Smith.

VOICE OF PEACE.

1. O'er sea and strand and peopled land, The voice of Peace is heard, It speaks with sweet inspiring tones, And many souls are stirred.

It lifts the veil where wrongs prevail, Which long were covered o'er, Revealing harvests of life's fruit Despoiled by cruel war.

2.
O, sad'ning sight of death and blight,
Of misery, want and woe,
The waste of manhood's noble life,
Whence cultured wealth should flow;
The homes and lands which mourn the hands,
That bore the deadly steel,
Whose skill was turned to matchless strife,
Instead of human weal.

3.
For throbbing hearts have felt the darts,
And borne the curse of war,
And nations perished in the scourge,
Beneath the battle star.
God speed the time, when peace divine
On earth shall bear the sway,
When Love shall twine her laurel wreath
To crown the perfect day.

4.
The bards of old in song foretold
A time when wars should cease,
When earth would bloom a paradise,
Beneath the reign of peace.
That golden age on history's page
Shall gleam in truthful lines,
For even now its dawn appears,
Through bright prophetic signs.

TO SUSTAIN SHAKER AND SHAKERESS.

LET Believers contribute eighty cents to each individual, and receive, in bulk, as many papers as individuals — if they wish.

Can have an equal number mailed to outside subscribers, by sending ten cents postage for each subscriber.

For subscribers, in excess of the above, canvassers will remit fifty cents.

Canvassers are to receive, of outsiders, sixty cents.

Give subscribers' names in full.

The three volumes '73, '74, '75, may be had for \$1.10.

By Believers for \$1.00.

A MERRY CHRISTMAS.

December 25, 1874.

ELDER FREDERICK — Beloved Father in Christ — Permit me, on this, my first Christmas with you, to acknowledge, while I gratefully remember your many acts and words of kindness to me, during my residence with you. The labors of your pen have been to me like water to the traveler on the barren desert — like refreshing showers from heaven to the parched earth. And now, on this recurring festival, let me congratulate you on the peace and happiness enjoyed by your flock. May you long be spared to minister to an ever-increasing family — to witness many returns of this joyous and happy season. Such is the prayer of

Yours truly in the Gospel,
David Gill, Mt. Lebanon, N.Y.

OBITUARY.

SARAH HOLLISTER, Nov. 17, 1874, aged 66 years. Canaan, N. Y.
MARY MCCOMB, Dec. 17, 1874, aged 80 years. South Union, Ky.
EMILINE OSTROM, Dec. 19, 1874, aged 55 years. Mt. Lebanon, N. Y.
ANNA GATES, Dec. 25, 1874, aged 83 years. Mt. Lebanon, N. Y.

RECEIPTS AND EXPENDITURES FOR S. AND S.

1873 — Received, \$2,148.75 — Expended, \$2,061.48.
1874 — " \$1,807.02 — " \$1,678.15.
Leaving \$215.75 for editing, folding, directing and other services, for the two past years.

DEAR EDITOR AND EDITRESS:

I have been much edified in reading your editorials, the year past, likewise many of the articles in both departments. They were rare specimens of literary merit, sound, logical, argumentative, scriptural, full of pith, pathos, and the fire of God's Truth. That is what the world and many among Believers, need, and must have.

Jesus "made himself of no repute" — not by immoral conduct, but by bearing witness to the Truth. He put forth Ideas, far in advance of the age. They were rejected by many, especially the Jewish orthodoxy. To them He was an "Infidel."

That the Good Samaritan, whom Jesus approved, was an Infidel, we have no doubt. He showed his faith by his works. To this class of Infidels in the world, who make no profession of Christianity — who gain Heaven by being honest in their dealings with their fellow men — our little paper meets with acceptance.

Blessed are such Infidels! I am willing to stake my all with this class, be they in what part of the world — in what world they may. It was this class of Infidels, in its highest types, that framed our United States Constitution — who, in their wisdom, and far-seeing Statesmanship, took the necessary precaution forever to exclude the possibility of introducing the Jewish War-God, or any other God or Christ, or Bible into that Sacred Instrument.

Again, we say, Blessed are such Infidels! We unite with all such, for the preservation of the Constitution of these United States — as it was — as it is — as it shall be. It was made for man — for all men and all women — of all nations, kindred, tongues and peoples, under the Heavens — for all Religions — subject to no ecclesiastical tinkering. So we say HANDS OFF.

James Prescott, North Union, Ohio.

KATIE KING EXPOSED.

It is said that a young woman personated Katie, when the real Katie was not forthcoming.

The TRUTH SEEKER thus discourses:

"It was found she had made her entrance and exit into and from the cabinet by means of a panel or secret drawer in the partition, and with her artful representations, she had succeeded in 'deceiving the very elect.'" The philosopher and close observer, R. D. Owen, had faithfully attended upon Katy's seances, and has he not detailed the whole "wonderful affair" in the *Atlantic Monthly*, and characterized the same as the most remarkable representations of spirit power? Now, however, since the fraud is exposed, the good man is

compelled to acknowledge himself deceived by dishonest mediums.

A lesson is to be learned from all this. If Mr. and Mrs. Holmes have been frauds, it does not prove that all others are. Chaff does not disprove the existence of wheat, and all the lies in the world do not falsify one truth. But so long as money is to be made in the roll of mediums, it is not strange, perhaps, that dishonesty is resorted to. The public must be chary, and not believe too readily all representations made. 'Try the spirits, that ye be not deceived.'

Words of wisdom, like apples of gold in basins of silver.

THE BITER BIT.

George F. Train thus writes me:

MILLER'S BATH HOTEL, 41 W. 26 st.,
NEW YORK, Dec. 29.

Dear Elder Evans:

Shakerism continues to shake Christianity, and Spiritualism continues to demoralize Christians. After breaking up Gordon, the Hugh Boy at Apollo Hall, medium Wassen at Tammany, after exposing Katie King at Philadelphia, after fighting the Spiritualists at their meetings and through the press for years, Dr. Miller, who went to Chittenden to capture the Eddys, has himself been captured! The biter has been bit at last; he has gone over, bait, line, hook and sinker! His last postal card reads:

"Prepare to meet thy God, for he is up here among the mountains."

SURRENDERED.

Thus runs a postal card from Dr. Miller:

CHITTENDEN, Dec. 28, 1874.

Dear Elder Evans:

Your article on Spiritualism in *Tribune*, Dec. 26, is just at hand. You are all sound on the genuineness of some of these manifestations; I have been through it — have been with the Eddys ten days. They are as true as steel; the truth about them has not half been told. I differ with you on the subject that Spiritualism is not a Religion, but a Science. I think it is the Science of Religion. The Eddys have captured me, soul, body, and spirit; old things have passed away, and all things have become new.

Yours,
Eli Miller.

"Steady!" is the word, in the English military service, in times of trial — in the crisis of a battle — when defeat and victory balance each other. So say we — Steady, friends, steady! keep cool and collected, if you expect to ride the whirlwind of Spiritualism and direct the storm of Materialization to ends useful to humanity. Ed. of S. & S.

SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. March, 1875.

SIXTY CENTS
PER ANNUM.

GIFT OF TONGUES.

"I SAW an Angel flying in the midst of Heaven—the religious world in man—having the everlasting Gospel to *preach* unto them that dwell upon the earth—to every nation, kindred, tongue and people." The *preaching* was to fear God and worship him—not to worship the beast and his image. Here is the patience of the saints who keep the commandments of God and the testimony of Jesus, which is the spirit of prophecy.

There appeared a white cloud with a woman sitting upon it, like unto Jesus. That cloud was composed of persons, "clothed in fine linen, clean and white"—with characters, like the woman. She thrust, into the earth, a sharp sickle, to reap it—the testimony of Jesus against generation.

The *sign* of the first Gospel degree, was the Gift of Tongues—Mother Ann spake in seventy-two different languages, thus showing that she was in rapport with the representatives of the nations, who needed the Gospel in the spirit world, and that to all of them the Gospel would be preached, and a crop gathered therefrom, of such souls as were ripe unto the harvest.

Throughout the sounding of this first testimony the gift of tongues invariably rested upon those whom the Spirit raised up as leaders to preach and minister the Gospel, from Mother Ann, to Samuel Johnson and Richard Bushnell, who were greatly gifted in tongues.

GIFT OF HEALING.

THIS Gift will be the *sign* of the second Gospel testimony, as the Gift of Tongues was of the first.

When the Spirit begins to raise up the leaders of the new faith, they will be endowed with the Gift of Healing, in a pre-eminent manner. This will be both as a sign and as a ministration of intrinsic good. A sign that the Gospel has increased—progressed from faith to faith, and that health of body is, hereafter, to be conjoined to health of soul. And as powerful and heart-searching testimony will be borne against the *tributary* lusts of the mind and the flesh, as the first witnesses bore against the *consummation*—fleshly lusts and generation.

In her day, Mother taught that all should build their faith upon the Gift of God—Revelation—and not upon her personally, much less upon the persons of her successors. This is the Rock of the Order—the Foundation of the Gospel—and from it cometh the *Gospel increase*.

Paul found some, who asked, "How are the dead raised, and with what bodies do they come forth?" A rational, scientific inquiry, which he essayed to answer, according to the light of that day, to him vouchsafed. His argument was, that there was a natural body and a spiritual body.

If we call the soul the spiritual body—perfect in all its parts—clothed upon with the natural body, we have a basis for the materialization of Moses and Elias. The Apostles saw them, as we saw the Spirits at the Eddys—except that we witnessed the materialization of *many* Spirits, who appeared as perfect human beings, as were any of the company present.

The reanimation of dead bodies, and the materialization of disembodied spirits, led the Apostles to believe for a time, in the physical resurrection.

Faith and Physiology have grown together, in each of the dispensations, toward a time, when none shall say, I am sick—"and neither shall there be any more pain," indicating that the natural body is out of order—Divine Order.

After the temptations of Jesus, "he went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people, that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond Jordan." Matt. 4: 23-25.

This was the good he did. It was practical.

"After the baptism which John preached, God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and *healing all that were oppressed of the devil*." Acts 10: 37, 38.

He contended against the actual existing evils of society, by which his people—the Jews—were afflicted.

"Ought not this woman, *whom Satan hath bound*, lo! these eighteen years, be loosed from this bond on the Sabbath day?" Luke 13: 11-16.

His mission was to destroy the works of the devil—diseases—the result of Mosaic sins.

"When a strong man armed keepeth his palace his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoil." Luke 11: 21, 22.

Even the Gentiles were allowed to gather the crumbs that unbelieving Jews had carelessly thrown away. Jesus and Disciples went all through the cities of Judea. If there be no gift of healing, not under law, we see how much we have got to learn. May we not say with the poet, the proper study of mankind is man?

The same power of organization, or clothing, that could reanimate the whole body of a dead person, or that can clothe the whole soul with a natural body, as in materialization, could restore any one part of the physical body, that was apparently missing, or repair one that was deranged or disorganized. For we must constantly bear in mind that the spiritual body is whole—perfect.

How often, persons, who have had a limb amputated, assert that they *feel* it to be there as real as ever. Hence *faith*, in the patient, to take on materialization, is almost, if not quite, a necessity. And that faith—the vitalizing element in the gift of healing—should rest in God, as the source of all good.

[From the Oneida Circular.]

THE GREAT HEALTH REVIVAL.

"WHEN he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out and to heal all manner of sickness, and all manner of diseases." Matt. 10: 1.

His command to them was:
"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10: 8.

This was evidently a commission to do all that he himself had done. Mark says:

"He called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits." Mark 6: 7.

Afterward Mark says:
"They went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6: 12, 13.

Luke says:
"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases; and he sent them to preach the kingdom of God, and to heal the sick. Luke 9: 1, 2. "And," (he adds), "they departed and went through the towns preaching the gospel and healing everywhere." v. 6.

At a later period Jesus organized a second mission of *seventy* disciples, and sent them into the field with the same power and the same instructions. It is probable that this movement was made when the demand for healers, excited by the previous labors of Jesus and the twelve, had reached a pitch of fervor that went beyond all possible supply: for Luke says:

"After these things the Lord appointed

other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, *The harvest truly is great but the laborers are few.*" Luke 10: 1-9, as though the great crisis of the revival had come, and he had but a meagre force of seventy men to send into it. His instructions to these missionaries were, as before, "to heal the sick in every city." And, "they returned again with joy, saying, Lord, even the devils are subject unto us through thy name."

We have now before us the outlines and superficial elements of the Great Health Revival, from which we are to form a conception of its dimensions. The *time* of the whole movement was about three years. That Jesus worked steadily at his business of healing, up to the very last day of his career, is evident from the message he sent to Herod just before his final arrest:

"Go tell that fox, Behold I cast out devils and I do cures to-day and to-morrow, and the third day I shall be perfected." Luke 13: 32.

The Great Health Revival was enacted in all the important cities and villages of Galilee, Samaria and Judea, and extending to the regions beyond Jordan on the east, and even to Tyre and Sidon on the north. Among the towns, expressly mentioned, are Jerusalem, Capernaum, Jericho, Cana, Bethany, Bethsaida, Sychar, Nazareth, Nain, Cesarea, Philippi, Dalmanutha and Decapolis. The excitement caused by his cures extended far beyond the scene of his personal labors. It is said, for instance, that "his fame went throughout Syria;" and again, that great multitudes sought him out, when he was preaching and healing at a certain place, and "followed him from Galilee and Judea, and Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon." Thus we cannot estimate the extent of the region covered by the Great Health Revival as less than the whole of what is now called Palestine, including Idumea on the south—a total area of more than 11,000 square miles. It is about 200 miles long and 60 broad. It had a population of 6,000,000, which is nearly double the present population of the State of New York.

How often the evangelists repeat that he healed "*all manner of sickness,*" "*all sick people taken with divers diseases and torments,*" *every sickness in all villages and cities,*" "*the lame, the blind, the dumb, the maimed.*" The diseases specially named in the lists of his cures, are leprosy, palsy, fever, dropsy, blindness, deafness, demoniacal possession, lunacy, chronic issue of blood, withered hand, and death itself. Knowing, as we do, the infinite miseries of disease, and the enormous amount of human desire that is everywhere groaning for just such medical help, we must imagine, as well as we can, the height and depth and length and breadth of the life-commotion in Palestine, which we call the Great Health Revival.

LIVING TRUTH.

It is one of the peculiarities of literature, to continue in use certain phrases, full of ambiguities and indecision.

Living truth is not intended as the opposite of *dead truth*, for there can be no such idea existing. What then is the best definition of *Living Truth*? If a definition of truth is the absence of all that is erroneous, we, taking as the standard of judgment, the highest, brightest light in our souls, will find that *life* is truth; and that *truthful life* is not an ambiguity.

Truth can have no better illustration than the continual relinquishment of our errors. The relinquishment of wrong, however, does not necessitate a positive advance in the right.

Take the Spiritualists, for instance, some of the errors that have been popularly idolized in Babylon, are rejected with alacrity by them and none are more unhesitating in their denunciation. The furniture that decorated the past temples of worship, is less than useless in the present degrees of light. The Spiritualists have not accepted some advanced truths, with nearly the eagerness, that they have forsaken the man-made theologies. Our God is a most reasonable being. We feel that ere he calls souls to come up from the greatest of Babylons—churchal theologies—there is already prepared a home for their reception, replete with substantial truth. And ere the good Father and Mother ask them to forsake the old arks of unwholesome doctrine, they have prepared new mansions there, and new food for spiritual progress. Any thing that is living grows into something better; and *living the truth*, necessitates something more than the cessation of doing erroneously. That Jesus, under Christly instruction, was "the possiblity of the race, made real:" the embodiment of truth in his personal character—let us not doubt, until we can find a better—"I find in him no fault,"—said Pilate, faultless the exemplification of truth. If the life of Jesus is the best mode of truth now known, have we not the key to unlock the secret,—what is living truth? Our ships must each have rudders. Let Christ be the light of our passage o'er the sea of life, and in seasons of darkness and storms. We have forsaken, may be, forever, the old theologies of error. But have we got out from Babylon, or do we rest dabbling with muddy waters between two shores, the old and the new; little thinking that the waves on either side are held providentially open for our safe transit into Canaan? And now, the waves are closing; and myriads, who have heard the call: "Come out from her my people!" are going down with the Goddess of lusts, occupying their heavens, and with the carrion of Egyptian flesh-pots sticking fast in their teeth. Such have denied and do deny truth in their *lives*. Truth has a living expression; and we are more than once dead, if we do not give that expression, a growing illustration in our lives. Christ is that expression, and whoso lives as did the spiritual Jesus, and the converted Ann, will be a living demonstration of the truth—"a living sacrifice" unto every unspiritual thought, word and deed. It is a fact to be gloried in, that such multitudes have left the old arks of Babylonish theologies; yet it is a fact to be mourned, that such have made so little difference in their lives as to be any thing rather than a living representative of truth—any thing but a standing rebuke to the multitudes of former associations. Sufficient light has been shed upon us, to lift our characters to the heights whence Jesus was lifted up. Shall this light become our darkness, by neglect and disobedience? Let the things and loves of the old creation be of the past. Let us be determined on a further resurrection. Let purity, peace, brotherly love, equality with "unspottedness from the world" be a reality unceasing within us, then shall we, too, be "without fault," and enjoy that unperishable reward—the happy consciousness of doing right, by living the truth. To see the right and to do it, to know the truth and to live it; to discover the wrong and rebuke it, to hear duty's voice and obey it, to meet the world and shame it, to feel the

cross and love it, to rise above passion and rule it, and to love Christ's life as to die to self daily—these call for martyrs in the cause of Truth, equal to any that grace the history of the past. And yet what will humanity not do for the truth? Will they not preach, pray, write and fight for it? Will they not die for it? More, will they not do any thing and every thing for it, before they will *live for it*? Let us have a change. Let us commence by living the truth, and then LIVING TRUTH inerascably affixed to our banners, will comprehend every thing else.

G. A. Loomis, Shakers, N. Y.

The following article has been sent to the *London Times*:

ENGLISH AND AMERICAN SHAKERS.

I HAVE been abundantly supplied with English papers and extracts from English papers, giving the history of the ejection of the "Bible Christians"—called "Shakers," by the English press. I have received not less than twenty different accounts. This shows both the unusual nature of the event, and the deep and general interest taken in it, by all classes of people in England. In America, the exchanges of the SHAKER AND SHAKERESS contain detailed accounts of the sad event, with much editorial comment. This break-up, by the sheriff, of the community Home, of the "Bible Christians," at New Forest, near Lymington, Surrey, is the present sensation. It would be but a feeble expression of our feelings to say that we, the Shakers of America, sympathize with those sincere, desolated enthusiasts, who were, by due course of law, thus ruthlessly, to the number of one hundred and fourteen, men, women and children, turned out into the highway, in a cold, stormy night—into their goods and chattels piled up by the road side. In justice to the present generation of English people, we are happy to say, that throughout the whole history of those people—logical from a certain stand-point—no appearance of religious persecution has been visible. Great forbearance, by the magistrates, who have often been called upon in relation to the "Walworth Jumpers," as they were also called, has been uniformly manifest. In this we see that real progress has been made in religious toleration. England has learned to be patient and long suffering with religious fanatics. This is well.

So far as fanaticism goes, these "Bible Christians" have not been much worse than were the Shakers, when the Shakers were as young. The Shakers, with Quaker proclivities, were so impracticable, shouting, shaking, and dancing on the Sabbath day—at that time a very dreadful thing—sometimes interrupting the services of the hiring Priests, in their own steeple-houses, that finally they had to leave the country entirely. And in America, Ann Lee and her Elders passed a tithe of their time in its various prisons.

If these people have, in them, as they claim, the basis of a new order of things, that will fulfill the prophecies and meet the wants of our race, God is in it. Man cannot overthrow it.

We do not question their faith, zeal, earnestness of purpose and devotional endurance, manifested throughout their two, or three years' history. These are virtues we love. But, in theological theories—theology—either the Jumpers, or Shakers are wide of the mark, on some essential points.

Cannot the facts be come at? The Girley woman, who is the mother of these people, holds, with the Protestants, Catholics and Greeks, that *Jesus* was the very *Christ*—that his dead body was raised from the tomb—that such rising was the true and final resurrection—that his body was spiritualized—that after this pattern, all human bodies, however long dead, are to be resurrected. She claims to be resurrected, in like manner, with this slight variation, as expressed by Paul—"We shall not all die, but we shall all be

changed." She is "changed." Her followers are also being "changed," without going through the process of physical death. Such is the ground of their faith, that nothing can harm them, physically. "See," they said, "that after being exposed to the rain and cold, all night, wet through and through, none are injured — none taken cold even!"

To them, the second appearing of Christ is the second appearing of Jesus — personally. And is not this Orthodox?

The Second Adventists held to, and looked for his personal appearing. Were they less fanatical than these more modern Second Adventists? Some Millerites prepared robes in which to ascend and meet the Lord in the air, at his advent, when the great Trumpet of the Angel Gabriel should sound.

We believe *Christ* is a spirit sphere, with things and persons in it — interior to all other things and persons — that Jesus was born and educated a Jew — saw the travail of his soul towards that sphere, and into it was finally baptised, through John, the end of the Law and the last of the Prophets, coming down from Melchisedeck — the Heathen — who baptised Abraham, the ancestor of Jesus, and father of the whole Jewish people, into a seed — faith — of Spirituality.

That Germ of Spirituality expanded and grew, coming down through the Prophets, to John, and culminated in Christianity. In Jesus, that Christianity was as an Acorn to the Oak — a little Leaven to the whole mass — a mustard seed to the plant — a grain of sand to the seashore — a little stone to the Mountain that is yet to fill the whole earth, as the waters cover the hills, valleys and rocks of the sea-basin.

The two Peoples agree in the fact of a Second Coming of Christ, and differ as to who and what Christ is — and in the time and manner of his second coming. Both hold celibacy as a necessary condition of Resurrected Souls. But while Shakers respect the injunction — "Not to touch a woman" — Girleyites seem to consider, that being now resurrected, they can throw off restraint. They do not hesitate to practice great sexual familiarity in public meetings.

Respecting the ownership of land, in large quantities, and the monopoly of life elements — holding that community of goods is a Christian virtue, the Shakers and Bible Christians are at one again, showing there are important elements of union.

While one party take the Scriptures as the infallible Word of God, and the physical resurrection as the final resurrection of glorification, the other party, reasoning from facts and principles, regard the Scripture records as illustrative of the then present faith of the writers and actors, to be interpreted by those facts and principles, regardless of persons and old theories. Both agree that the dead are raised, and may re-animate their physical bodies, if not too much decomposed for their reparation, under the laws of materialization. But the Shakers assume that such re-animation is but a *first* resurrection, to prepare the human mind for the *second* — the *first* is *abnormal* — temporary. The *second* is *normal*, and may become universal, to the human race. As there is no permanent physical resurrection, so neither will there be a personal re-appearing of Jesus, as the Christ. If Jesus and the Apostles, who saw and knew only in part, and prophesied as through a glass, darkly, did so understand, up to the time that they passed into the spirit world, and as nearly all the so-called Christian world have understood, and yet understood — such understanding no more establishes the fact, than it establishes the fact, that his Kingdom was to be of this world, when the facts were, His Kingdom was to be set up and established in the world of Spirits, on the basis of the Mosaic Law, and to be composed of the twelve Tribes of Israel, upon which the twelve Apostles would sit, as upon twelve thrones. That was the Man-child — a male church — a continuation of the Jewish Pentecostal Christian Church, caught up to God, away from the persecuting power — Dragon-Rome and the Gentile Christian Church on earth. That *Gentile* Christian Church included generation, private property, war, and Church and

State governments. It has had its reign, 1200 years. It is now being broken. The fragments, of its Monarchical Kingdoms, lie around loose — broken, by Republican Principles, as concentrated in the Infidel Governments of the United States. These are breaking, in pieces, all other Kingdoms and Governments, because Christ, having made his second appearance — spiritually — has begun to organize a *Gentile Pentecostal Church*, on the earth, under the protection of a *New Earth* Civil Government, which secures liberty of conscience, as a *Right*.

The Marriage of the Lamb and Bride will be effected through Spiritualism. It will be a union between the Jewish Pentecostal Church, in the Heavens, and the Gentile Pentecostal Church on Earth. After the marriage of the two churches is perfected, their united testimony will be against all evil that afflicts humanity — physical and spiritual. They will sing the song of Moses, the servant of God, and the Song of the Lamb — "In thy light we behold light."

Could the English Shakers, some of whom have visited us, see things in this light, *good homes* await the whole ejected company. And what appeared to be their total ruin, may thus be turned to their temporal and eternal gain.

EDITORS OF SHAKER AND SHAKERESS:

The writer, as you are aware, is an outsider. He, nevertheless, takes an abiding interest in the great work of love and wisdom you appear to be prosecuting with steadily increasing vigor. I have read every line of your last issue with interest and admiration — I hope, with present and future intellectual and spiritual profit.

I congratulate you on the remarkably high standard of literary merit your publication has attained, treating subjects of the highest practicable moment to the great human family of to-day. The last number, especially, is rich in important matter. Your articles on the vital subject now demanding and arresting the attention of the civilized world, yet to play so important a part in its higher evolutions, are masterly in a high degree — vigorous, but in the Christ Spirit — evincing a cool, but determined championship for the truth. When soldiers of this campaign, their leaders paralyzed, demoralized, desert the ground already won, you step forth alone, renewing the attack vigorously and persistently. Then there are the excellent, the meritorious articles of your outside correspondents, evidently the productions of men of noble hearts and bright intellects, earnest co-workers with God in his evolving work for the elevation of the race. The article entitled "Gospel Travail" is beautiful in its simplicity and practical bearing on our every-day life. It is a subject of vast import, not to your people only, but to all people. It demonstrates the necessity of looking well to thought, as the source of feeling, word and action.

The article entitled "A Happy New Year," teems with sound, practicable ideas, creditable alike to the head and heart of the writer. They are specially intended for the young of your Order. They are of vital importance to young and old of all Orders.

The Editress gives a clear, well thought-out essay, as are all her articles, evincing a philosophic mind and catholic, Christ-like spirit, a guarantee of the capabilities of the sex, for the special work the redemption of the world requires of them. The subject is of vast importance to the public at the present time.

Of the "Influence of Kindness," "Contribution," and other articles, as of the Poetry and Music, much might be said to their credit.

I hope your interesting little periodical will go on. Its influence is beginning to be felt. It promises to become an acknowledged leader in the labor of Wisdom and Love for Human Elevation.

You stand on vantage ground, high as are the heavens above the earth — not inspired by the mighty dollar, but by the mightier Wisdom and Love — the Sublime Centre of all vitality.

Yours, with admiration and love,

Robert Stephens.

41 WEST 26TH STREET,
NEW YORK, Jan. 9th, 1875. }

DEAR FATHER EVANS:—Your note is at hand. I will try and prepare a short statement of my visit to Eddy's for the SHAKER and SHAKERESS.

They have made a thorough convert of me. There are startling changes to take place soon now. The fundamental principles of the Shakers, it seems to me, will become more or less prominent in the new order of things.

We must have a new religion, based on Physiology. Old things will pass away, and all things become new. A new Heaven and a new Earth are to be developed. There is a most gigantic power being manifest through these Eddy's, and if it can be controlled for good, it will be a great thing. I have arranged with Horatio to have a record kept of all their manifestations every day. I think it will be a matter of great interest to the whole human family.

Dr. Beard is all wrong in his scientific exposition of these manifestations, and has shown himself a great —, in my estimation in the positions he has taken.

With kind wishes to all the friends there.

I am truly yours,

E. P. Miller.

SHAKER VILLAGE, SHIRLEY,
Mass., December 14, 1874. }

KIND AND RESPECTED BROTHER, JOHN GREAVES:—Yours, of Nov. 30, came duly to hand. The information about the manifestations in Vermont is highly appreciated by the Brethren and Sisters. Accept thanks for the rich store of Love, from yourself and others. To stir one another up to a realization, that we are in a work — a dispensation — where the prevailing sentiment is Love, is doing good service. The seal of love is self-sacrifice. We, thereby, increase our own happiness and the happiness of others. The order of our Gospel is the product of, and is sustained by, self-sacrifice. I thank you for the sacrifice you have made, and for the continued kindness you have manifested. They who give their all, and maintain a uniform kindly bearing, are, to-day, glorious.

Happy to hear of the young Brethren and Sisters — of the Aged, and also of those who bear the burden of to-day. They are my relations. With them, I am happy in blessing and being blessed.

Your visit, to the Eddy's, was reasonable. I feel assured it will be of much importance in the future. I hope an account of the manifestations, witnessed by Elder Frederick and yourself, will be recorded in the Society. The extraordinary manifestations both scientist. They have neither science enough, nor time enough, to settle one phase of Spiritualism, before another presents itself. Spiritualism will humble the pride of all flesh. To maintain a humble attitude, is to be in union with the work of to-day.

We all thank you for the pains you have taken, to give us such full and satisfactory account of your visit, and of the manifestations. Though outward, they are doing an important work, in reference to a coming day. Modern civilization is beginning to feel the power of Spiritualism. I am on the watch-tower, looking for the next wave from the spirit land. The *first*, enlightened the understanding. The *second*, will touch the *heart* — cause conviction and repentance. The sentiments of to-day and of the past, which have produced a state of things, called *civilization*, will undergo great changes. Prevailing sentiment being changed, on important fundamental points, they, who do not take hold and embody the increasing light, favorable to moral and physiological integrity, bearing on the good time coming, will be left out in the dark, to die out, as did the *flesh-pot* loving Hebrews of former times.

May that not be the case with us, either collectively, or individually.

Communicate largely of our love, and accept, for yourself, a full measure. Our most loved Ministry add theirs.

Daniel Fraser.

Wanted, 12 Articles and 1,000 Subscribers for the SHAKER & SHAKERESS.

BAPTISM OF JESUS.

THERE is but one faith and one baptism that can save us from sin, and that is the faith and baptism of Jesus, into and unto Christ.

Jesus believed and testified that all mankind were deeply lost from God. He believed that all were out of the way, going astray in sin and darkness. Jesus believed in a new birth, and a Spiritual Resurrection; that there was only one way for mankind to be saved, and this was the way he opened and walked in himself. He believed it was necessary to deny self, of all the carnal pleasures of this world, to be saved—believed it necessary to leave father and mother, wife and children, houses and lands, and his own life also, to inherit the kingdom of Heaven. He believed it necessary for him to obey and keep his Father's commands strictly. He also believed it necessary to crucify the old nature with its affections and lusts, also his own will and selfishness. He believed there was not one Christian in all the race of Adam—that all belonged to the world. He believed and testified that the marriage order did not belong to his kingdom—no husband nor wife known there—but fathers and mothers, brethren and sisters, those who practiced the words and character of angels. This was the faith of Jesus. No one can be a Christian without that faith. Every one that possesses this faith and practices it is a true follower of Jesus. The church of Jerusalem had that faith, and did practice it, for some time. But when that church fell away, the faith of Jesus departed from the earth, and when he came the second time he did not find one who kept his faith. Ann Lee received that faith by revelation, and by obedience to it, she became a mother in the new creation—O how beautifully bright and shining are her children. All true Shakers are the offspring of the same parentage of Jesus and Ann—Celestial parents. Blessed and holy are all those who have received that faith of Jesus, and the holy baptism of Father's and Mother's Spirit, because they have power to rise above the earth and walk, as the angels, in Heaven, and to overcome the world in themselves, as our Heavenly Father and Mother have done.

Lazy Erickson, Pleasant Hill, Ky.

WHAT ARE WE DOING?

BRETHREN AND SISTERS:

WHAT are we doing? Are we keeping the way of God, in its purity, according to the teaching and example of our Gospel Parents? In our daily vocations, whatever they may be, are we faithful according to our best abilities, being careful and prudent in whatever of temporalities with which we have to do? Are we meek and gentle in our deportment, manifesting a kind and forbearing spirit toward one another, striving always to make as much allowance for the weakness of others as for our own? Having gained a good degree of mastery over our baser appetites and passions, are we alive to the fact that we have but entered the portico of the vast temple of spiritual refinement, but just entered the forest, cleared away the coarse, natural growth, preparatory to cultivating the fields of illimitable improvement? When we see pride, arrogance, envy, superstition, jealousy, anger, hatred, impatience, disrespect, loquacity, indifference to the feelings of others, idleness, or any other of the heads of the hydra, cropping out, are we aware that we are merely looking into a mirror? Are we aware that the more we are under such influences, the less patience and forbearance we have with the shortcomings of others?

In this day of materialization, do we comprehend the vital importance of the fact that God is manifest in humanity? That as we respect the Holy Eternal Parents, in our Elders, Sisters and Brothers, even so may we be respected? And do we further comprehend that love of God in humanity need not be limited by sectarian bars? Are there not sheep that are not of this fold—is there any living thing God has made that is not entitled to sufficient respect, to be treated with kindness?

My dear Gospel Kindred, is not this a good time for me to examine myself—to prove my

own self to see that I am not only in the faith some time ago delivered to the saints, but in the increase of God? I think it is.

Martin Andrews, Enfield, Conn.

TELLING EXPERIENCE.

EDITOR SHAKER AND SHAKERESS: I see your radical paper contains no advertisements, not even "Purely Vegetable Bitters," nor New Sunday School Music Books. Of course it lacks one source upon which other periodicals largely depend. May be you can spare room for this communication. I wish to publish some of my religious experience. I am a beginner. I am desirous to encourage the youth, by pointing to those whose example has been blessed to me. Let me say to you, Obey the plain teachings of Truth, and you can succeed in keeping in the very foot-prints of our Saviors, who go before us.

For several years I have been trying to "follow Jesus"—or thought I was. A crooked path I made, stumbling over temptations I willfully ran against, and prayed to be delivered from—trying to smooth over incongruities, until nearly discouraged as to the possibility of ever reaching my Ideal. I must also confess that I excused myself from much of the "burden" and the yoke—self-denial—by belief in the Divinity of Jesus—that his miraculous conception enabled him to resist sin—a power not vouchsafed to me, a poor sinner.

Then came to my weary, sin-sick soul, the Truth as it is in Christ—practical Christianity—practical Christianity in the United Society of Shakers. I read all the Shaker Books and Papers I could get. New Light shined upon my path. The absorbing question was—Is it true, that the Millennial Church keeps, in its purity, the faith, once delivered to the Saints? I visited this branch of your Society, as an inquirer. Soon, the Ministry, from Mt. Lebanon came. The preaching, daily walk and conversation of Elders, Eldresses, Brothers and Sisters, confirmed me in the faith.

During the first two weeks, I had such constant feeling of peace, and of the Love of God, that I wondered if Heaven had already begun. Is the cross so soon a crown!—the yoke so easy, and the burden so light!—While I lie down in green pastures, beside still waters, let me not forget the giver of all good. By childlike obedience—by close union with my Elders—may I be prepared for temptations, by which my faith must be tried. Then, though I walk through the valley of the shadow of death, I will fear no evil.

Never before was my sky so clear. No doubts becloud my pathway. No incongruities to smooth over. No stumbling blocks. A straight, narrow path leads steadily upward. A Light, shining brighter and brighter, unto the perfect day.

Richard Fletcher, Snyea, N. Y.

UNION VILLAGE, Ohio, Dec. 25, 1874.

BELOVED ELDER FREDERICK AND COMPANIONS IN GOSPEL ORDER:

I am much pleased with your "Seven Testimonies," in the Jan. 75, No. of S. & S. It is all very good.

When the First Testimony was proclaimed, by Mother Ann, against Generation, its vitality depended on its advocates Living it—reducing it to practice, by bearing a cross against works of concupiscence. Had they not done so, their mission would have been of little account to humanity. The power We exercise, for good, at the present time, is in our united effort to carry forward that same testimony.

If we ever take a step, in advance of that testimony, that step will be taken in the same way the first step was taken, in the first Testimony—by reducing it to practice.

It is well to have time to consider the philosophy of the situation, but have we not had all the themes digested, leading to the second step in the drama? Who wants to be convinced now, that a poor, weakly, diseased man, or woman is a poor medium for God, or Angels, to work through? Nearly every one believes improper aliment is the cause of very much of the physical evils we are laboring

under. Yet there are as many excuses, for continuing to do as our fathers have done, as were found among the Ohio New Lights, when John Meacham, Issachar Bates and Benjamin S. Young told the people they would have to quit sleeping with their wives. Oh! what a lamentation ascended from Turtle Creek Valley, when, Testimony of the first Thunder was proclaimed. The flesh was held in as high estimation by Preachers Stone, Thompson and their coadjutors, as are Superfine Flour, Tobacco, Tea, Coffee, Flesh Meat and cognate unphysiological diets and indulgences, by many, among Believers, in this day. And as it took the force of Truth, to separate those from their Idols—so will it take the force of uncompromising truth, to separate—to emancipate souls, from the Idols of this day—to let in the light of the second Testimony, against unphysiological living.

You say our Fathers and Mothers confined their work to one testimony—the Testimony against the work of concupiscence. That was wise. Now, what if we should confine our efforts to the duties of the second Testimony, and let the rest go, until we feel that we have made sure, solid ground to stand on. And in order to do this, let us establish a working Power, in every Society, of such as are willing to live out the principles of their Testimony, unitedly.

What chance would there be, for a young man, or woman, to bear the cross, surrounded with the temptations found in the higher walks of city life? Hence the call, "come out from among them, that ye be not partakers of their sins."

Such were the conditions of success, in the First Testimony. Shall we not follow the same rule, in every advance movement?

Let the few, who are ready to take this step, and keep this Testimony, "Come out," and form a Family, and live the Testimony of the Second Thunder. Let this be called the First Order.

I could see some sense, in such an arrangement as that—but can see no sense in the present arrangement of 1st Order, 2d Order, 2d Family, or Gathering Order.

Let me congratulate you on getting up a good Paper, for January, 75.

Our hearts are overflowing—gushing out—with Love, for Elder Frederick and his dear good People. Do receive.

William Reynolds, Union Village, O.

THE grasshopper plague results from killing off the prairie hens for eastern markets. Save the birds and the birds will save the crops.

FIRE.

SINCE our form was made up, there has occurred, in the centre, or Church Family, at Mt. Lebanon—on February 6—the greatest and most destructive fire ever experienced by Believers. Eight buildings—dwelling-house, Sisters' shop and wood-house combined, ice-house, storehouse, barn, cart-house, cider mill, gas-house and shed, entirely consumed. Two other buildings, with their contents, damaged. Total loss estimated at \$100,000.

Pittsfield, eight miles distant, was telegraphed and sent fire brigade, with engine and 1,000 feet hose, which came through in fifty-five minutes, and did good service in extinguishing the fire.

The neighbors turned out in mass. The Tildens came in force, bringing a good supply of fire extinguishers, with parties to use them.

To all, we tender our grateful acknowledgments, for aid and sympathy.

Young George Tilden was efficient in saving the infirmary. To II. A. Tilden, Marvin Sackett and H. Whiting, we are indebted for valuable suggestions in saving other buildings, especially the Meeting House.

INCIDENTS AND ACCIDENTS.

Elders Daniel Boler and Daniel Crossman, both injured. Andrew Barrett, collar bone broken. Eldress Harriet Goodwin was barely saved by being taken, by ladder, from an upper window. No insurance—internal or external—the loss presses heavy upon the whole Order. Prompt payment of debts due to Shakers, would much relieve.

SHAKERS.

A. DOOLITTLE, EDITRESS.

THE WORD OF GOD.

WHAT is the word of God? How spoken, heard, or understood? Is it the Bible, as a whole, or any part of it? The apostle John said, "In the beginning was the Word, and the Word was with God, and the Word *was* God." According to that definition, the outward universe of *matter* is His Word, an out-growth from the Universal Mind, which existed anterior to all bibles—the soul of all things; and although imperceptible to the outward senses, is the moving cause of all existence within the spheres of God's creation.

The Word of God has been heard and felt in every land and clime, and by all nations, ever since the foundations of the earth or heavens were laid. He has spoken, and continues to speak, through the rocks, plants and flowers; through the sapling and the full-grown tree, with its wide-extended branches, and roots deeply imbedded in the soil. God's Word is indestructible. The laws of gravitation, of expansion and cohesion never change. They are facts—laws which pertain to the universe—a portion of God's outspoken Word, to the visible, from the unseen worlds. In all their evolutions they are upheld by his power, and caused to move in harmony; and the relations which they bear, one to the other, are perfect. God does not speak as with human voice, but in acts—works—and through human agencies and invisible intelligences.

While we must acknowledge that God has spoken through Nature—through the earth and its products—through the sun, moon and starry heavens, we can but admire the wisdom with which He has meted out his Word, down through the ages, to meet the developed and undeveloped condition of the people. In the childhood state, He spake in whispers—modulated tones. Yet *Truth*, abstractly considered, never changes. In all essentials it is the same. Cause and effect stand in corresponding relations the one to the other, in the past, as in the present. Health-producing and health-destroying causes always bring forth the same results, whether in a physical, moral, or spiritual point of view. Every departure from law makes its impress upon the being. Physical disease marks its victim. Sensuality dwarfs the intellect and mars the image of the heavenly, which should be reflected in the countenances of all who are created with the inherent germs of immortal life.

We do not need that some messenger from the high heavens should come to our sphere to point out the debauched, those who have departed from rectitude. John the revelator, spake of the servants of God, who had the Father's name, (character), written in their foreheads; and of those "who had not received the mark of the beast." The life deeds, whether good or evil, are deline-

ated in the countenances and felt in the exhalations that go from them.

What a boundless field of thought, of contemplation and study, is open to the human mind, in searching to understand God's Word, manifest in works—outspoken, and what remains to be spoken, the written, and the yet unwritten, which pertain to future, unborn ages. The past, contrasted with the future, is only as drops of water when compared with the ocean. An eternity lies before us.

Sacred, and what is called profane history, touch at different points upon the origin, life and progress of nations and kingdoms, and of the rise and fall of empires. But how fragmentary it must of necessity be; mere atoms when compared with the indivisible whole. Every thing in the past, as far as we have knowledge, as well as in the present, avows one fixed unvarying principle or law, that is applicable to all nations and peoples.

All true records of events, past or present, concerning natural or spiritual things, should be received and treated with respect and due consideration. Mortals can neither make nor destroy truth. They may lend their aid to strengthen, or to weaken it; but its course is onward, and it is omnipotent! No book, however inspired, or well written, can contain *all* truth, or fix the boundary lines of its increase.

The bibles, of different nations, all have recorded truth, more or less, as revealed to, and interpreted by, them; but if all the bibles, ever written by Greek, Catholic or Protestant, of every land, should be burned to-day, not one particle of God's Word, which is quick and powerful, would fail or be destroyed. All the truths which those bibles contain, were in existence, in some form, before they were revealed to mortals, and would remain, subject to the law of revelation, in God's own time and manner. God's agencies, through which he speaks and works, are multitudinous.

Countless numbers of purified spirits are sent from the inner spheres to speak the Word of God to those in the earth sphere who are the most spiritually progressed, and the farthest removed from sensuality and selfish loves. These are the "angels who fly in the midst of heaven," preaching the Word in the highest, purest form, that mortals are prepared to receive. They are God's ministers of *spiritual truth*, sent from the heaven of resurrected souls, who have been baptised with the Christ baptism, which is, "fire and the Holy Spirit." They are over and around the pure in heart who can see and hear God's voice through messengers whom He sends. Nothing can exceed, in excellence and beauty, the utterances of Jesus in his sermon on the mount: "Blessed are the pure in heart; for they shall see God." They are in communion with angelical beings, they list for the sound of cherubic wings, and hear the voice of God when He speaks.

NOTICE.

"Money orders" made payable to F. W. Evans, New Lebanon Post-office.

HEAVEN.

Where is heaven? and when shall we find it? The impression generally given in speaking of *heaven*, is, that it is something in the future—a place where the departed *good* assemble, or rather which they inhabit—whose employments are prayer and praise; living very harmoniously together, up somewhere in the New Jerusalem—whose streets are paved with gold; over which they march with the harps of God in their hands. To many, these are sickly sentimentalities—words without meaning—the region of Utopia.

All that reason can depict for the future, should have an eternal *now*. If purity and goodness are the foundations of a heavenly structure, should they not be laid in every heart? "Ye are the temple of the living God; and whosoever defiles this temple, God will destroy;" or annul, as being unfit for the building. Again, this heavenly city is to be illumined by the light of God. A city is made up of people and houses being in close proximity to each other; they differ in magnitude, according to location and enterprise. By these we only get an *idea* of the city above.

It is a time when public attention is being largely drawn toward the subject of materialization; and we propose to have the New Jerusalem so materialized, that it will be a tangible existence—a reality—to be enjoyed in the present time. We are told that God is Love; and that heaven is His dwelling-place. If the love of God can enter the hearts of men and women, that they will be drawn together, to carry out this good spirit of love, so that the light which illumines this city or people, may be the light of every heart; and so that every evil and discordant element may be banished, it will be a beautiful, present reality, rather than an anticipated future prospect. Let the experiment be tried; and if it do not succeed, then there is a work to be done, to fit and prepare individuals for a higher life, even a heavenly one.

On the *earthly* plane, two individuals were to become one flesh; on the *spiritual* and *heavenly* plane, these will form one united and harmonious spirit, which will blend all into one body of good, whether there be two, ten, or ten thousand, who shall make up the kingdom of heaven.

Jesus, in giving instructions of heaven, says, "It is within, or among you." Any one who will forsake all earthly goods—all earthly relationships which are selfish—for the one grand object of living godly in this present evil world, will find that *heaven* has in very deed commenced in one soul: and the more there are possessed of *this* spirit, the more enlarged heaven will be; and there will be no great change from the heaven of this world, to that in the world to come; it will be in *degrees* of happiness, not in any change of principles. We read of heaven, and the heaven of heavens; which admit of a large increase of that spiritual light and power, which will cause any soul to take the first step heavenward.

The greatest good will yield the greatest happiness in physical things, as in spiritual things. The epicure, who takes the greatest pleasure in the indulgence of his sordid appetite, often finds the effect pain and misery; delighting in present gratification, at the ex-

pense of future happiness; and those who stimulate themselves with poisonous narcotics, and spirituous beverages, must have these increasingly to keep up the excitement; when this ceases, then happiness is at a discount; so their heaven cannot be welling up continually, as in a soul full of self-denial to every thing that does not centre in God; for no one will believe these things are an emanation from Him. Souls must of necessity look far into the future, for substantial happiness.

It occurs to me, that any one bound to habits detrimental to physical health, or spiritual growth, has a very limited idea of that high estate, which we term heaven; and the sooner he or she begins to expunge those things from his or her life-practice, by strictly denying self of them, the higher up on the ladder, reaching from earth to heaven, will he or she find him or her self.

Harriet Bullard, Waterlotet, N. Y.

CORRESPONDENCE.

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ELDRESS ANTOINETTE:

MY DEAR SISTER—I have a sweet good morning for you. I am always happy to meet you face to face, and with you feast on heavenly food, and dwell upon themes relating to the Angel life. Those seasons are refreshing. When we cannot thus meet and commune, we are glad of the *pen medium* to convey our thoughts.

"The pure in heart, see God." Where do they see Him? Do not those who walk in the footsteps of the meek and lowly Jesus, reflect the image of the Heavenly, and become one with him, even as he was one with the Father? If this be so, then we see and feel God in all who live godly lives; and it matters little whether they are in material form, or freed therefrom. In spirit and essence they are one. I love to commune with such spirits—to mingle my thoughts and feelings with theirs—and from them draw strength and inspirational power. It is invigorating to drink of spiritual waters which flow in such channels, and to be immersed in them.

Do we not, at times, see and feel the Christ spirit—in dove form—coming to bless and approve, when we receive the same baptisms that Jesus was baptized with? That spirit leads to humility—loving simplicity—devoid of worldly pride and haughty mien, in thought, word and action. When selfishness and vain ambition are subdued, then is the soul exalted, and made noble. I am thankful to call all such by the endearing name of brother and sister. They are bright lights in the pathway of weary pilgrims, who are journeying to their heavenly home, and who joyfully bear the Christiau's cross, for the sake of the reward that it brings.

I want to tell you that now, while I am writing, I feel the spirits, of many of the dear departed Saints, gathering near, and their influence over me is like the breath of the morning—healthful—and inspiring. I am impressed that the *present*, to them, as to us, is a season of great interest; it being the Centennial anniversary of the arrival of these messengers, to Columbia's shores, who brought the glad tidings of full salvation from sin, by the cross of Christ. Is it not their present mission to infuse new life into the testimony which they then bore, and to give new impetus to the work which they, by the revela-

tion then given, commenced? They planted the seed, and left it to be cultivated by their successors, who would be aided by increasing light of divine revelation.

Jesus told his disciples, that after he had passed from their visible presence, they would be empowered to perform greater works than he had done. The first founders of the Millennial Church, virtually left the same testimony. They said, while looking through prophetic lens, "We see the Church of Christ's Second Appearing, rising in glory and beauty! There is glory beyond glory; and to its growth in goodness and perfection, there will be no end! Its increase, at the commencement, was necessarily slow. The religion, which those Witnesses taught and lived, was unpopular, and unpalatable; for it was like a sharp sword to divide "flesh and spirit;" and the pharisaical priesthood, church-goers, and lovers of sensuality, were alike strong in denunciation and persecution. The little Band had to work their way through privation, toil, suffering of soul and body, which few of the present generation are able to realize; but they were visited and fed by Angels, and were thus sustained. They passed through great tribulation, but continued faithful to the charge committed to their trust, until they had finished the work on earth given them to do.

May the present toilers in the field never grow weary in well doing, nor lose sight of the deep humility and dependence, on a higher power, that our first parents possessed, in the earnestness of spirit which they manifested at all times—morning, noon and eventide. May we also possess and show forth, in practical life, that we have been baptized with the same spirit. Then, we shall be lifted above earthly attractions and walk with them in white, as they were lifted up to walk with Christ and his angels.

I am aware that many, outside of Zion, and some of the young within her courts, are asking, What of the future? "We know not what a day may bring forth;" but we do know that the powers of the invisible worlds are moving; and if we watch and wait and have our lamps trimmed and burning, and are clad in *virgin purity*, we shall be ready to advance when the Spirit calls us to come up still higher on the plane of angelic life. *Self-denial*, faith in God, and a dependence upon his power, will bear us onward, and still onward, to rest in truth—in God.

Faternally thine,

Hester A. Adams, Alfred, Me.

LOVE THAT IS TRUE.

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"TRUE love worketh no evil." In meditating on the subject of *true love*, we find, in its meaning, a growth of the higher life—a depth of pure aspiration, in which the inner feelings of the soul work in harmony with the spirit of eternal good; an element, which is intuitive in every human being, as an attribute of the Divine Creator. As "the tree is known by its fruit," so is *true love* by its workings in the soul; which secure eternal treasures, not only to individuals, but to the grand whole as one; for its power is Omnipotent.

Do we not learn the lesson of love, from the example of our Savior? His life was a living testimony of this most noble principle. And what were his workings? Why, he toiled assiduously, for the benefit of humanity—for the development of higher principles of enduring worth.

At the expense of personal comfort,

through sorrowing of spirit, and trouble of soul, incessantly, he labored for the reclamation of virtue,—for the promulgation of a pure religion, in which the souls of humanity, should work deeds of righteousness. And later, we are informed of many, Christian pioneers, whose life-records, were filled with noble deeds, wrought through the spirit of true love. Such characters claim our highest admiration. Much has been spoken, and written on the subject of love; but where is its meaning known—its power felt? In the hearts of Christian toilers, whose endeavors are concentrated in the ever progressive work of truth. Christ has said: "By this shall all men know that ye are my disciples, if ye have love one for another." Here, then, is where we find our relation to the God-spirit. *True love* is manifested in deeds of charity,—words of kindness—and acts of pure philanthropy.

When we see the effects of love's genial influence, on the sorrowing heart, how happy we feel! Its cheering rays often permeate the darkest recesses of life; and the shadows are bid to flee by its imperative, yet always soothing tones. The grieved and oppressed, are caused to look up through the eyes of joy, and behold the dawn of a brighter day, that is not to be followed by the night of sorrow. Again we perceive its workings, for reclamation. We see it clasp the erring one, in its loving embrace, and mildly chide the evil power, that would tempt the soul from virtue's path, and lead it in the broad road to destruction. And though gentle in its varied manifestations, its influence is strong, and its power mighty; for it often conquers the most stubborn will—moves even the universe by its magic touch! It has achieved victories where its opposite spirit has suffered well-merited defeat. Oh, blessed are the fountains of love! from which the soul can sip, and be filled to overflowing. But dreary, desolate, and sad is life,—void of its true meaning, where this most coveted gem is wanting. Love is the rich soil, where grow the choicest plants of truth, on which the brightest flowers of virtue boom. And its substance is the same, in the sunshine and storm. And, though the sun cease to shine, and Earth pass away, the principles of *true love* will endure forever. And when the souls of humanity shall have attained a condition of *purity*—then shall they know the supremacy of *true love*, over the false, earthly element, that so often claims this title; but which is only a spurious article at best. *True love*, is the Christ-spirit, *working in, and through* the soul, leading it ever onward, even unto perfection.

Sarah Ann Neal, Waterlotet, N. Y.

TIME, IMPROVED, IS WEALTH.

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THE proper improvement of time is a subject upon which much has been said and written; the importance of which cannot be over-estimated; for the weal or woe of our race depends upon it. The necessity of hand labor, also the advantages derived therefrom, both in a physical and moral point of view, calls for earnest thought. The scripture injunction, "They who will not work neither shall they eat," is as just as it is wise.

Could the public be brought to understand and feel, that no person, possessing physical and mental ability, should be considered a good citizen without working at some useful employment, of what incalculable benefit it would be to all classes. Soou would the wilderness bloom like Eden, and barren lands become a terrestrial paradise. It should be borne in mind by all, rich and poor, that honest laborers in the community, are the heart—the sustaining element in our Republic.

Those who are young in years would do well to give attention to the cultivation of the mind, as well as to proper physical labor. Both are essential to the formation of good and true characters. Young people who perform little, or no manual labor, are apt to neglect the mental exertion which is necessary to govern the thoughts; and they are left unrestrained to roam at large, and build air castles, and form plans for after life, which, at more mature age, are found to be impracticable. In imagination they rise on fancy's

wings and explore unknown regions — launch out upon creation's broad expanse — thus giving latitude to thoughts which are fullacious, and no one can tell where they will lead. In this way, the mind oftentimes becomes confused, and exhausted; when it should ever be kept vigorous, and receptive to good and true influences. Youth, is a good time to curb the thoughts — to direct them aright and cause them to flow in a proper channel.

They, who are wise enough to pursue this course, while forming their character, will find true enjoyment; and as they develop, will become more and more beautiful in the sight of men and Angels. Passions, indulged in the mind, generally lead to action. *Thought*, plans the deed, whether good or evil; and crime of almost every grade is the product of idleness. Watts said truly — "Satan finds some mischief still, for idle hands to do."

It is true that some, who have been thus led astray, in their youth have by the aid of friends and great exertions of their own, become good members of society. But, ask them what it cost to retrace their steps and return to the path of rectitude? They will tell you, the cost cannot be counted; and if they had learned the important lesson of governing their *thoughts* they would never have wandered into the paths of sin and demoralizing habits.

And be it ever remembered, that every evil, withstood, gives additional strength and power of resistance; while every indulgence detracts therefrom. Each step in the downward track, must not only be repented of, but must be retraced. Thus great delay is caused in the soul's ascension to the higher plane of life; and many times courage fails in the attempt — the fruit of wrong-doing; whereas, every evil passion denied, gives impetus to progression; and souls will ascend from one degree to another, till they reach the goal of perfection.

Eunice Bathrick, Ajer, Mass.

REVERIE, OR VISION.

At an early hour of the morning — while the dew was yet upon the tender grass — my spirit seemed to take flight and wing its way over hill and dale. The birds were singing merrily, — the air was filled with sweet melody, — and my mind was replete with heavenly sensations.

At length, I seemed to near a beautiful grove, surrounded by hills; and my angel guide, who had accompanied me, said, "The name of this place is Canaan." I there saw stately forest trees — wild flowers — bubbling rills; and every thing around appeared green and living, and filled with the spirit of praise. I was charmed with the beauties above me, and on every side, and I exclaimed, O beautiful land of Canaan! what glory do I behold in thee! I was lost in admiration.

All was calm. A holy stillness seemed to pervade, as if angels had descended to bless; and in gentle tones they whispered, "This is hallowed ground!" And they spread a covering over the consecrated spot, as if to shield from the scorching rays of the sun, and protect from storms that might arise. As I stood gazing, I heard something that sounded like the tramping of horses' feet, and of chariot wheels — then the footsteps of an army followed — and anon, I beheld beautiful forms, and bright faces, and heard voices. I listened to catch the sound. They were not strange voices to me, I recognized most of them; and learned that some of the goodly shepherds from the Mount, had come down with their flocks, that they might feed in green pastures, and rest at noon-day.

One could hardly refrain from calling to mind the words of the prophet Jeremiah, when he foretold the return of Judah, and

Jerusalem from captivity, and God would accomplish the good thing that He had promised.

"The Branch should grow up unto David, and judgment and righteousness be executed in the land." Then, He would bring health and cure to Judah and Jerusalem, and the scattered flocks should be gathered, and again pass under the hand of the prophets. And they should dwell in safety; the voice of joy and gladness would be heard; the voice of the bridegroom and bride; and the voice of them that say — *praise the Lord*.

Again, as I looked upon the dear ones in human form, I said, "These must be numbered with some of the fairest flowers that ever bloomed on Zion's soil; here too, are many opening buds of promise." Parents and children have here joined hands, and each has a blessing for the other. Early vows of consecration, — to live innocently before God, and all the brethren and sisters — are renewed. All speak peace, courage and strength, the one to the other, and point out the shining way of purity which leads up to the golden gates of the city of God. No uncleanness — nothing that is false — that would create strife and division, and hurt or harm in this holy mountain of God, which rises above all other hills, will be suffered to pass through those gates.

While I was listening to the sweet strains of music, a voice said to me, "Contrast the two planes of life — the natural and the spiritual. By the *fruits* produced, you may know them. One is *light* — the other — *dark*. They who sow to the fleshly lusts of generation, from that source reap corruption and sorrow. While those who lay down their selfish, carnal lives, and sow to the spirit, reap joy — peace — and life everlasting."

It would be vain for me to undertake to narrate all the interesting incidents — pleasant scenes — instructive lessons, and soul communings, which I saw, heard and felt, while I tarried with the lovely company in that goodly land.

When my guide reminded me that the day was far spent, and that other duties required my attention, I reluctantly said, "*Farewell*." And as I wended my way homeward, I remarked, "Science, theology, and all branches of literature which tend to uplift humanity, have my high esteem and appreciation. But the lessons that I have studied and learned to-day, are *dearer* to me; for they are so simple, direct and truthful, that they come right home to the soul. They are sweet, like angel music to the ear, — and balsam to the heart. The richest tones of music that I ever heard, were the effusions of hearts and voices, whose lives were in harmony with truth, and one continual song of praise to God.

Mary A. Gillispie, West Gloucester, Me.

TESTIMONIAL.

ELDRESS ANTOINETTE:

DEAR SISTER. — I feel moved to give expression to a few feelings which swell up from my heart at this time, relative to our aged brethren and sisters who have been pioneers in the Gospel work in our own day — faithful guides and shining lights in our path-way.

I feel that I owe to them a great debt of gratitude, and would gladly offer a tribute of love and thanks not only to those in my own loved home, but to all of the aged believers in Zion, who have so earnestly done the work of their time, and been noble examples of godliness to the rising generation.

It has been my privilege to spend about forty-four years of my life, where I have had daily intercourse with a large class who might properly be called the Ancients of the present spiritual Israel of God. My testimony regarding them is, I have never seen a carnal action in them — have never heard a carnal speech from them. They have been examples of humility, and patterns of truthfulness to me. They toiled to lay a foundation, in temporal and spiritual things, that a temple might be built — a home prepared — for honest sin-sick souls to gather to, away from Babylonish captivity, and the fierce storms of passion that are raging without. They sacrificed their own personal comfort for the good of others. And shall not those who have reaped the blessings which they sowed, return blessing for blessing, and revere their memory?

They are now leaving the shores of time — passing from our midst one by one; but few of that class now remain with us, and those we hold as a special blessing to the whole household of faith. I have witnessed the departure from the scenes of time of many of those dear fathers and mothers, and their spirits were peaceful, calm and triumphant. The mortal part was feeble, faint and weary; but their *spirits* were *strong* and vigorous. Like fledged birds, they were ready to respond to the spirit's call, and wing their way to a new home in the spirit land — there to commence a new travel, and progress to still greater attainments in light, life and love. I never heard any one of them express the idea that they were perfected in truth, and that there was nothing more for them to attain unto. But they have done the work of *their day*, and we speak peace unto them, and would suffer much, rather than to do or say aught to wound or grieve the feelings of one of those goodly servants of God, and we believe that the angels will say, "Well done!"

The prophet Esdras was inspired to compare the judgment work to a ring: "Like as there is no slackness in the last, even so there is no swiftness to the first."

We are indebted to all the prophets, the saints and seers of the ages; — all have had their mission to perform. The Jews received laws relating to agriculture and physiology, and their attention was chiefly turned to external natural truths pertaining to material things.

In the beginning of *this Gospel* work, the attention of the first toilers in the field was directed to the soul needs, and to do the battle against *inward* foes; even the king of all passions, "fleshly lusts which war against the soul" Each was accepted in his or her work.

Now if the time has come or is approaching when their successors in the field feel called upon to combine the physical truths of the Jewish dispensation with the more spiritual work of the Christian era, can we not recognize therein the prophetic ring, as one continuous work of God through succeeding dispensations? no slackness to the last, even as there is no swiftness to the first.

Paul said of God's suffering witnesses and the martyrs of former ages, "that through faith they obtained a good report; but without us could not be made perfect." While they would have need of the more spiritual *soul* work of the latter day saints, is it not quite possible that we may also learn something of the Jews in relation to agriculture and physiology? If this be so, then we understand how the "judgment work" may justly be compared to a "ring." Hence, when we say that the Jews, as a people, who abstained from sin by compulsory law, need also, by greater love to truth and purity, to learn the Christian principle of crucifying the *nature* whence sin proceeds; we do not diminish their glory, neither take away their reward. And should we say that Believers may learn of the Jews in many things pertaining to the physical, it would not detract one particle from the beauty and glory of their lives, nor the spiritual renown which they have justly earned.

So we repeat, honor, peace and blessing rest upon the aged worthies in Zion — our pilgrim fathers and mothers.

Jane M. Brainard, Mt. Lebanon, N. Y.

HOME OF PEACE.

CANAAN, N. Y.

Home, home, home! There's beauty rife on every side, At golden morn and even-tide; Home, sweet home! And music in the tran-qui air, That floats a-round thy bor-ders fair, Home, sweet home! The world has lost its charms for me, For pur-er joy I find in thee, O, home, sweet home! Joy which the world can never know, In thee from sac-red love doth flow, O, home, sweet home! A holy peace un-marred by sin, Is grav-en on thy walls within; And sacred or-ders guard thee round, And safely shield on hallowed ground, Home, sweet home!

J. M. PEEBLES.

How prospers the SHAKER AND SHAKERESS? In this transition state of the world the newspaper has become the missionary — the avenue of knowledge to the unsettled unsatisfied masses. Many will read a daily paper or a monthly journal, that would not hear a sermon or attend a lecture. It was a timely move, the starting of the "Shaker." It has comforted the sad, strengthened the weak, encouraged the disheartened, revealed the heavenly genius of the order, and enlightened multitudes, who as yet choose to walk in the outer "Courts of the Gentiles."

This is a period of progress. It is a very little thing to be a bit of fossil, and not much more to be an oyster. To say that oysters move, or that oysters come out when raked out, is not saying much in their favor; and so for (an individual or) a society to advance only as 'tis pushed or pulled by noble reformatory souls, all aflame with inspiration, is paying it no very high compliment. God, by the voice of immutable law, or by revelation, says progress or die. Inaction is death. "Go on," said the apostle, "unto perfection" — "from that ye may obtain" — "press on toward the mark" — the import of these passages, with the "issuing waters," seen in Ezekiel's vision cannot be mistake. The true man, it seems to me, must be both conservative and radical, both continuous and progressive. While holding on with a terrible tenacity to the good of the past, he must have an open mind for the reception of every newly demonstrated fact in science, or truth in religion. Revelation is perpetual. God is not asleep, nor are the angels dozing under shade trees in glory. The progressive spirit that pervades a large portion of the SHAKER AND SHAKERESS charms me. I trust that its circulation is rapidly increasing. Can you not enlarge it? The world needs its teach-

ings. I was delighted with your articles in the *New York Tribune* upon the materialization of spirits. Will you not publish them in the SHAKER AND SHAKERESS? They cannot have a too wide circulation. Since conversing with Prof. Crookes of London and visiting the Eddys in Vermont, I have not had a doubt of the fact that materialized spirits again walk the earth, as in the days of the patriarchs and prophets. The signs of the times are ominous. Already the "fig-tree puts forth." The angels are crying "Come up higher." Are our "lamps trimmed and burning?"

A GOOD EDITOR. A JOURNAL has made the discovery that "it is easier to find a dozen good newspaper writers than it is to find one good newspaper editor." This will hardly be regarded in the light of an important discovery by the public at large, for it requires but a very slight knowledge of newspapers to know that their success depends not so much on the ability of the individual writers, as upon the tact and generalship of their conductors.

OBITUARY.

- PHILENA DAVIS, April 8, 1874, at Enfield, N. H., aged 73 years.
 JUDITH BARTHOLOMEW, August 15, 1874, Enfield, N. H., aged 88 years.
 MARY RUSSELL, Sept. 1, 1874, Enfield, N. H., aged 62 years.
 HANNAH PARKHURST, Nov. 1, 1874, Enfield, N. H., aged 88 years.
 OLIVE SIMPSON, Nov. 16, 1874, Alfred, Maine, aged 70 years.
 JOSEPH FROST, Dec. 6, 1874, West Gloucester, Maine, aged 81 years.
 ELCE PARSONS, Dec. 16, 1874, Enfield, Conn., aged 75 years.
 MINERVA MCQUIER, Jan. 4, 1875, Harrison, O., aged 83 years.
 SYLVIA WILLIAMS, Jan. 9, 1875, Hancock, Mass., aged 75 years.
 ISALAH WENTWORTH, Jan. 10, 1875, Enfield, Conn., aged 58 years.
 MARTHA CROUCH, Jan. 12, 1875, Harvard, Mass., aged 66 years and 6 months.
 HANNAH BRIDGES, Jan. 13, 1875, Harvard, Mass., aged 93 years 9 months and 2 days.

TO OUR GOSPEL KINDRED OF THE HOUSEHOLD OF FAITH.

BELOVED FRIENDS. — The Society of New Gloucester, Maine, have had the misfortune to lose, by fire, their extensive cooper-shop, with its machinery for manufacturing shoo, together with a large quantity of staves. Loss, over \$3,000.

They have previously, at different times, suffered losses in personal estate by fraudulent agents, in amounts, large to them.

They have rigorous climate, sterile, rocky soil — poor buildings, which they are unable to repair or rebuild. One dwelling-house now occupied, is almost uninhabitable from its dilapidated condition. For the last few years removal from Alfred and West Gloucester has been contemplated, but not consummated. The project is now abandoned, it being determined to remain, repair and rebuild, as they can accomplish. They need help from without.

If believers will unite and contribute of their consecrated property according to ability and gifts of charity, from one dollar to two hundred dollars from each family, to the West Gloucester family, it will be highly appreciated, and the greater blessing of the giver over the receiver will rest upon the whole Order. A beginning of \$100 made.

Ministry at Mount Lebanon.

SHAKER MUSIC BOOKS

FOR the use of schools among Believers. Contains all the pieces that have appeared in the SHAKER AND SHAKERESS and some forty new songs. A beautiful book. Published by WEEB, PARSONS & CO. Price 40 cents.

SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. April, 1875.

SIXTY CENTS
PER ANNUM.

FIRE! FIRE!!

STILL another fire at the Church Family, Mount Lebanon.

About 11 o'clock, Saturday, February 27, the alarm was given—the Herb House was on fire. It proved to be in the Press room—was supposed to have caught from a lamp, used to seal papers, and left burning. The fire was extinguished in about half an hour, with slight damage.

Two hours later, the alarm sounded again. The same building was found on fire, in three different places, in an upper room. No exertions could save the building. All efforts were directed to keep the barn and shed—but a few rods distant—from taking fire. The shed was connected with the Herb House, by gangway. This was cut away.

Henry A. Tilden, who, *before*, was so efficient in saving the Meeting House, was soon on the ground, with a large fire engine, on wheels. By the most heroic and determined effort of himself and men, this building was kept from the flames.

Brother Daniel Offord, with another company and small water engine, was equally successful in protecting the big barn. In both cases, the heat was so intense, and the danger so imminent, that the actors had to be covered with carpets and kept wet, to prevent *them* from taking fire, with the buildings.

To the stillness of the day, the well arranged, orderly operations of the managers and their co-workers, we attribute the preservation of surrounding property. As it is, the loss cannot be less than \$50,000.

We feel under the deepest obligations of gratitude, to all our *neighbors*, who, as was well said, could not have shown more interest, had the property been their own. Especially is this true of H. A. Tilden, his sons and workmen.

Pittsfield was telegraphed, and their fire brigade again crossed the mountain. Had either of the buildings, which so narrowly escaped, caught fire, the Pittsfield company would have been in the nick of time to do service, to the full extent of their capacity. To say we appreciate the Pittsfield sacrifice, on our behalf, in this emergency, would be but a feeble expression of our feelings of relief—knowing that such help was so near at hand—when, without it, so many buildings would have inevitably burned, had the fire taken at either of the three threatened points.

CONSERVATISM.

CONSERVATISM—the desire and effort to preserve what is established—and Radicalism—progress toward abstract ideas—are considered antipodes. Yet they balance reason on the line of truth. Instead of considering their relationship as brotherly and sisterly, the majority of those who think at all, take sides with one, as opposed to the other; and as a consequence, reason is unbalanced, and loss is the result. To conservatives, radicalism is the evil sprite of humanity; to radicals, there is no worse enemy to the race than conservatives. Properly considered, these are unjust conclusions. There is nothing strange, in the fact, that “New Lights,” in all eras of the religious world, have considered the systems discovered by *them*, to be *the* truth, the *whole* truth, and nothing but *the* truth. Yet, these same individuals, who are thus, and now most radical, are destined to become, in their turn, the rankest conservatives of the coming era. Evolution laughs and says, “To the better hold fast.” This is ever the song of reason.

The comparative degree of good, is *better*; and when this is attained, we leave the good of the past, and cling tenaciously to the superlative as soon as it appears. By this, I am persuaded, how we may “leave the first principles, and go on to perfection;” condemning no good of the past, neither rejecting any superior injunction for the future. If we say we have *all* truth now, how can it be, that “of the increase of the gospel there shall be no end?” By assuming this position, we become bigots, and the *good* of conservatism is neglected. We should then argue, that any amendment suggested, was an invitation for the visitation of added plagues; while any proposed subtraction, was worthy of the judgment of blotting out one's inheritance in God forever! No one desires these. But is this the position of reason? This idea of sufficiency, carried out, would turn back the wheels of time and progress for two thousand years, and teach a savage life. Under its rod of iron, we would not dare to say what we know to be true. We would not dare to do what we know to be right; because of self-adulated conservatism. Evolution is the keyword of progress—the forerunner of “the good time coming.” Her legitimate children, are *additions* to genuine revelation.

When we investigate the matter closely, we see that God has so beautifully organized creation, that no two shall be, nor act, nor think, identically, yet none need swerve from the harmonious law, which is all truth. If I think a truth that is new, and each, of many, does the same, we have many truths all new; and though differing in their aspects, each and

all belong to the heavenly law of spiritual progress. There are, to-day, no more staunch subjects of radicalism, than the whole body of Believers called Shakers. In their testimony against all fleshly lusts; in their resurected life, above, even the good and best of generative men and women, they stand as reformers before the world to-day, even as Jesus did before his nation—the Jews. Let us hold fast to this—let “no surrender” to any departures from virgin lives, for a moment, be considered. But is not the best of the land yet before us? Let not our testimony and life against fleshly lusts, beguile and conclude our whole mission; for is not the gospel, the power of God unto an *increasing* salvation, for soul and body, and for the body first? Every Shaker is praiseworthy for rebutting the least “shadow of turning,” by any, from the spirit to the flesh. Such instances there have been among us, and may yet be; and such will be *anathema*, without *our* cursing them. But let us not stop here. Believers are now far in advance of their predecessors, in their physiological habits; and are, in that same degree, advanced in spirituality. If we would be more spiritual, let us aim to be more rational and perfect, physically; and think not, that the gospel is to work our salvation in one part of our systems and not in another. Israel stoned her prophets. We may have done, and may still be doing the same thing and conscientiously too, thinking our conservatism godly! While we are contending for *first* principles, we are rejecting weightier matters of our spiritual law.

Neither is our theology perfect. Let not the jealous guard we put over it, cause us to close the doors to as perfect revelations as have ever been delivered. That the world made a god of Jesus, and for a purpose, is well known by us, as is the object of this elevation. The worship of Jesus as a god savors of self-worship and indulgence; not of an unreserved consecration of self to God. To worship Jesus, for living a life of godliness, and ridicule others, for living the same life, shows a want of sincerity.

The time has been when conservatism would hardly permit us to think that Jesus was ever a Jew; and even now, there is sufficient anti-christianity left, to chasten us, if we presume that Jesus acted like a Jew before he became a Christian! This is *irrational* conservatism—it does not *conserve*. Our inclinations would lead us to stereotype our theology, even as is done by the worshipers of Jesus and Mary. We would incline to disbelief in present revelations; to an insufficiency of painstaking, to prove the truthfulness of these revelations before condemning them. Let us reflect. Our mission on Mount Zion is to be “exalted above all the hills that surround;” and yet, by a

false conservatism we are losing golden opportunities, and permitting the hills, around us, to excel us in many physiological, and in some spiritual adornments! Children of Mount Zion, let no one take your crown; let none possess our birthright! Why should trouble rise, when men seek truth? It does not rise when *truth* is sought aright. But error rules, where trouble is, and has, from trouble's earliest birth. With the All-Wise there is no trouble; all trouble springs from ignorance; and ignorance of ourselves brings greatest trouble. It is apparent to all, my dear relation, that by our devotion to the better life of virgin purity—peace, union of interests, and unspottedness from the world, there has been no interruption of improvements since first the cause began. Since our earliest day, we have made some noble departures from the *régime* of our spiritual ancestry; yet, we have conserved the vital principles. Let us still conserve these, while we make all necessary departures. From that old house, made up of logs, and roof all thatched with straw, we have happily departed. The same, of certain meats and drinks, with large benefits accruing; nor is the end of improvement yet arrived at. Tobacco, once an article of pastime for our united congregations, is under a ban—none so honorable as if they used it not. We have built schools; and we are thoroughly ventilating our dwellings; we encourage esthetics in music, manners and literature; and we publish the SHAKER AND SHAKERESS! To be sure, the stubborn and willful thought they saw the gospel staudard lowering through these changes; but the true conservatives kissed the radicals, and exercised a healthy influence in the balances of truth.

Why, then, stumble at testimonies, that are aimed for the eradication, not merely of non-essential idols, but for the real aggressors of salvation? And why, think, by our opposition to such testimonies, that we are the conservators of everlasting principles? I would not animadvert upon any particular habits or customs of my friends; but I do urge a more liberal comprehension of what conservatism should do for us—that we be not deceived, and remain *in statu quo* to our condemnation and extinction! Let us be more *radically conservative*; and we will be more true to ourselves, and to God; and there will be a cessation of all ignoble opposition, miscalled conservatism. There will be more of putting on the *new man* and woman in Christ; and the initiation of radical reforms, from customs which we well know are not only detrimental, but actually sapping the life from the foundations of our Christianity. We would uphold the hands of our prophets—not accepting their prophecies without testing them—but to be open to truth and conviction, though they hew to the line, and take from us the idols of years. May ours be a “Midnight Cry,” and the bearer to all gospel kindred, that “the morning dawns.”

G. A. Lomas, Waterliet, N. Y.

AN eminent Hindoo skeptic once told what he believed to be true in Exeter Hall, London, when he said that the part of India where Christianity had never entered was a precinct happy in domestic relations and every thing that can make heathenism home, while another portion was a blighted, un-happy region, because Christianity and whisky were there.

THERE are few things in this world so utterly contemptible as contempt. It is the vice of vanity, and is a sensation unknown to true greatness.

CONSERVATISM AND PROGRESS.

—o—

CONSERVATISM—the preservation of the good of the past—is the Mother. Progress—the reaching up for increasing good—is the Child of that Mother. As sensible would it be, for the Mother to manacle the Child, to prevent its learning to walk, as for those who received the latest—the greatest manifestation of Divine Light and Life, to endeavor to scotch the wheels of the car of progress—and as sensible, as for the child to call its mamma naughty names, for holding it by the waistband, to prevent its tumbling down and bumping its little nose, as for such as get hold of a new idea, to speak naughtily of every idea, not hammered out on their anvil.

Alas for poor, unprogressed humanity! In all ages of the past, they, to whom Heaven has vouchsafed its latest favors, seem inclined to drive a stake and say: “Wo to the infidel, who has the presumption to say, This is not the center of the Universe.” And they, who have the presumption to make the sublime discovery that there is no top to the ladder of progress, are much disposed to underrate or repudiate the equally important, for the day, sublime discoveries of their predecessors.

Will it always be so? We trow not. What the ground of our hope?

Looking through the long, prophetic glass, we behold, in the vastly remote future, a time, when Religion will begin at the right end—when humanity will make the important discovery, that what enters in at the mouth defiles the man, not much less than that which cometh out.

If the Soul be the Tabernacle of the Living God, and the Body be the earthly house of this Tabernacle, why should not that which goeth in at the mouth of the earthly house, with the assent of the Tabernacle, produce its effect on the Tabernacle?

If what enters the mouth be unphysiological—deleterious, or stimulating to the animal appetites and passions, beyond the soul's highest perception of right—there will be no necessity for God to perform the drudgery of destroying the defiler of that Temple.

Less than a hundred years ago, souls might preserve their form erect, before high heaven, by bearing the cross against the flesh, which *then* meant abstaining from the abuse, and use of the powers of generation—the first principle of the doctrine of Christ—the first round in the ladder of progress—the Resurrection.

Now, an increase is called for—an advance movement. The call is, Come up higher. Whether you eat, drink, act, think or feel, let all be to the honor and glory of God and the good of humanity. Be *pure*—in *all* things be pure. If you would be pure in heart, be pure all through and through. Let there not be a dark spot about you. O. P.

WINOOSKI, VERMONT, Jan. 25, '75.

EDITORS AND EDITRESSES OF SHAKER AND SHAKERESS—Esteemed Brothers and Sisters:

I come to you for counsel and efficient action. I am at liberty to negotiate with an efficient party. I want to see a community, as I have told you, based on the Christ-spirit, under the banner of peace and harmonial science, having, for its corner-stone, practical goodness, with love to God and love to man.

For this I look to you. Will you come to our rescue? Will you take hold and build or help build a community to advance to a higher plane of life, on the following basis?—

1st. We will go with you, in self-denial, confessing and forsaking sins, with honesty and purity of effort.

2d. For official station, celibates, with ability, shall have preference, by the law of right.

3d. Scientific reproduction, of our species, commensurate with wisdom, divested of the baser passions, under guidance of purity, culture and refinement, by such as are esteemed worthy, for this life-demand.

4th. Celibates to take rank as senior order. I beseech you to not let this hope of humanity perish from the earth.

Truly, yours,
Orrin Shipman.

MT. LEBANON, Feb. 1, '75.

ORRIN SHIPMAN—Esteemed Friend:

Your letter, of January 25, is before me. In a former letter, July 14, I believe I answered the queries contained in your last. Should you again cast your eye over that, I think you will perceive what my present answer must be. As I understand the subject, our difference is not of opinion merely, but radical. The Christ-spirit, as manifested in Jesus, exhibited Shakerism. Jesus and company constituted a community, which was, to pentecostal organization, like the tabernacle of the wilderness to the first temple built by Solomon. In that temple, Jews alone resided. In the *court* of that temple, Gentiles could bring their offerings, and worship the God of the temple, through his own priesthood, the Jews. Thus was it with the Gentile Christians, the seven churches of Asia and their descendants, the marrying, fighting, private property-holding religionists of the whole world, whether called Christians, Mahometans, or heathens; principles being universal as are characters formed by principles. The seven women, who desired to eat their own kind of food, wear their own kind of clothes and *do* as they had been accustomed to do, but be called by a certain *name*, were the religionists—children of this world—who marry and give in marriage.

This Gentile order, joined to the monastic, or temple order, who lived Shaker lives of celibacy, constituted the first Christian church that is now occupying the ground in christendom, practicing generation, while holding celibacy to be the higher life—the purer Christianity—practicing war, while recognizing “return good for evil,” as a Christian requirement. Buying and selling, for personal acquisitiveness, the rule, community the law.

We claim that Christ, having re-appeared in humanity—this time in a woman—established a Christian church, in *practice*, as well as profession—a Shaker community. Not a tabernacle that is movable, because in persons not yet organized; nor yet a temple with a court to it; but a second temple, more perfect than the first; a house of prayer for all nations, tongues and peoples, where the spiritual-minded can be gathered together, in the true Christ order, in the kingdom of Heaven that is not of this world, nor does it allow such as serve the tabernacle, or the temple with a court to it, to have part or lot in the matter.

This leaves the children of this world to form civil governments, entirely unmixed with theology, or any form of religious profession, as religion is commonly understood. These two orders are being evolved out of existing elements. Henceforth there will be no peace in the Shaker order, except so far as it shakes itself from worldly elements and practices; and there will be no peace in the civil governments, except so far as they deal justly, love, mercy and obey the laws of property, propagation and physiology, as contained in the original abstract law of God, in nature pertaining to the life that now is, not interfering with the faith and duties of the resurrection order—the true church—temple of humanity—Shakerdom.

SECOND THUNDER No. 2.

—o—

DEAR ELDER JOHN:

Your reply of September 20th, to my article, is conceived in a spirit which I think is well-nigh perfect. That Believers “love one another,” is an imperative command; that they all see the same things, in the same light, at the same time, without regard to age, condition or travel, is undesirable, unattainable, *impossible*. The path of the right-doer is to become brighter and *brighter*, unto the perfect day. Being perfect in spirit will bring us, individually, to perfection in truth. As we should have no physical habits, in meats nor drinks, in gait nor dress, that we would not change for better, so neither should we have any theory, sentiment, nor doctrine, which we hold as not subject to criticism, analysis, test. We can have no personal interest in error. Having this confidence in truth, we shall be as unconcerned in the fires of the most sacredly religious zeal, while it is inveighing

against and investigating any of our theological theorems, as we would be were they purely mathematical problems. Figures will not lie nor flatter; and the logical result is the best result, though the old heavens fall as the result.

Two extreme classes existed in Babylon—Christendom:—1st. The Orthodox, who held Jesus to be God, and God to be a Trinity, of the masculine gender, upon which ideas the divine right of kings rested, as a basis and pattern of all church and state governments; the physical resurrection; a second coming of the person of Jesus; and salvation, or more properly, acceptance with God, by believing certain or uncertain dogmas, without evidence or logical reason for so believing. The merit of so believing was in inverse ratio with the credibility or rationality of the thing to be believed. 2d. The Materialist, who begins life by accepting facts, sustained by evidence, utterly regardless of consequences to any system of ideas in existence.

The founders of our order, in its first degree, were largely from the Orthodox classes in Babylon.

It is my opinion that the founders of the second degree will be largely from the Tyndall school—the scientific, rationalistic, or materialistic classes, who constitute a horu, or power, which turns logical telescopes upon the kingdom of Antichrist—the Greek, Catholic and Protestant world, “For God hath put it into their hearts to do his will.” They are, therefore, as much the servants of God to-day, as were Fathers William, James and Joseph, in their day.

I am pleased, not a little, that you, as representative of Orthodox views, see so clearly the work of God in this new aspect; “Surely the Materialists were inspired to see the false foundation upon which the *Dam* was built.”

You ask, “Is it not possible, while stripping from the mythical Jesus the robes wherewith the Priests have clothed him, to take away what, of right, belongs to the real Jesus?”

Not if we do no more than to reduce him to a level with his very best exponent, his glory, his other half—Mother Ann Lee.

If the Father of Jesus was greater than Jesus, and his successors exceed him in good works, doing greater works than he performed, wherein is the robbery in true Believers being equal with Jesus, or in being “perfect, even as God is perfect?” Jesus could not go beyond that, except by precedence. When Jesus was tempted of the devil, forty days, in the wilderness, it was like John’s vision. It was not the real history of facts, as they have been transpiring from that day to this, 1874 years, but as the plan of a campaign not yet accomplished. It was as the forty years’ vision of Israel in the wilderness, as compared with their historic record in Canaan. We must look to the actual succession of events, in the life and travel of Jesus, for the real temptations—the workings of Jesus’ worldly nature, in its struggles and contentions with the Christ-spirit. I am free to affirm that he came up, step by step, through every element and principle of the generative, fighting Jews, and that in each battle fought with that old serpent, that old dragon, the devil, while Jesus bruised the head, himself was wounded in the heel.

Under the influence of religious zeal, for the honor of God and the glory of his temple, inspired by Jewish spirits, who acted upon his Jewish proclivities, he fought the Temple profaners with unchristian weapons. When he rode into Jerusalem upon an ass, receiving the ovations of the people, it was held as a religious insurrection against the civil government of Rome. That caused his violent death, as “King of the Jews,” by the Roman government.

Successfully he cleared the temple of Jewish transgressors, and the Romans did not interfere. But when he arrayed the whole Jewish population of Jerusalem against the Romans, expecting to conquer by spiritual aid, he failed. Having taken the spiritualistic sword, with a view of ruling over all nations subject to Rome, he perished with the physical sword. He was not perfected in Christianity until after his ascension. “Jesus was

not yet perfected,” or risen in the Christ Resurrection. He was tempted to become a judge, or divider, just as we are; he was tempted to marry, and did actually attend a wedding, which no true Believer would now do.

As Jesus was first—trod the wine-press alone—had each principle of Christianity to define and locate, is it not glory enough that he succeeded as well as he did. From a sincere, zealous, God-fearing Jew, with the substratum of a natural man, he became, by travel—learning by his own mistakes—a Christian, the last we hear of him.

From a sincere, zealous, God-fearing Gentile Anti-Christian, from the Orthodox extreme of Babylon, Mother Ann became, before she died, a pretty good Christian, a Shaker, to be perfected, like Jesus, in the eternal world.

In how few points we differ, and in how many we agree. In admitting that the Apostles did believe the physical resurrection, and in the physical resurrection of Jesus, just as I do, one point of agreement is gained. In admitting that Elijah and Jesus had brought back the departed soul into the body, is not the principle I advance recognized? It makes the return of Jesus possible and natural. “The spirit of truth searcheth all things: yea, even the deep things of God.”

All who returned to the body, like Lazarus and Jesus, died again. This physical resurrection was a sign to the natural people who witnessed it. These signs shall follow them that believe. “They shall heal the sick, raise the dead.” But the healed will again be sick, and the resurrected will die once more. The evidence is the same, that physical bodies have really passed through matter, as it is that spirits have been materialized.

F. W. Evans.

BERLIN, N. J., February 15, 1875.

DEAR ELDER FREDERICK AND ALL THE HOUSEHOLD OF FAITH THAT ARE WITH YOU:

I feel drawn to pen you a few lines in love and sympathy. Would to Heaven I had a surplus of the *almighty* dollar, that I might send you *material* aid, in this your sore affliction. But you must accept the will for the deed. I am poor, as ever, not from idleness, nor extravagance, but on account of the drouth and the low price of fruit.

Gold and silver, I have not. Such as I have—sympathy and kind wishes—I give, in good measure, heaped up, shaken down and running over.

I have spoken of the *almighty* dollar, for that is the *greatest* almighty, most people worship, to-day. They have many lesser almighties—selfishness, fleshly lusts, artificial appetites and so forth.

In the midst of my poverty, I have much to be thankful for, with the Little Great SHAKER AND SHAKERESS to read. My little farm and cottage were under mortgage. Friend Joseph S. Tillinghast, of New Bedford, sent me \$100. I lifted the mortgage, and now breathe easier.

In the cities, are thousands, and hundreds of thousands, out of employ, and on the borders of starvation.

In one of your letters to me you said, “Woe to him that standeth alone.” I do not know that I understand your meaning, but I have a meaning of my own. By standing alone, and proclaiming the truth, against the Churches, I have had their curses. I could not join them, because I could not be a hypocrite. I could not join the Shakers, whom, for forty years, I have loved, more than any other people, because I belonged to the world—my work was with the world—outside of Shakerdom—one, alone in the mountains, blasting rocks and felling tall cedars, for the House of God, that the Shakers will yet build, *provided* the material be not too rotten.

That noble man—Elder Richard Bushnell—in his last letter to me, called H. W. Beecher a Babel-builder. That was before the great Beecher scandal was heard of; but truer words were never written. What a Babel, Beecher, Plymouth Church and Brooklyn court are building! Jesus and Mother Ann have no hand in that Babel.

When the Katie King manifestation com-

menced in Philadelphia, I was sure it was an imposition. I am as certain that the Eddys are impostors. But here, I am wearying your patience and wasting your precious time.

Love, to you all,

J. Hacker.

MT. LEBANON, February 18, 1875.

DEAR FRIEND JEREMIAH:

Your kind, sympathizing letter, of the 15th inst., is received. I thank you for the love and blessing. Your gift is none the less real because you cannot make an outward expression of it in the form of the almighty dollar. Neither is mine any the more real because I express it in the form of a \$5 check. Please receive it as a token of love and remembrance of your North Family friends—Daniel Offord, Eldress Antoinette Doolittle and Sister Anna White, who have deep affection for you.

I have ever considered you a Prophet, to this generation and nation—more especially to the people of Portland and Maine.

With many discomforts and trials, you are still mindful of the good that remains, and encourage us to be like-minded. That is right.

Am glad to learn your mortgage has been lifted. Friend Joseph will be none the poorer for what he does for you.

Any time that you are liable to suffer for food or clothing, write me freely, and we will do you a little good, if we cannot do all you so richly deserve.

You are mistaken about the *materialization* business. There is a *principle* involved in it. That principle is as old as time. There have been periods when materializations were frequent—will be so again. Spiritualism is an agency, for use, in the Divine economy. There is meaning to it. Be patient, and fret not thyself because of evil doers, who seek to get a living by it. Have they not done the same by the Gospel?

While so many *preach* for hire, why should not mediums *divine* for money?

Your friend,

F. W. Evans.

HUMAN SACRIFICES!

MR. EDITOR—The ancient Israelites in 1,000 years sacrificed to their war-God fifty millions of human beings!

The creed of Christians in 1,600 years sacrificed to their trinity God one billion three hundred millions of human beings! Or, twelve millions more than the present population of the globe.

For shedding human blood the Christians beat the Jews, the Pagans, the Mahometans, the Mormons, the world!

The Israelites ceased to slaughter when swallowed up by Pagan Rome! The Christians stayed their bloody hands when they lost the power of the State!

The orthodox churches in the North are making desperate efforts to amend the United States Constitution so as to include fundamental dogmas of their creeds—an incipient and covert attempt to unite Church and State!

These churches cost the people of the United States two hundred millions of dollars per annum! These corporations hold real and personal property, exempt from taxation by the State or General Government, three hundred millions of dollars!

Is it right to take money out of the pockets of the millions of heretics and non-professors to support priests, parsons, and powerful ecclesiastical monopolies?

They tell us that salvation is *free*! Free? It takes a California gold mine every year to pay expenses!

Let us organize an anti-Orthodox Church Grange!

R. Petersom.

DANBURY, CT., Jan. 12, '75.

ELDER EVANS—Dear sir:

Inclosed, find sixty cents, the subscription price of your excellent monthly, “THE SHAKER AND SHAKERESS.” I have taken it the past year, and can hardly get along without it.

Its voice against sin, in its many forms, has no uncertain sound. Its representations of the Gentile Christian church, are in almost perfect harmony with my theory of Christianity.

Whether I shall ever come any nearer to

your order than a general acceptance of your theory, I am unable to say, at present.

In many respects, we are the creatures of *circumstances*. As far as in me lies, with my surroundings, I am denying all ungodliness and worldly lusts. I am crucified with Christ.

Perhaps you think no one ought to say so much and, at the same time, consent to remain in Babylon. Are these not times when we must choose between two evils? At least, ought we not to wait for the *time* remedy?

The Christ-spirit has certainly been leading me onward. I have been in Egypt—have come forth and wandered in the wilderness. Have been content to go down into Babylon, not knowing any better way. But I see the new Jerusalem. Its light cheers my soul. Still I am traveling. I hear the voice, "Fear not, for it is your Father's good pleasure to give you the Kingdom." Would be pleased to hear from you.

Yours, truly,
J. L. Peck.

THE BALANCE-WHEEL OF SHAKERISM.

AS MACHINERY cannot run with safety without a regulator, in like manner religion of whatever class, kind, or character, cannot retain a uniform progress without some governing power. Well may "the children of this world" (the natural order) wonder that the Shakers are enabled to investigate the realities and nature of the "manifestations" now being produced under the name of "Spiritualism," without being "led astray" by their ease-attracting doctrines. And they have good reasons to wonder, for daily they perceive the more considerate and liberal minds, among their adherents, leaving the *fear* of God which the fear of hell prompts, and cleaving to the *love* of God, as advocated by this philosophy or science of spirit-life. Our warning, to all souls, not established on any particular basis, is, look at the balance-wheel which governs the Shaker's faith—examine its stability—see if the rock *purity* is not firm enough to sustain the Christian church. Those fire-fried souls have passed through the refining furnace—soul travail—which removes every dross. *Inviolable* purity is the basis of *true* Christianity. Upon *this* basis Jesus established the Pentecostal Church. Hence, all organizations, not on this foundation, whether bearing the name *Christian*, or not, are "founded upon the sand"—the perishable and ever-changing elements of the mundane sphere—subject to "fallings off" identical with the Jewish nation and religion, as illustrated by their biblical records. After the fall of the first Adam we see that mankind were governed by warlike gods (or controlling spirits), and that a miserable state of things existed, until holy angels, from the Christ, or inner heavens, found One fit to receive their ministrations, and resurrected Him into that "pure and undefiled" state, peculiar to their sphere, thus making Him a new creature *in* Christ, and a Saviour of lost and deluded souls—not like the first, or natural Adam, the increase being, this time, to "multiply and replenish" *Heaven*, instead of the earth, with souls "refined and purified by the blood of the lamb"—the life-blood element of virgin purity—by which souls are washed "whiter than snow." Jesus aspired to the conditions which find favor with God and the holy angels. Single-handed (physically), for a season, he fought the prince of the power of darkness—*Lust*. Afterward, he gathered unto himself, with the aid of his spirit attendants, a few companions, lovers of pure and high-aspiring lives, like himself. With the Christ-principle of Celibacy, for their balance-wheel, nothing earthly changed their sentiments, or retarded their spiritual progress. What sin-sick soul can reject that governing power which "saves" from the destructive elements of a "fast running world?" A Thomas Paine may expound upon the sectarian's Bible and gods, showing the absurdity of their claiming, for them, Divine origin. A Katie King may be exposed, Spiritualism considered a delusion and Christianity a farce. It will not affect, in the least, the eternal balance wheel of *purity*.

The machinery of a mill might, if it had reasoning powers, *believe* its motive power had a balance-wheel; yet, if it did not choose to become subject to its regulating power, by being geared to it, of what use would a mere *belief* in its existence be?

The Philadelphia *exposé* illustrates how great and intellectual minds may be "run away with," however good or honest the motives. Simply *believing* in the Christ principle, and pure spirits, will *not* save one soul from the destructive elements of impurity. Nay, if souls desire to become free from deluding spirits, let them "gear on" to this great balance-wheel of eternal safety, for they cannot in this, or other worlds, find or substitute any other power to save them from the "wiles of the adversary."

If purity appear to be a dangerous element, "gear on" cautiously at first, and try for a season, loving *the good* that is in your neighbor, like that you perceive in your own self. Regard *all* mankind as belonging to the human species. By this experiment, it lies within the power of all, rich and poor, "without money and without price," to examine the regulator which keeps Shakers within the bounds of their own belief, and prove the "Infallibility" of the Balance-wheel of Shakerism.

E. C. Howard, South Hadley, Mass.

THE LOVE OF GOD.

THE love of God, like their universe is boundless. The most depraved being as well as the brightest seraph that dazzles around their throne are alike the subjects of their warm paternal and maternal embrace.

The greatest exhibitions of God's love, of which we have any knowledge, can give but a very faint idea of its exceeding riches and power.

We may feel it, like repeated shocks of electricity, passing through our physical frames, shaking out a selfish, carnal nature, thereby laying a broad and solid foundation for a new life, a new creation.

God waits to fill and purify our hearts with his love.

Men, and angels, are led to behold, and admire.

The highest order of angels will ever desire to look into the deep and hidden mysteries of the love of God.

Their universal testimony will be to all eternity. "This love is better felt than told." The love of God should be the mainspring of all Christian effort.

Our happiness and our usefulness here, and hereafter, will be in proportion to the amount of true Gospel-love which we possess and maintain.

The love of God is wonderful in its origin, mighty in its effects, mysterious, and incomprehensible in all its tendencies.

By its power this world must be conquered, and its kingdoms become the kingdoms of our God and his Christ.

Gilbert Hubbard, Mount Lebanon, N. Y.

UNION.

"BEHOLD how good and how pleasant it is, for Brethren (and Sisters) to dwell together in unity." *Psalms*, 133d, 1st.

"A man, wishing to show his children the necessity of *union* among themselves, prepared a bundle of sticks with a strong cord. Commencing with the youngest, he requested him to break them; he could not. The next was called, and so on up to the oldest; all failed; upon which the father cut the cord and they were easily broken, one by one."

Union is the cord that binds, consolidates and nourishes the various members of the body of Christ, "for we are all members one of another." If this cord be broken, the army of the cross will be divided, scattered and destroyed, by the wicked one. Disunion is the rock on which many barks have been wrecked; but obedience to those principles which promote the "union of the spirit in the bond of peace," is a safe guide to the port of eternal rest. Union is not only good and pleasant, but essential to success in spiritual

prosperity. The followers of Christ have a great work to do, and union is strength in spiritual warfare, as well as in military tactics. "United, we stand; divided, we fall." It is a part of the plans of military officers to divide the forces of the enemy, both in the council and in the field. It is also the plan of Satan, the adversary of souls, to divide and destroy professing Christians. He has his officers out upon the watch, such as Lust, Pride, Selfishness, Love of Worldly Pleasure, and many other petty officers; and O! how many weak-minded soldiers they are capturing. I apprehend the reason why so many faint-hearted soldiers are taken prisoners is, because they have failed to gird on the *whole* armor and obey *all* the orders of Christ, the good Commander.

The true cross-bearer's life is compared to a soldier's, and they are called to war a good warfare, "fight the good fight of faith," and it is their privilege to rejoice in victory, every day. They have a good Captain, who was victorious in every battle, and He provides His soldiers with the beautiful armor of righteousness. (Eph., 6, 11; 13.) They who put on this armor will overcome in every encounter, and "he that overcometh shall inherit all things."

Daniel Orcutt, Enfield., Ct.

A TRAVELER in Sweden contributes to one of the newspapers an account of the very economical mode of house-warming adopted in that country. The *kakelug*, or Swedish stove, is a great oven of masonry covered with porcelain plates, having usually five flues, through which the gases of combustion must pass up and down, a distance of thirty to sixty feet, before escaping into the air. The general principle of their operation is to provide enough material to absorb all the heat from the fire; to conduct the gases through these long flues till their temperature has fallen to a point that no longer gives off heat. The quantity of the material in the *kakelug* is so great that the temperature of any part is such that the hand cannot be held upon the outside. Two hours after a fire is made, and after the wood fuel has burned up, and the flue been closed, the *kakelug* begins to get warm on the outside, the light porcelain plates give off their moderate warmth to the atmosphere in the room, and ten hours later there will be much difference in the temperature of the stove or of the room. A *kakelug* instead of being an unsightly obstruction, is an ornamental piece of furniture. A door opens into it in front, where, in a kind of closet with iron shelves, food can be kept warm or warmed. Baking can be done in the furnace for hours after the fire has been burned out.

A WRITER in the "London Magazine" says that men like Tyndall and Huxley, Spencer and Darwin, with the terrible weapons of their materialism do but break down an old and much battered idol which has long been the cause of dreadful doubts, even to its devotees, and has set religion and science at bitter variance. But in breaking down the idol they are doing us the greatest service. They are letting in the light; they are leaving us face to face with a conception of God before hidden from us by our idol, but which presents him to us not only in a form which science will allow, before which, indeed, science and religion become one, but in a form which is immeasurably grander, more beautiful, and every way worthier of God than that which has been broken down. Let us clearly recognize that when Tyndall claims for matter that it is sufficient for every thing, he is not thinking of matter as that dead, brute thing which the mass of men suppose it. To him as to Herbert Spencer, matter is but the manifestation of a Great Entity in itself unknown and unknowable. It is but the garment of what Tyndall calls the great cosmical life—the great life of the cosmos—the universe. What is this Great Entity, what is this Great Cosmical Life but the Eternal God Himself, of whom, and through whom, and to whom are all things, who "besets us behind and before" and "in whom we live and move and have our being?"

THE Sons of Rechab were blessed of God, because they carried out certain principles, enjoined by their father. The blessing was not upon the thing done or not done, but upon the integrity of intention and the fixity of purpose—invaluable elements in the work of redemption from wrong habits and evil purposes.

AMONG THE EDITORS.—As a scholar among school-masters, or a child with adults, so do I learn from the Editors whom I visit. Editors of leading papers occupy responsible positions, requiring nerve and wisdom, a discriminating liberality toward the representatives of the people, as a whole, not omitting any integral element, party or sect. The real editor rises above his individuality into the realm of causation, where he educates and guides the public conscience.

SHAKERESS.

A. HOOLITTLE, EDITRESS.

WHAT IS MAN?

IN view of the atomic structure of human beings when compared with the vastness of God's Universe, David of old said, "What is man, that Thou art mindful of him?" Many Davids at the present time are asking, Who, and what is man? Whence came he—whither is he tending—what his final destiny, and what relation does he sustain to Nature's wondrous realms of mind and matter? How far is he dependent upon circumstances approximate or remote, in fixing his choice and forming his character? Of his own volition, is he free to choose between good and evil: and what degree of responsibility, merit, or demerit, justly belongs to him?

The rudimental, or earth life, is a disciplinary school; and the most wakeful students of Nature and her laws, who have chosen her as their chief mentor, have many times become lost, as it were, in traversing the almost illimitable fields of scientific research, so varied and intricate to finite comprehension. No human mind however expansive is adequate to grasp the whole. People differ in their organisms; and each, if their faculties were unimpaired by false uses, would occupy his or her proper place in the scale of being, and form a link in the great chain of human progress.

Man and woman, the microcosm of the Universal mind that spake all things into existence, would, by individual and combined effort, search out the essential parts, and scientifically connect the inner world of causation with the world of matter, and perceive that all created things bear proper relations to their Creator, and form one indivisible whole. That Nature cannot act independently of the creative power which upholds and balances each part to the minutest atom. Else, all would be hurled into chaos. Every true theory must have a basic foundation—a starting point.

In the progress of the world's history there have been different epochs. Each new cycle has evolved, from the old, at an exact period of time, so that the date could be fixed, and yet, there was no break in the chain of events. As the old year dies—goes out—and the new commences—steps in to fill its place—so has it been with the successive cycles.

But people reason differently concerning those eventful periods. Some urge, that this world, at the beginning, was in a crude, chaotic condition; and that it has taken ages of growth and change to progress and mature it thus far. Man has not been an exception to the general rule. All have progressed together. He was not created all at once in the perfection of beauty and uprightness; but resembled other animals, to whom he was closely allied—strong in physique—but weak in intellect. And, although in his immature infant state he possessed a negative innocence, *it*, like many other things, had to be subjected to trial before it could be trusted. They who reason from that stand-point, begin at the lowest round in the ladder of progression, and trace the lines upward, and claim for men and women, at the present time, superiority of intellect and knowledge, over what were possessed by those who were placed in fair Eden.

Others take a different view, and begin with man as a perfect being, who, instead of his being the product of Nature through growth and development, from the lower to the higher, was an independent creation—fashioned directly by God, Himself—and of course was very perfect and beautiful as he came from God's hands—resembling Angels, but a little lower. By disobedience man was marred and lost his rectitude.

Leaving all such theories, let us look at stern facts and realities, as we find them existing to-day. It is said that "a stream cannot rise above its source." In our own country and cities we see thousands of individuals who bear the distinctive marks of their progenitors, in form, feature and habit. Education in a wrong direction, fortune, and circumstances, over which they had no control, have, in a large degree, made them what they are.

The question arises, "How far will they be held responsible for acts performed while thus conditioned? What the penalty—and how administered? Does God inflict punishment upon any human being? Or, being themselves debtors to violated law, which reacts upon the transgressor, does He leave them to balance accounts in *that way*?"

When the ignorant sin against their own souls and bodies, they cannot escape the effects. Fire will burn, whether intentionally or accidentally applied—the effect, physically, is the same. *Poverty* often induces crime. Again, thirst for intoxicating drink, and desire for sensual indulgence, are often impressed upon infants while in a germinal state; they are really made drunkards and harlots, before they see the light of day. Who in justice should bear the responsibility? We might have to go back upon ancestral history many generations to answer that question correctly.

The sinned against, in such cases, cannot avoid suffering; but inflictions thus imposed are far more tolerable to bear, than the keen remorse which those must feel, who have had superior advantages, by birth, and education, in a physical and moral point of view, also of rising in the scale of angelic life, by having their spiritual understanding opened and quickened to perceive the beautiful, the true and good. If such abuse their privilege and fall from their rectitude, how will they be acquitted by their own reason and conscience, which is, in reality, the soul's tribunal? Paul said, "If such fall away, it is *impossible* to renew them again to repentance." We would not use so strong language as Paul did; but rather say it is *difficult* for such to find repentance unto life; and if they feel sorrow and repentance they cannot occupy the same degree as before.

We can have some faint conception how the laws of progress, and change of events, may blot out from the soul's memory, sins of ignorance, and sorrows caused by the wrongs of others; and how joy may even be *enhanced*, by contrasting the good attained, with the sad picture of the past; but we fail to comprehend how a star of magnitude, that has once filled a place and shone in the horizon of the spiritual heavens, and fallen therefrom, can ever regain its position.

They do not need fire to descend from heaven upon them, or that God should use direct agencies of any kind, to punish them; their own consciences will arraign them to answer the demands of violated law; and show them the worm that dieth not, and the fire that is not easily quenched.

SELF-COGNITION.

"KNOWLEDGE occupies its place in the mind; and a force, even to the moving of mountains, is therein, forthwith generated." In the above quotation, let us suppose the noted author, A. J. Davis, referred directly to a knowledge of individual self-hood—the *body* and the *soul* and their proper relations, the one to the other—calling one the house, the other the inmate. Correct knowledge of material things, teaches the architect to plan and build his house with reference to the protection, comfort and convenience of the person, who is to inhabit it. He is careful to see that it is well constructed, that it may afford a pleasant retreat from the scorching rays of the summer's sun, and be a safe refuge from the bitter blasts of the winter's storm. He gives particular attention to ventilation, knowing that the house must *breathe*, if the inmate would live. The individual, who inhabits the dwelling, should possess sterling worth, moral, intellectual, and spiritual, so as to be able to cooperate with every true principle, that the house may be kept in order and not become foul; and at an early period begin to show signs of decay, creating unharmonious relations between it and its occupant—and the once beautiful tenement be deserted and left, either for a habitation of wild beasts, or to crumble and fall—while the tenant becomes a wanderer—disappointed—homeless and despondent. Is not this analogous to the house we live in?

If the body, which is the dwelling of the soul, while in the earth sphere, be well constructed, and constantly guarded by hygienic laws, resisting every thing that would tend to defile, or bring premature decay upon the soul's temple, how strong, healthy and vigorous might man and woman be! Governed by the law of use, there would be a continuous expansion of the internal forces, and the mind, ever actuated by true principles, would be a receptacle, and reservoir of natural and spiritual truth, relating to body and soul. The tabernacle would have a good foundation, and the superstructure would be grand and beautiful—an honor to the builder. Would not angels love to knock at the door of such a temple? and would not the holy spirit delight to dwell therein, and keep alive the fires of Divine inspiration?

Without knowledge, we cannot work successfully, either on the earthly, or heavenly plane of life. Knowledge of cause and effect is essential in all the relations of life. To understand the uses of the elements of subsistence, also how they may be abused—and blessings be turned into curses—is of vital importance.

The earthly man and woman should so understand the procreative laws, that they may generate healthy offspring, containing the life germs of immortal beings. And they who dwell in earthly mansions—human bodies—should study how best to preserve those bodies from blight, disease and premature decay. Therefore, "Know thyself," should be inscribed in letters of gold upon the tablet of the heart, and be engrafted into every fiber of the being.

The present generation have entered largely into the study of *self*; not, however, with a view of self-discipline and culture, in the true and real; but for the purpose of obtaining more ease, and more indulgence in those things which demoralize soul and body.

The power of discernment — of penetration — is requisite, that we may comprehend the motives which prompt to action. A stern, fixed purpose, to condemn the wrong and false, and to adhere tenaciously to the right and true, is an endowment worthy the most sanguine efforts of rational intelligence. Such a controlling power is capable of "moving mountains" of error from the human soul, and "casting down lofty imaginations of the heart." By the possession of this knowledge and power, have the flood-gates of iniquity been opened to the youth of our land! They have sought out many inventions to please and exalt themselves, and through vain imaginations have drawn pictures which are unreal — built air castles which they never reach. And some there are, who seek to evade truth; they have not the moral courage to meet it, nor honesty of purpose to obey it, even when convinced of its verity. Thus they are often slain by their own hands; or by launching out upon uncertain seas, without fixed principles to guide them, they are driven by the strong winds of passion, until forced upon some lone and desolate island — wrecked — and left to the merciless, wild waves, to be dashed in pieces.

Therefore, to know, judge and control ones self, is the most useful knowledge to possess, and the most important lesson to be learned.

If we do not violate any physical law, thereby producing disease of body, nor transgress spiritual laws, which pertain to the soul's welfare, there will be no inharmony; and we shall progress from one stage to another, in natural and spiritual things. As we ascend the ladder of truth, which reaches from earth to heaven, there will be a continual unfolding of the life germ within, until we attain unto a condition of perpetual joy, where the sun, which lights up the spiritual horizon, will shine eternally, with no dark cloud to obscure its rays. That condition will be Heaven.

Anna White, Mt. Lebanon, N. Y.

CHARITY.

CHARITY is the most beautiful attribute of the soul. Not that kind of charity which displays itself in munificent gifts, without distinction or discrimination, or that censures and condemns while it gives. They, who go forth in the spirit of love, seeking to understand conditions, human frailties, and human needs, and are guided by the lamp of reason, are able to comprehend the causes which lead to error and misfortune, and will charitably aid and instruct, instead of condemning.

The faculties, proclivities, and conditions of individuals, on entering this world, are not of their own choosing. They have neither choice of parentage, nationality, nor the age in which they shall live; nor even whether they shall live at all. The influences, by which they are surrounded in early life, are beyond their control, and conditions which they are forced to accept, help to mould their characters in after life. Hence, society, in a great degree, is responsible for individual action. If an individual be wanting in intellectual and moral power to resist crime, and through malice, or selfishness, commit a wrong against friend, neighbor, or stranger, is it possible to remedy that wrong by retaliation? Is it not better to "overcome evil with good?" I think we are safe in saying, that vindictive measures, for the punishment of crime, have totally failed to prevent it. "Like, begets its like." If we would oppose evil successfully, it must be by its opposite — the spirit and power of good. Expel darkness by the introduction of light.

A prison, as a place of punishment for

offenders against civil law, where they are shut in from the influence of superior minds — deprived of human sympathy — associated exclusively with evil doers, who have been schooled in vice, appears, to my mind, a disgrace to an enlightened age, and unworthy a Christian people, professing to be governed by "Charity which suffereth long." Would not Christian charity be vindicated and made more apparent by removing the incentives to selfish and dishonest acts — abolishing all forms of monopoly — making nature's gifts equally free to all her children? Would it not be more effectual to convert jails and penitentiaries into reform schools — moral hospitals — where those, who need it, could have sanitary treatment, and all could feel a wholesome restraint, dictated only by wisdom and love?

The human family is inseparably bound together, each class receiving aid and instruction from those above it. Heaven's blessings pass, from sphere to sphere, through the links of the chain of gradation. And they who can extend a helping hand to those who are the farthest below them, and still maintain their own integrity, will be blest and receive strength from spheres correspondingly above them.

Let light shine, and sympathy flow to all; then the sweet spirit of charity will ally us closely to the Angels whose crowning attribute is Love,

"The noblest virtue of the soul —
The brightest star that gilds our skies —
The fairest flower among the whole,
Which blossoms in their paradise."

Emeline Broadway, Union Village, O.

MUSIC.

THERE is music — harmony — in all of God's creation. Through all of nature's vast realm — the great deep, the dense forest, the wild winds — in the ripened fields of grain and flowers, in the running streamlet and bird-song, there is melody. If man and woman, who were created in honor to be the crowning, concentric work of God's hands, had abode in that honor, they would have been pre-eminent instruments of music, to whom all other forms of music would have converged and been adjuncts.

No instrument of music invented by man can equal the human voice, which God created. The souls of men and women, are living organs, and may drink in inspiration, from the Almighty; and the human voice, by the power of that inspiration, can utter music, full of life, that is saving, healing and exhilarating. That is the music which brings souls into contiguity with the angel-world.

Every gift and faculty, of body and mind, if properly used, tends to harmony. Music, in Nature, is God's gift to humanity; but it is designed to subserve the spiritual. When they are linked together, in harmonious relations, then is God honored, and humanity happy. Hearts, oppressed with sin, have often found relief, by the uplifting song of prayer and praise. When wearied with care and serving, the ever-varying musical sounds in nature's voices, soothe and give rest; and when physically diseased, or mentally depressed, music is a great restorative. We have all felt its power, more or less, and are indebted to the Giver, from whom flow all good gifts to earth's children. Soul music elevates, refines and purifies. Some persons have been heard to say, "they were never affected to tears, but by the power of music." Music often touches the divine feelings in the soul, and causes it to bow in humble contrition before God, the author of its existence; and to awaken slumbering energies, stir up latent powers, call forth better thoughts and feelings, and form the basis of a purer, and more consecrated life.

There is a natural connection between delightful sounds, and beautiful thoughts; but the noblest and richest of God's gifts to mankind, may be, and are, oftentimes, abused. We see the military hero, by the sound of martial music, inspiring his army to go forth to battle, like the infuriated demons, to wound and slay their fellows, who have never injured them. Music, both vocal and instrumental, is often

used to play upon the baser passions — to allure to sin — and awaken sensual desires. Hence the vocal, musical organs, like the tongue — the power of speech — are used both to bless God, and to dishonor Him — to cultivate the religious and irreligious nature in man, and woman.

We cannot be justified in rejecting, or neglecting, any gift or faculty, because at times applied to false uses. Every gift and talent may be exercised in honor of the Giver, and to the benefit of humanity, if we so will it. And the best means should be accepted to accomplish that end. To promote harmony, and exalt goodness and truth, should be our chief delight and purpose. The science of music should be studied, and the human voice cultivated, under the direction and inspiration of angelic teachers; and whatever agencies can be applied, whether vocal or instrumental, that will lead from low loves and desires, progress humanity God-ward, and tend to sanctify their spirits — should be accepted.

A deep appreciation, and enjoyment of fine appropriate music, widens our sphere of thought, quickens the emotional feelings, increases inspiration, and imparts heavenly joy. A recent writer on the subject of music says: "We have reached a state of chaos in which music, as an embodiment of religious feeling, threatens to be entirely lost." This ought not so to be. Science and Religion should be as nearly connected, as a healthy soul and body.

It is our privilege to grow and increase in all that is good and true, and to be intelligent subjects of infinite grace. Let every heart be open to receive good from any source, and closed to all discordant sounds. Then harmony and true love will be ours, to enjoy in time, and we shall be fitted to join in those melodious strains of praise divine, which roll through the heavenly arches in the life beyond.

Semantha White, Son Yea, N. Y.

FOOD.

Written for the SHAKERESS by a sister eighty-four years of age. Been a member of the Society sixty-five years.

DEARLY BELOVED: I prize the privilege of addressing a few lines expressive of my feelings. The SHAKER AND SHAKERESS is a medium through which food is conveyed to the larvae of Christ's flock who are daily striving against evil in themselves. They need spiritual food; and I know you are inspired by the Christ-spirit to prepare such food as is needed to encourage, strengthen, and bear souls through all trials and temptations, which every one must meet while journeying, from the wilderness of sin, to the heavenly land. The work of the Gospel is designed to purify and prepare souls for higher enjoyments than nature can give — even the treasures of immortal life.

The many strong, clear testimonies of truth, coming from progressed minds, and those of long experience, shed a benign influence, and give new vigor and life. O, may it encourage others who are yet bound in darkness — the servants of sinful passions — to come forth, "lay hold on eternal life;" and to rise above all carnal, selfish enjoyments, which are transient and worthless! That work can only be effected by an honest confession of all sin, and daily self-denial of every thing that would corrupt and attach the feelings to inferior objects. Those who have been the subjects of the Gospel of Christ and Mother, and have yielded obedience to its injunctions, can testify of its power and efficacy.

From my heart, I thank God that I was called in early life, to leave the paths of sin and sorrow, and take the cross of self-denial which leads to purity of life, and gives an approved conscience. Again, I say, "I love the SHAKER AND SHAKERESS. I receive strength and encouragement from every number. May it live long — travel far and wide — and do much good to honest inquirers! I ask God to bless your labors. My treasure — my life — my all is in the work. And that good ministering angels may guide us all in safety to mansions of peace, is the prayer of your sis-

ter in the Church of Christ." And I ask for myself

O blessed overruling Power;
My every thought and act control
And in each dark and trying hour,
Be thou an anchor to my soul!
Let me feel thy sweet embrace—
Hold me with thy mighty hand—
Fill my soul with heavenly grace—
Lead me to the promised land,
Where the righteous dwell together,
Bound by cords of love divine;
Strife and discord never enter
Those pure mansions so sublime.
Prudence Carnahan, Pleasant Hill, Ky.

DEATH OF THE PHARISEE.

PASTOR, and deacons, and members were there,
The church tower was just in sight.
And the pharisee gave them his last proud prayer
From lips that were deadly white.
He spoke of the good that the blood had done
That was spilt upon Calvary's tree,
Of the godly race which his feet had run—
Of his deeds of charity,
And he thanked the Lord again and again,
With a pious betting look,
That he was not like unto other men,
But was led by the Holy Spirit.
And pastor, and members, and deacons groaned,
To God let the praise be given!
The Crucified also for us atoned,
And we shall be with him in heaven.

But the pharisee saw through the veil of death
An angel of truth draw near,
And he wildly struggled and gasped for breath,
For his soul was struck with fear.
And the angel said with a startling voice,
Do you think that your shams will win?
Can your spirit in light of life rejoice,
When yours is a burden of sin?
But they tenderly bolstered the pharisee up
To give him the holy bread,
And they brought him with care the communion
And then stood amazed at his dread. [cup.]

O, why do you bring me the wine? he said,
For drunkards my eyes can see,
That unto its treacherous tide have fled
From a woe that was wrought by me.
They were the hopeful, trustful men,
Who thought my profession true,
But just by the turn of my crafty pen
Black ruin their fortunes knew.
O, take from my sight the children's food
That I stole from the widow's hand,
Their father had call'd me his kinsman good,
And left me his helpless band.
Now I must meet with that humbled face,
Distorted by want and crime,
Their misery their deep hidden anguish trace,
As I pass from the shores of time.

And look! do you see in your crowded street
The outcasts that wander there?
Do you know their young hearts, once pure and
Were wreathed with parental care? [sweet,
But I gathered them into my lustful arms,
By wiles that a fiend might hate,
And I robbed them of more than youthful charms,
But repentance has come too late.
And the angel said with uplifted hand,
Let all be warned who hear,
For that is the guilt that gives the brand
Which will hardly disappear.

Then the pharisee raised his dying head,
And said in a bitter tone,
To those who were shrinking around his bed,
Can any one cast a stone?
We are alike in our worldly pride—
Alike in the angel's eye—
Alike in the sins which I strove to hide,
And alike we all must die.
Then give to the flames my pompous will,
And know you are dispossessed,
For gain that was gotten by means so ill,
Belongs to the sore oppressed.

And the parson, and deacons, and members said,
With many a knowing shrug,
Our brother is fevered—out of his head—
Physician, where is thy drug?
Or, where thy balsam of acid and gall
That was a last drink of old?
But, ere he could answer their urgent call,
The pharisee's heart was cold.
And they gave the pharisee burial grand,
As griefless as ever was given,
And published his righteousness over the land,
Yet knew he was far from heaven.
Cecilia Devyjr, Mt. Lebanon, N. Y.

EVEN the white mantle of religion is too frequently dragged through the bloody pool of war. Spain waged war with England in the seventeenth century because the latter founded colonies in America. The former, in behalf of the Pope of Rome, claimed that all heathen countries belonged to him as the Viceroy of God upon earth. The thirty years' war, 1618-1648, between Germany and France, was a contest between Roman Catholicism and Protestantism. The Greek and Latin monks of Jerusalem disputed about who should keep the key of the Holy Sepulchre, whereupon Russia suspended diplomatic relations with Turkey and war subsequently ensued. Hence Edward Everett remarked with a smile that Russia and Turkey went to war, spent millions of treasure and destroyed thousands of lives to decide who should keep the key to the tomb of the Prince of Peace.

PERSONAL EXPERIENCE.

THIRTY years ago, while under a religious awakening, my mind was stirred to consider the subject of Christ's second appearing, and to investigate the manner of his coming. I was convinced that the prophetic periods, concerning that event, were fulfilled, and I accepted the views of Miller for a time, and looked for the literal fulfillment of the scriptures in regard to it.

At length, I learned, through a paper then published by the Shakers, called "The Day Star," that the second appearing of the Christ-spirit would be *spiritual*; and would be *spiritually discerned* by those who were looking in faith for his coming; that instead of a *personal* being, appearing in the literal clouds, in all the pomp and splendor of an earthly prince, He would appear in a cloud of witnessing saints. And, as the apostolic band was led by an "Elder Brother, the first-born among brethren," who were left to establish the first Christian church, after his ascension, so the cloud of witnesses that received the returning Christ, that was promised, would be led and guided by an Elder Sister, the first-born among many sisters. Thus the duality Deity—Father—Mother—God, would be represented on earth, and it would be the commencement of a kingdom of righteousness and peace that, like the "little stone cut out of the mountain without hands, would gradually grow until it should fill the whole earth."

I found that a watching, praying band, who had looked in faith for the fulfillment of prophecy, had received according to their faith, were already in the fruition of the prophetic promises, and were living in a united body, carrying out the principles of the first pentecostal Church, bearing the insignia, *Virgin Purity, Non-resistance and Community of Goods.*

My understanding was opened to the excellency of the work, my conscience approved, and I resolved to become a member of that body. I dissolved my connection with the church to which I had belonged, and forsook my natural kindred, for a superior heavenly relationship founded in truth and in justice.

Thus, for conscience sake, I forsook all, that I might rightfully inherit the kingdom of God. I have not been disappointed. My anticipations have been realized. I found a new key to unlock bible records, and never had the scriptures appeared half so precious, clear and inspirational to me before. The Psalms of David filled me with a spirit of praise! My mind was particularly directed to the 21st chapter of Revelations. I realized, in a measure, what it was "to eat of the hidden manna, and to receive the white stone with a new name (character) written therein, which no one can know save those who receive it." I felt that I had found a people, who, by the purity of their lives, represented the number who were "to stand upon Mt. Zion with palms of victory in their hands;" and by consecrating *all* to God, made it possible to live as do the angels, while here on earth, in human form.

And while yet young in years, I gave my heart, my life to God. And I have experienced the fulfillment of that beautiful promise by the prophet Jeremiah, "Their souls shall be as a watered garden, and they shall not sorrow any more at all;" the *cause* of sorrow being removed. Thus perfectly agreeing with the revelator John, "God shall wipe away all tears from their eyes, and there shall be no more death (spiritual death being produced by sin), neither sorrow nor crying."

To be placed in a condition to practically live according to Christ's teachings, to be surrounded by brothers and sisters who are striving in all things to fulfill the Saviour's injunction, "Whatsoever ye would that others should do unto you, do ye even the same unto them," is the greatest immunity mortals can possess. Self-discipline and self-improvement are pre-eminently our work. Thirty years of my life have been given to self-culture and reformation. I find it a noble work, and the most effectual way of helping to reform others, and I do not grow weary in well doing.

Mary Middleton, Union Village, Ohio.

CROSSING LIFE'S TIDE.

The loved, and the dear ones, are passing from me,
One by one they are crossing life's tide;
They're borne from my vision like ships on the sea,
To the shore on eternity's side.

The spring time of childhood, and bright years of youth,
Were blest by their kindness and care;
Their spotless example, of virtue and truth,
Gave strength every conflict to bear.

O precious the memories, twining my heart,
Like tendrils of summer's fair vine!
A new thrill of life to my soul they impart,
For sweet recollections are mine.

The faces that beamed with the sunshine of love—
The hands that with mine were employed—
The feet that were wont in my pathway to move,
And hearts that life's pleasures enjoyed.

Though now in the immortal regions beyond,
And tolling in new fields above,
Yet sacred and precious I hold the pure bond,
That links me to kindred, in love.

For heavenly communion, my spirit oft yearns,
I'll draw from an angelic sphere;
I know there's a land whence the traveler returns,
To gladden our pilgrimage here.

Then come, O ye dear ones, who love as of yore,
Add strength to the faith that we hold;
Bring gifts that are new from the evergreen shore
And treasures that will not grow old.

Emily Offord, Canaan, N. Y.

SOLICITATION.

The joys of earth I would not seek,
That transient pleasures give;
I ask a spirit low and meek,
That in the truth would live.
I crave not worldly honor, fame,
Or glittering golden store;
But I would win the Christian name,
The cross our Saviour bore.

Nor do I ask to be adorned
With laurels, won by strife;
But only seek to be enrold'd,
Within the book of life.
I ask, that pure angelic love
May find in me a place,
The spirit of the heavenly dove,
The power of quick'ning grace.

That I may be a vessel pure,
Fit for the Master's use;
The burning fire of truth endure,
Its radiance diffuse.
And ever seek to bear aloft,
The banner of sweet peace;
That hung'ring souls may gather oft,
To share its rich increase.

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

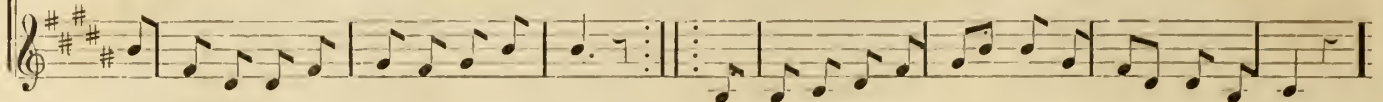
A MOTHER OF CRIMINALS. Some of the most curious and remarkable criminal statistics ever obtained have just been given to the public by Dr. Harris of New York. His attention was called, some time since, to a county on the upper Hudson which showed a remarkable proportion of crime and poverty to the whole population—480 of its 40,000 inhabitants being in the almshouse—and, upon looking into the records a little, he found certain names continually appearing. Becoming interested in the subject, he concluded to search the genealogies of these families, and after a thorough investigation he discovered that from a young girl named "Margaret"—who was left adrift, nobody remembers how, in a village of the county, 70 years ago, and, in the absence of an almshouse, was left to grow up as best she could—have descended two hundred criminals. As an illustration of this remarkable record, in one single generation of her unhappy line there were twenty children; of these, three died in infancy, and seventeen survived to maturity. Of the seventeen, nine served in the State prisons for high crimes an aggregate term of fifty years, while the others were frequent inmates of jails and penitentiaries and almshouses. The whole number of this girl's descendants, through six generations, is nine hundred, and besides the two hundred who are on record as criminals, a large number have been idiots, imbeciles, drunkards, lunatics, prostitutes and paupers. A stronger argument for careful treatment of pauper children than these figures could hardly be found.

MORNING DAWN.

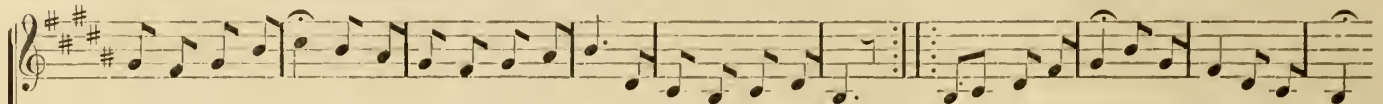
MT. LEBANON, N. Y.



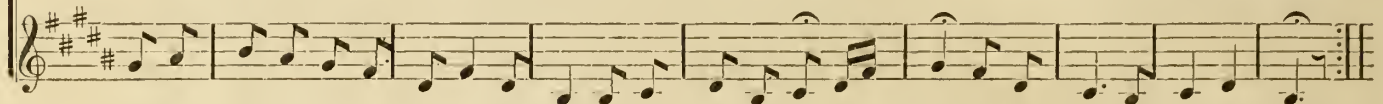
Zi - on shall a - rise and blos - som like the rose, Her glo - ri - ous light shine forth to the is - lands a - far,



As when the star of Beth - le - hem a - rose. The wil - der - ness shall bloom, hills and val - leys re - joice.



Woodlands sing for joy, and the bar - ren des - ert smiles To hear the Saviour's voice. Thus saith the Lord, It shall yet come to pass,



Many peo - ple and strong na - tions shall come to Jer - u - sa - lem to seek and to pray be - fore the Lord.

Chorus to be sung at the end of each repeat.



Hail all hail, the com - ing day! Hail all hail, the com - ing day.



RENOUNCING THE WORLD.

For three score years I've lived and toiled,
Where selfishness has reigned supreme;
Where sordid hands have grasped and soiled
All that was worthy of esteem.

Like soldiers in their horrid strife
To main and slaughter all their foes,
So men have struggled through this life,
To gain its lucre crimes and woes.

To heal the wounds of such a curse,
Many have read, thought, preached and prayed,
While still the world's been growling worse,
Its downward course by nothing staid.

After much study, now, the case
To me seems like the Gospel way,
Too plain for one of weakest race—
Who loves the truth—to go astray.

Can any live for self and others?
Serve mammon, and his God as true?
Exalt himself, lift up his brothers?
Keep all he has—give to the poor?

By aiming low, can we rise high?
Pursuing wrong, can we end right?
Perceive the truth with double eye?
Truly preach peace, and really fight?

Such monstrous wrongs make fools and knaves,
Crowding the road to endless strife,
While simple views make moral BRAVES,
Who lead the narrow way to life.

As Bunyan writes, destruction lowers
O'er all this silly reckless world;
Why not then flee to the sweet bowers
Where Christ is gathering all his fold?

Gladly I go to that sweet place,
To that household of purest love,
Renouncing all the world to embrace,
And live and reign with Christ above.

W. Perkins, Pleasant Hill, Ky.

OBITUARY.

ELIZABETH PERSONS, September 9, 1874, aged 72.
BETSEY F. MANARD, February 6, 1875, aged 67, Enfield, Conn.
POLLY M. ROPE, January 27, 1875, aged 49.
CHARLOTTE SPRAOUE, February 3, 1875, aged 49, Pleasant Hill, Ky.
JANE BUCHANAN, January 31, 1875, aged 86.
WILLIAM REDMAN, February 1, 1875, aged 76, Union Village, O.
JOHN BROWN, February 13, 1875, aged 51.
PHILEMON STEWART, February 20, 1875, aged 75, Mt. Lebanon, N. Y.

SUNNY SIDE.

Look on the sunny-side—dense clouds may gather,
And silently overspread life's fairest sky;
Look on the sunny-side—next to your sorrow,
And soon the dark shadows of gloom will pass by.

Look on the sunny-side, weary, worn sisters,
Ye who are treading the world's thorny maze;
You tread not alone, if your faith reaches heaven,
You toil not alone,—God will brighten your days.
Look on the sunny-side, true struggling brothers,
Ye, who are battling with hardships of life;
Fight on, your weapons heaven will prosper;
And victory determine your zeal in the strife.

Look on the sunny-side, ye who are hopeless,
And constantly mourn over life's many ills;
Keep up good courage, for glorious sun-light
Is gilding the tops of faith's beautiful hills!
Look on the sunny-side, O ye who are drooping,
Like flowers that perish for want of good care!
Come, gather new strength—Truth's morning is breaking,
Lift up your frall heads, and breathe in its sweet air.

Look on the sunny-side, ye who are burdened,
Cast off your cares, for this life is so brief,
It must not be wasted, nor robbed of enjoyment,
Nor given to toil without rest or relief.
Look on the sunny-side ye who are youthful,
Gather the light that will ever abide;
The way to be hopeful and healthful and happy
Is to keep right before you—the bright sunny-side.

Maria Shultz, Canaan, N. Y.

SPIRITUAL CABINET.

CAPTIOUS investigators of Spiritual phenomena have made great outcries about the "dark circles," and serious objections to the "medium's cabinet," I think unwisely so. Jesus touched the law, when he said, "When thou prayest, enter into thy closet, shut the door, and thy Father, who seeth in secret, better than in outward light, shall respond to thee openly—externally."

The Soul—the real man or woman—has but one set of senscs. If these are acting through the bodily organs, upon things of external nature, they are turned away from the objective realities of the inner Spirit world. Stillness—Quaker retirement—waiting upon God—is as necessary to those who

would become Spiritual-minded, as that a person wishing to go east, should turn his or her face from the west.

In the early stages and phases of spiritual development, this retirement is *indispensable*. As communications become established, faith increased, and the power of mediumship multiplied, the currents from the inner world more readily overbalance the earth currents of thought, motive and self-interest.

Some self-possessed persons can, like Horace Greeley, carry on conversation, and write editorials, at the same time. That is not the rule. Secrecy has its proper function, as in giving alms, in Spirit communion, and in many of the most important functions of animal economy.

The heart is a somewhat important organ, but the less sunlight shines upon it, the better for the rest of the members.

Among the Jews, the *Ark* was a hiding place for sacred things. It was kept in the Holy of Holy places "There will I meet with thee and there will I commune with thee, from between the cherubim,"—was the arrangement of the Jewish God—and that was the most private—secret—sacred place, in the whole nation. It was where the outward and inward worlds touched each other.

There may be condescension by materialization, but the Law remains—that a *Cabinet* is congenial to the feelings, and useful, as a *meeting* house, both to Mediums and Spirits.

A Shaker Society is a Spiritual Cabinet, to the outside world. We go out, and retire back again, to renew our strength. There are *Thomases* who need external manifestations to convince and satisfy them. They believe from that kind of evidence. They need it.

Another class believe, from a higher and more spiritual kind of evidence. More blessed are such. They are on a higher plane—further progressed.

SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. May 1875.

SIXTY CENTS
PER ANNUM.

MATERIALIZATION.

Is there any Law, under which Spirits can so clothe themselves, with earth elements, as to be tangible to the senses of mortal men and women?

This is one of the great issues of the last half of the 19th Century—to be tried by the jury of intelligent minds.

As a scientific fact, is it not wonderful that so much time and patience should be expended, in deciding whether a certain speaker to an audience of 25 or 30 persons be an inhabitant of this world—or only a visitant from the other?

Hear—1st—the following testimony of R. D. Owen. 2d—the Late Exposé. 3d—Dr. Orcutt's report, after a two weeks' investigation. And finally, take note of the oft-repeated Prophecy that "Large assemblies will yet be addressed by materialized speakers, from the Spirit world."

ROBERT DALE OWEN and Henry T. Child thought they had a "fee simple" on spiritualism and the Katie King "business," but it has slipped through their fingers. That there has been humbugging is doubtlessly true, but it turns out favorable to the mediums, the Holmes; for Owen and Childs have been humbugged to believe that they had been humbugged. Let them and the public get their lessons out of it and be ready to move on to the next "beat in the bar."—*Kingdom of Heaven.*

SPIRITUALISM.

The following extract gives a good idea of the progress made in the séances Mr. Owen attended:

I have seen "Katie" issue from the cabinet more than a hundred times in full form; passing in her graceful way around the circle and addressing a kind word or two or a "God bless you!" to the friends she knew. She has suffered me to cut from her head a lock of hair; and she has herself cut for me and in my presence a piece of her dress, and also of her veil, the former being apparently fine bishop's lawn, and the latter a bit of lace, either of the finest quality of Honiton, or else of point de Venise, I am not certain which. She has allowed me to touch her hand, her face, her person, and to kiss her on the forehead; she then taking my face in both her hands, and giving me a similar kiss in return. She has handed me from the cabinet aperture a nosegay of red and white roses, wet as with heavy dew, and I found among them a little note, asking my acceptance of them. During a private sitting I gave her a mother-of-pearl cross with a piece of white silk cord attached, together with a small note folded up in which I had written: "I offer you this, dear Annie, because, though it be simple, it is white and pure and beautiful as you are." She took both, did not open the note, suspended the cross from her neck, kissed it, and retreated to the cabinet, closing the door. In a minute or two she returned, with the cross in one hand and the folded note in the other, bent over me and said, in her low, earnest voice and with her charming smile: "White and pure and beautiful like me—is it?" How did she read that note? The cabinet with its door closed, and its apertures covered with black curtains, is, as I have often verified, quite dark. Ever after, when she appeared she wore that cross on her breast, reminding one of the well-known lines in Pope's "Rape of the

Lock." I observed that at times when she issued from the cabinet this cross shone as with a phosphorescent luster. She had also given to her, by visitors, a ring, a bracelet, and a locket, which she frequently wore. The most usual gifts, however, were nosegays, and these seemed to give her especial pleasure; she frequently, after smelling them, remarked to me how charmingly fragrant they were. On one occasion I handed to her a hair chain which had been presented to me by a friend since deceased. This she took with her and returned next day with a message from her who had given it to me.

I was in the habit after each sitting of carefully examining the cabinet; but neither cross, nor ring, nor bracelet, nor locket, nor chain was ever to be found; minute search, with a light, did not even reveal a rose-leaf.

With such or similar phenomena you are doubtless familiar; but I have seen "Katie," on seven or eight different occasions, suspended in full form about two feet from the ground for ten or fifteen seconds. It was within the cabinet, but in full view; and she moved her arms and feet gently, as a swimmer upright in the water might do. I have seen her on five several evenings disappear and reappear before my eyes, and not more than eight or nine feet distant. On one occasion, when I had given her a calla lily, she gradually vanished, holding it in her hand, and fading out from the head down, and the lily remained visible after the hand which held it was gone, the flower, however, finally disappearing also. When she reappeared the lily came back also, at first as a bright spot only, which gradually expanded into the flower. Then "Katie" stepped out from the cabinet, waving to us with all her wonted grace her adieu ere she finally retired for the evening. Thus I have seen a material object as well as a spirit vanish and reappear.

One principal objection which the scientific men have made to the examination of spiritualistic phenomena is, that most of the communications received from the spirit-world have been weak, foolish "twaddle," utterly unworthy of the persons from whom they purported to come. This objection is very fairly met by a communication from "Katie" through Dr. Child, reported by Mr. Owen in these words:

SPIRIT ADDRESS.

MY DEAR FRIENDS—I should be sorry if you inferred that the way in which I sometimes appear and speak to you and to other friends when I am materialized is a true exponent of my present condition, and that the rude and trifling manner then exhibited is a real reflection of my interior state. It is important you should know that spirits either in or out of the form, as you call it, are to a very great extent subject to the influences of the material elements with which they are clothed; and if I could have you spend a little time with me in an appreciative manner, in my interior home in spirit-land, you would not know me as the same Katie that calls you "stupid" and uses expressions which are often quite repulsive to my inner consciousness. The laws of spiritual manifestation are absolute, and whenever a spirit approaches a medium it must be more or less materialized, first, in order to come into the atmosphere of the earth, and then into that of the medium; and if it presents itself in form, it is obliged, under a law, to appear as nearly as may be as it was when it passed from the earth. Then a child of earth, though grown to maturity in spirit-life, returns as a child. Deformed persons present their deformities with precision. Spirits retain not only the recollection of the earthly conditions and appearances, but also the power of assuming them in spirit-life whenever it is desirable. You will see the importance of this power of maintaining or recurring to the primitive conditions of spirit-life, at least for a time, and until all those to whom a recognition is necessary shall have passed into that state; for this power is retained so as to be easily exercised until after all who are living on the earth at the

time a spirit enters this world have also passed on, so that the new born spirit cannot fail to recognize its friends and relations. I am requested to say to you that all spirits, when they return to earth, whether they communicate or not, are absolutely subject to this law. They *must* assume the conditions they had when they left the earthly form, although they may bring to earth many thoughts and ideas, which they have acquired in the interior life; but even these are somewhat modified by being presented through the necessary conditions which surround them at the time: for instance, scholars from the spirit-land, speaking through mediums who are ignorant of language and the rules of grammar, may be compelled to use the incorrect expressions of the medium. It is a truth that "the spirits of the prophets are subject to the prophets;" and every spiritual communication that has ever been given has been more or less modified by the channel through which it has passed, as well as by the essentially materialistic conditions which spirits may have been compelled to assume when they came into the earth's atmosphere and into *rapport* with mediums.

A notable feature of all spirit-manifestations thus far has been the low character of the spirits engaged. Leaving behind the old methods of theological proof by argument, I believe that sooner or later, God, himself, will manifest his existence in some such way as these spirits do, and so make us sure of it. He can do it, and he certainly will; there is no reason why he should not.

There is something impressive in the recent developments of spiritualism, progressing as they do in the midst of the tremendous struggle between infidelity and old Bible theology. Just now when Positivism exalts itself and prepares to condemn all religions which are not susceptible of proof, new facts appear and furnish the proof required. If Dr. Holland had understood the meaning of the spiritualistic phenomena of the present day he would have "spoken with better cheer" when he wrote the following lines:

"The old orthodox view of the Bible as a plenary inspired book, from the first word of Genesis to the last of St. John's Revelations, is already forsaken by more minds than can be counted; and, by necessity, with the relinquishment of this view goes by the board a great mass of theology entirely dependent upon it for existence. The current popular theology cannot possibly be saved without the current and popular view of the Bible. They stand or fall together. * * *

"The facts are, however, that the revolution is going on independent of the theologians and the religious teachers, and if they are doing anything about it they are fighting it. The result will probably, and most naturally, be a reign of infidelity, out of which, after weary, wretched years, we shall slowly emerge with our Christianity purged of its extraneous doctrines, and with a new class of religious teachers, who will look back upon the present position as one of gross blindness and fatal fatuity on the part of their predecessors." * *

The materializing spirits belong to the generative order. The same class ministered to Swedenborg, the Angel of Spiritualism.

That the reaction against the *false* "exposure" has fairly set in, see a lengthy article on Spiritualism, in *Tribune* of March 27, by Francis G. Fairfield.

THE Rev. Mr. Wells, secretary of the Ohio State Y. M. C. A., made the statement on the evening of the 11th inst., to an audience of several hundred people, that "the time is coming when Christians will love God so intensely that they will *put to death even their own children* who may be found holding and teaching heretical opinions." Has the doctrine of the "Vicarious Atonement" begun to bear such fruit as this, in these latter days of "hoisted civilization?"
L. M. H. S.

LETTER FROM COL. OLCOTT.

To the Editor of the Times:

ALLEN HOUSE, Feb. 10, 1875.

SIR—You are quite correct in saying that "the Katie King problem is not solved yet." But certain things are solved to any reasonable man's satisfaction, viz.:

1. The mediumship of both Nelson Holmes and his wife.
2. The perjury of the woman, Eliza White, whose sworn statement under the pseudonym of "Katie King," has gone the rounds of the papers.
3. The actual appearance, to myself and others, of a male spirit recognized as John King, and of a female spirit claiming to be and recognized as Katie King.
4. The exhibition of marvels of "direct writing," the apparent dissolution and transportation of signet rings and documents.
5. The occurrence of all the Holmes' phenomena of their public circles in my own apartments, under the most satisfying test conditions.
6. The ability of the supposed spirits to understand the French, German, Italian, Spanish, Latin, Greek, Turkish, Georgian and Russian languages.
7. The writing of communications to myself by both John and Katie King, in the identical autographs of their notes of last summer to Mr. Owen and other persons.

I cannot begin to tell you the things I saw during the course of my fortnight's investigation, for the narrative occupies over fifty pages of my forthcoming book; but I will leave it to you and the public to decide, after seeing my report, whether this sensational case does not, in a very marked manner, serve as a warning to those who jump at conclusions before hearing both sides of any question.

Perhaps the most disgusting feature of the affair is that there is ground for a grave suspicion that the poor creature whose perjuries have been so widely circulated, was moved by the promise of a large sum by persons connected with the Young Men's Christian Association to do what she did, ostensibly in the interest of truth and good morals. If this should be found true, a sudden revulsion may be expected from the present state of public opinion.

HENRY S. OLCOTT.

—From the Hartford (Conn.) Weekly Times, Feb. 27.

EDDY SEANCE.

The following is the best representation I have met with of this New Phase in Spiritualism. It may be relied upon as a correct statement.

The Orthodox papers are kicking against the pricks in their *false exposés* of real facts.

MATERIALIZATION AN ESTABLISHED FACT—
WONDERFUL PHENOMENA AT THE HOME OF
THE EDDY MEDIUMS.

We give below an account from a Vermont correspondent, wherein are detailed occurrences which, speaking after the manner of men, "border on the marvelous." The narrative is most unqualifiedly indorsed by the witnesses present at the séance, and is by them offered to the public as evidence of the astounding power now developed at "Spirit Vale:"

To the Editor of the Banner of Light:

The materialization of spirits at the home of the Eddy Mediums still continues to increase in power, and for the last three weeks the manifestations have made such wonderful progress that I feel it should be known to the world, so that those seeking for light may know what spirits can do. The séance held by William Eddy, medium for materialization in the light, on the evening of February 10th, was one of the most wonderful that I have ever witnessed. The power shown by Honto, the Indian squaw, seems beyond belief. I will try and give you a brief description of a part of what transpired during the evening.

After William Eddy had been in the cabinet a short time, Honto made her appearance at the cabinet door, bounded out on the platform, dancing for a moment. She then advanced toward Mrs. Cleveland, who sat at the end of the platform, some twelve feet from the cabinet door, and took her hand, shaking it in a friendly manner; together they descended the steps leading from the platform to the floor of the circle room. Advancing close to the company composing the circle, she danced for an instant, then started for the end of the circle room (accompanied by Mrs. Cleveland), passing the lamp and stove on her way to the door—the light reflected from the stove and lamp having no apparent effect upon her. Honto was now forty feet from the cabinet; she opened the door

at the end of the circle room, looking out into the hall; she then returned to the circle, and, in passing the stove, drew a materialized shawl apparently from the side of the stove, threw it over her shoulders and wore it during the evening.

Honto was now having a good time with some of the company; she put her arm around Horatio Eddy's neck and kissed him repeatedly; leaving him she went to the other end of the circle, took the violin from Joseph Rugg, who was at that time playing upon the instrument, and kissed him upon the cheek. Honto, with violin in hand, plucked upon the strings a moment, and then laying it down she again started for the end of the circle room. Reaching the door she opened it and passed out into the hall, down the stairs to the sitting-room two (about seventy feet from cabinet), where two of the Eddy family were sitting—Mrs. D. M. Eddy Brown and Miss Alice Eddy. Honto stood in the doorway of the room, facing the light of two ordinary coal-oil lamps, burning brightly at the time. She invited the ladies to come up to the circle room, as she was going to have a good time, speaking in an audible voice to them. They accepted her invitation, and accompanied her to the circle room, where they witnessed what further transpired. Honto now mingled freely with the company; sitting down beside Mr. Waterman she put her arm around his neck and kissed him several times; she visited all in the circle, kissing some, caressing others, till all present had either felt or touched her. She then started for the cabinet, springing over the railing in front of it (about five feet high) at a bound. Stopping in the doorway of the cabinet for an instant, and waving her hand and bowing good-night to all, she disappeared, and was seen no more during the séance. From the time Honto first came out of the cabinet till she left us was some twenty minutes.

The next spirit that appeared I recognized as my grandmother. She spoke in an audible voice. Next came an old lady, recognized by her daughter who was present, as Mrs. Carpenter. Next came Mrs. Eaton, one of the spirits frequently controlling the mediums. Next came Mrs. Eddy, the mother of the Eddy mediums; she stood out upon the platform, speaking in a full, distinct voice, telling her children to stand firm for truth, to live good, pure lives, and that the joys which awaited them in the other life would compensate them for all they suffered here. She spoke much more that was beautiful and instructive, making all present feel stronger to battle for truth. The next spirit I recognized as my mother. Next came a sister of Mr. Waterman, whom he recognized; followed by a lady recognized by Mr. Watson as his sister. The next spirit I recognized as John Nevins, a brother-in-law, who stood out plainly and distinctly. Next came an old gentleman, recognized by Mr. Watson as his father, John Watson. He was succeeded by William Brown, one of the medium's guides, who spoke in an audible voice, so that all present could hear; he said not one jot or one tittle of the law should pass away till all was fulfilled; I think it related to what has been promised by the spirits.

The spirits who appeared during the séance were clothed in various costumes, some being beautiful, others plain—the Indians showing more taste for display, and their dresses being magnificent. I have given only a part of what transpired. I have written facts which are attested to by those who witnessed the manifestations of which I write, they requesting me to subscribe their names to this statement.

Most truly,
MRS. R. CLEVELAND,
MRS. WATSON,
MRS. D. M. EDDY BROWN,
MISS ALICE EDDY,
CHARLES WATERMAN,
MR. WATSON,
HORATIO EDDY,
JOSEPH RUGG.

Chittenden, Vt., Feb. 10th, 1875.

Beloved Elder FREDERICK:

Your card and document came yesterday. I kindly thank you for your good wishes. I desire you may be blessed in body, soul and spirit; and that the tribulation, resting on a Gathering Family, may bear good fruit in many souls.

Your visit to Vermont was in season to meet R. D. Owen, and to form another strong link in connection with those, outside, who are being prepared for an advance movement. The Spiritual forces seem to be waiting the proper moment to strike conviction—to touch the heart and awaken the conscience. Wise are the Virgins, who have laid in a store for their lamps—who are baptized with the light of the coming degree—who have honestly confessed and put away all violations of Mosaic, as well as of Divine Law. They may rejoice and be exceedingly glad. Happy the Virgins who have thrown away tobacco, drugs, superfine flour, saleratus, and the murdering of animals for food. Men and women, living the Divine Life, need none of those things, nor do they desire them. Leave them to such as seek low enjoyments—whose aspirations reach not above the animal plane.

Yourself, Elders, Burden-Bearers, Brethren and Sisters, accept our Love, and pray for us.

Daniel Fraser, Shirley, Mass., Jan. 5, '75.

Dr. CROWELL says:

"The phenomena of Spiritualism will win belief from persons to whom they appeal. The time is near at hand when they will receive their fair share of attention. More important it seems to me to be to direct attention to the source and nature of the intelligence which yields this new power: to show wherein it corresponds to that which always has been the chosen vehicle of Divine Revelation: to mark its claims to a hearing on grounds purely religious: and to show, as may easily be done, that it is of God, not of the devil: in strictest accord with previous Revelation as preserved in the Bible, not in antagonism to the Divine utterances in ages past. Man has been crying out long in hope for something which shall satisfy his spiritual cravings. He has outgrown the old faith, and seeks a creed more rational and more comprehensible. If his spiritual nature, as in too many cases, has been starved well nigh to death, he has been dimly conscious all through his blank materialism of a something within that is not satisfied. If the spirit has mercifully been preserved through its trials, its voice is heard in lament over spiritual destitution, and earnest cries for more light. How many in the last two decades have said wearily to themselves, 'This theology is dry, dry as dust. I cannot assimilate it. It does not nourish me. If something better do not come somehow, then religion will soon be dead; and faith will loose its hold upon men.'"

ANTIPODES.

STATE SCHOOL, ASCOT, VICTORIA, AUSTRALIA, }
December 30, 1874. }

Dear Friend and Brother EVANS:

At last the Spirit World has opened to me, and a regular visitation occurs, at my house, once in every twenty-four hours. Six different spirits have held communication with us, one of whom says he will abide with me as a regular visitant until the time of my going home. Last week, I had the felicity of receiving a message from Ann Lee, through the Spirit Katy King, who writes through my little daughter Grace. Need I tell you, dear friend, how highly I prize the inestimable privilege accorded me of being put in direct communication with the hosts of Heaven?

I trow not, for your own recorded experience, in your Autobiography, has long ago informed me how precious, how soul-charming and life-giving such experience was to yourself. I can now say with Simeon of old, "Now let thy servant die in peace, for mine eyes have seen thy salvation." Or with Paul, "For me to die is gain," and "to live is Christ." But in reality, there is no more death. It is swallowed up in LIFE, and life is ETERNAL. The Spirits tell me I shall never see America, in my body life, but that is no disappointment to me now, for, being all of one Faith and of one household, we shall, eventually, live together. Let me here greet, fraternally, all the Brethren and Sisters in your happy Mountain Home. I am often with you, in the desire and faith of soul—the foreshadows of the reality, near at hand.

Outwardly speaking, I am, at present, alone. This is the season allotted to holidays, and I am in the very middle of a three weeks' vacation, six days of which I have been in the house by myself. My nearest neighbor lives half a mile away.

The Spirits, who told me I should never visit you, in the body, speak differently of George. He will be accorded that physical, as well as intellectual and psychical gratification. My three children—by present wife—Peter 21; George, 19; and Grace, 10 years of age, have all elected to live a virgin life—to keep the body pure and devote it to its highest uses. During the six days I have been living outside of human society, I have realized, somewhat better, the most eventful periods of Moses, Jesus, Mahomet and others, in their times of seclusion from mankind. Solitude is no protection from sin and temptation. The severest temptation awaited Jesus in the wilderness. And I find, in my brief experience, that the greatest safety, and the greatest freedom from temptation lie in actual service—in real work—in doing the will of the Father. A garden, allowed to lie idle, will produce weeds—but one in constant cultivation will yield fruit, to the comfort and profit of the cultivator. Pure and cheerful society—what a blessing to those who have it! And what a deprivation to those who have it not! We read that after the temptation in the wilderness "Angels came and ministered to him." This was not only a reasonable relief, but a

beautiful compensation. Judging from the Law of compensation—the equality of things—I incline to the opinion, that fewer direct Angel visitations would be experienced by persons enjoying the blessing of good and suitable society, than by those deprived of it—even for a season. We might never have had the Book of Revelations, had John been in bodily companionship with the visible Church, all his life.

Who knows, that in the yet undeveloped but near future, there will not be *craniograms*, *homograms* and *mentigrams*—just as there are now *telegrams* and *cablograms*? There is little left to surprise us now, in the way of new discoveries, though there is yet for us, an untouched, untasted infinitude, to be received with thankfulness and joy. Every discovery made, a little wider opens the veil—a little more appreciation of our relation to God, and sub-relation to things about us and to each other as dwellers in higher spheres. We are ascending to God in a double ratio. We are being relieved of the dross that weighs down, and increasing in Angel strength that wings aloft. Earth recedes and Heaven draws near.

Before closing this rambling letter, I beg to be kindly remembered to Bro. Peebles. I intend, as soon as my family come home, to go and spend a few days in Melbourne, among the friends and associates of friend Peebles, while in Australia.

I seek also to be had in brotherly remembrance by the associated family of Believers at Mount Lebanon.

I am, Dear Br., thine truly in eternal relationship.

John Finlay.

A FEW THOUGHTS ON DIET.

(For the American Shaker and Shakeress.)

“To the pure, all things are pure.”

NONE are more fond of quoting this saying than gluttons and gross, indiscriminate feeders.

Another favorite subject of reference, by the same class of persons, is the Vision of Peter—Acts 11—wherein he saw all manner of beasts, fowls and creeping things, all of which he was commanded to eat.

Construe this vision literally, into an injunction to use, as daily food, all the articles therein mentioned, and there is nothing alive, so repugnant to our senses, that it may not be eaten, by ourselves, and placed before our friends as a delicacy. Except the vision be so construed as to warrant serving up the most obnoxious reptiles and vermin, as food, on our tables, it means nothing as regards the regulation of diet—and without seeking for the true and deeper meaning concealed beneath the symbolic creatures of the vision, we will, for the present, lay it aside as having no bearing upon the subject of diet.

Of the first quotation, it is worthy of observation that the saying is applicable to one class only—the *Pure*.

The impure—nay, even the half and between sort are excluded. To the *Pure*, alcohol and aquafortis are alike innocuous, because the *pure* will put each to its proper use. The foolish, or impure might be tempted to put one or other into the mouth. It is as if we should say, fire-proof materials are in no danger from fire—but it is abundantly evident that all combustible substances must be excluded from the category of things not in danger from fire.

The *Pure*, in body, mind and soul, will seek to clothe themselves with purity, and to promote the purity of the world, by eating and drinking only what tends to purity, and by keeping every thing in its proper place. A pig in a sty may be tolerated, but a pig in a parlor would be abominable. Some there are, and the writer of this article is one of them, who think that a pig in a human stomach is a greater abomination still; and when the pig is no longer considered fit matter for the human stomach, even the pig in the sty had better be put away too, and the pig allowed, as of old, to consort with the wolf and the bear, away from the haunts of men. Some

would even go further, and exclude animal food of every kind from the stomach. Who will judge what is fittest? Is the drunkard, the daily besotted drunkard, the fittest person to judge of purity and health in our beverages? If he be not so, then let me ask who shall judge of what is best and most appropriate for human food? The gourmand—the glutton, the obese-faced, drum-punched humanity, whose lack-lustre eyes, after a full cramming, show as much intelligence and little more than could be observed in a couple of boiled gooseberries stuck in a pudding! Is this moving hog'shead of lard one of “the *Pure* to whom all things are *Pure*?” Shall we appeal to the ordinary experience of humanity, its fair average? Let it be so, and surely no one claiming to rank among the average will object to the scrutiny of the eye and the nose as to what articles of food are fittest and best for human beings to eat.

First, then, animal food as the base or lowest element, beginning with the cannibal—his diet is human flesh—and this we all know, when in a state of decomposition, is the most offensive substance with which we can possibly come in contact through the senses. Let any one that doubts this try the air of a dissecting room, or open a grave, that is three or four weeks filled, and he will be convinced. Here then we find human flesh, the most repulsive considered as food in a state of decomposition—and be it observed all food is decomposed before it leaves the body, which is built up with the products of this decomposition. Second rate in the scale ascending, is the flesh of animals, which in a state of decomposition, is not quite so hateful to us as is human flesh.

Third rate ascending, is the flesh of fowls and fishes, judged by the same process; and fourth rate higher in the scale of *purity*, is *animalized* substances including milk, butter, cheese and eggs. These are all offensive in a state of decomposition, but not so bad as any of the preceding three classes of food. Fifth in the ascending scale, are the roots of plants, such as potatoes, turnips, carrots, etc. Sixth in order, are green and succulent vegetables, as greens, cabbage, spinach, etc. Seventh in order, are the various kinds of grain, which in a decomposed state are certainly not agreeable, but tolerable by comparison with the others. Higher we come to pulse, such as peas, beans, lentils etc. Higher still we come to berries—and highest, best and purest of human food, we come to fruit, and so little is that obnoxious to us that the most fastidious and refined in taste may cut off the decayed half of a peach, and eat the other half of the same fruit; who among you would do the same with a pig or even a sheep? It may here be objected that there is not fruit enough in the world for all—and that even if there were, still it would not agree with all. To these and a host of other objections the writer of this would only say, with the means placed at your disposal, study every day to live according to your best and purest instincts. Do the best and BE the best you possibly can every day; and you will shortly find that both your means and ability to do better will increase. Do not be discouraged with failures—try again; and never by any means let the impure or the foolish laugh you out of your purpose to become *Pure*, for when you are once *Pure* in heart, you shall See God.

John Finlay, Victoria, Australia

—O—
MT. LEBANON, March 12, 1875.

JOHN FINLAY—MY DEAR FRIEND:

Your Letter, and Article, for the SHAKER AND SHAKERESS, were received on the 9th inst. I was much pleased to hear from you once more, and to learn of your welfare and fortunes. I shall publish most of your Letter, and the Article. Glad the connection with the Spirit World, is formed, with Medium in your own house and family. That you grow in understanding and increase in faith is evident. I would love to meet you, in the body.

If that may not be—or if it may be, I rejoice in the hope of meeting you in the land of souls. And also that you see the *telegram*, from you to me, among the possibles. And why not? The Law, under which it can occur, exists—under the Magnetic Law, *time* and *space* are ignored.

Your views, upon Diet, are in accord with our experience. Your mind is in a profitable labor.

It is pleasant to think that your children have consecrated themselves to chastity—the foundational virtue.

“In this thou art marvelous before the most high, in thy continence which thou hast had from thy youth up”—were the words of a Spirit to a Sire of old. It is just as true to-day.

Abuse of the Stomach leads to abuse of the generative powers and functions—and that corrupts the earth at its foundations. “The foundations of the earth are out of course”—was a true saying. Then came wars and fighting, from the lusts of flesh and spirit. What a work is that, of redemption!—redemption from all the evils that fleshly man is heir to! And what a fearful fact, that Immortals are, without their own agency, or consent, born into existence, saddled by their progenitors, with hereditary vile propensities, wicked passions and pernicious habits! How shall that wrong be righted? A momentous question! Will it be answered—the problem solved? Is not the Life and Immortality, of which the Scriptures speak, here referred to? Think of it. The Gospel is a Gift of God to Humanity. It is designed to square accounts between man and God. A day of judgment—the orthodox say—to punish the wicked. Very well, while justice allows the All-Wise—All-Good-All-mighty to take vengeance upon the wicked violaters of his Law, will not outraged humanity cry unto that same God for Amnesty—a condoning of all past offenses—on the same ground of justice, right and goodness? “Come and let us reason together, saith the Lord.” And come and let us reason together responds humanity.

HEALING.

—O—
Dear Elder FREDERICK:

It is a duty, which I feel incumbent upon me, to give an humble statement of the travail of my soul within a few weeks past.

About two years ago, two Shaker Fathers, from the Spirit land, came and showed me these walks and buildings, and this beautiful home with its delightful associations. I was induced, almost immediately, to visit Mount Lebanon. My visit gave me entire satisfaction. I returned to my home. My body was absent, but my spirit was continually with you. Being, all my life, a confirmed invalid, I felt it would be unjust to try to thrust myself upon your Order. My Angel Fathers came again, and gave me a kind and loving invitation to renew my visit. I wrote you in December. You said: “We are willing you should come and try yourself by our Order. We cannot tell how much you need a new creation, both soul and body, until we see you.” I came, as you know, and threw myself at your feet, assuring you how grateful I would be if you could be the medium of affording me any aid, spiritually, or physically. Your faith, and the faith of the family, took hold upon me. I seemed to rise from discouragement and despair. I followed your rules with regard to all hygienic laws. The idea was strong, in my mind, that it would take a long time to eradicate a disease which had, so many years,

been fastening itself upon my system, and had so successfully baffled all earthly power.

Thursday, the 4th of March, my Angel Fathers made me another visit. They said: "Child, step in, while the waters are troubled." I asked what they meant by "stepping in— and the waters being troubled." They replied: "Water is an emblem of truth, because of its cleansing, healing and purifying effects, and when the mind is wrought upon by spirit ministrations, and brought into proper relations and heavenly conditions, and in perfect unison with the heavenly spheres, then the waters are troubled, and the effect of obedience is peace to the soul, and health to the body. "Child, you are now brought into relations and surroundings, mental, physical and spiritual, whereby you may look for a new creation, both of soul and body." It is now nine weeks since I came here. My recovery has been constant and rapid. For thirty years I have not known a well day, nor a night of undisturbed repose. Now I feel well and strong, and sleep in peace, at night, with all the sweetness of an infant. How can I be humble enough, or thankful enough, for all these earthly and heavenly ministrations, which have been the means of delivering me from the earthly Babylon, and introducing me into the Kingdom of Heaven—not ideal—*real, tangible and practical*. My dear Angel Fathers wished me to give their Angel Love to all Believers, throughout the land, and tell them to have faith in Angel ministrations—that Organizations and Communities are being formed, whereby the elements of society, on earth, are being stirred, in conjunction with the Spirit world—that soon, it would not be thought a strange thing for men to converse with Angels, as familiarly as one man converses with another—that soon, the lame, the blind, the diseased would be flocking to the Pentecostal Church, for deliverance from all the ailments of earth—inquiring what they must do to be saved. Angels, as well as men, will rejoice, when they see eye to eye, and discern between the righteous and the wicked—between him who serveth God, and him who serveth him not. Then the little ripples, appearing here and there, upon the waters of truth, shall be a mighty wave, will sweep away all error and false doctrine—and the Kingdom of the Lord will cover the earth, as the waters cover the sea. In this way, the Millennial Church, on earth, will be caught up to meet the Spirit Spheres, drawing all men unto it, and each individual will become a Savior—many Saviors in Mount Zion, each a drop composing the unfathomable ocean of truth—each a grain, constituting the new Heavens and the new Earth—each a living stone, composing the vast Temple—the beautiful structure, which shall go towering into the highest Heavens, with shoutings of Grace! Grace! unto it.

Mount Lebanon, March 10, 1875. Gilbert Hubbel.

FACING THE MUSIC.

THERE is a music in truth that attracts the multitudes, while it charms the lovers of righteousness. The homely idiom of "facing the music," is replete with metre; and to the truly honest, is abundant with melodious chords. But, our love of truth too frequently finds illustration, in our delight at seeing others confront the music of truth; while a noticeable discord is apparent, with a careless use of rhythm, rests, diminuendoes, slurs and trills, when we listen to the music of *what we are*, and *what we ought to be*. However mellifluous we claim the undulations of truth to be, we are apt to realize, that the more beautiful melody is evolving, when others, instead of ourselves, are facing the undulations. Truth never appears so inharmonic, as when we face the music, which we ourselves have made. We have large faith in humanity; yet we believe it is easier for any nation to acknowledge all truth, than for any individual to practice it; while we know of some individuals, who are so in earnest to harmonize their lives with truth, that they listen to its particular symphonies, with an interest, which, considering how discordant their

organisms, is simply wondrous. The melody of Jesus' life was the result of his facing the music of the heavenly law, which led to the denial of selfishness, and a thorough consecration to godliness. So much for preface.

Do we love the music of truth so well, that we are willing to face it, until our theology, thoughts, logic and lives, are in unison with "the song of Moses and the Lamb?"

Let us see what is meet to face this musical arrangement: The song of Moses is illustrative of the work of Moses with his people; and this was, undoubtedly, a system that promised and resulted in such physical perfection, that after many hundreds of years' deterioration, we are forced to admit, with Parton, that the Jews of to-day are the purest and healthiest six millions of people on the face of the earth! When we recall the catalogue of diseases with whose infliction they suffered when they went out of Egypt; and reflect on the fact, that under the guidance of Moses, this entire catalogue was obliterated, we are at once interested to inquire into the system Moses inaugurated, and to pray for a Moses to lead us Gentiles out of our lazar conditions, even though it be through a forty years' labyrinthian pilgrimage, sustained by a manna or saw-dust pudding diet. Let us have health! How those old Jews longed for their former regime, we can imagine; and how the poor doctors must have railed, when they realized that their base of drug supplies was on the other side of the waters, needs not a vivid imagination to comprehend. All history has not presented a character that has called forth more of our sympathy, than this same Moses, who, aiming at the salvation of his peoples' bodies, was, nevertheless, so terribly abused by them because he would not let them continue in sin and die by wholesale! A little experience of ours, has intimated to us their sufferings, and their conquests. Before we concluded singing the praises of pork, we faced the music of nine-tenths more bilious fevers and cancerous afflictions than we have suffered since learning to sing better songs. And yet our Moses and Miriam had a serious time with us on that journey. What we did in derogation of pork, we should do with every unphysiological practice, and every unchristian habit; and though it might consign to the dead sea, a thousand gods and gewgaws, that pleased perverted taste and pride of life; that unnaturally stimulated, narcotized, or falsely embellished our physical beings; yet, if it is not the call of the gospel to us, to face the music of such a good riddance, then I am unhappily deceived. And yet, some one must be willing to suffer abuse, to be underrated, spiritually stoned, or perhaps consigned to oblivion, who will raise the standard of gospel progress, *and go ahead!* And while some musician sings the songs of physiological reform, which appear discordant and adverse to us, let us sufficiently "agree with our adversary" to ask: While we are trying to overcome the evils of the flesh,—the perverted passions of nature,—are we not feeding and strengthening such evil passions through the alimentary canal, every day of our lives? Hence, from such a cause, what the effect? what success? "Watchmen, what of the night?" Had there been no Moses, to lead Israel from their unphysiological habits, there never would have been a Jesus, to sing the song of perfection of body and health of soul. Judaism and Christianity should go hand in hand to-day, for, so far from their being antipodes, as Paul, in his unchristian genuflections to "foolish Galatians" and "carnal Corinthians," would cause to appear, they are the dual affinities that make the perfect Christian! It is a feature of original Christianity, that appears almost lost to recollection, that before Jesus accepted any as disciples, he would either refer them to "keep the law," or by the powers of health investing him, would cure them. How many millions of miserably sick, whom nature will not own, and until nature does own them, the gospel can only *in part* accept, if at all, yet making large professions of Christianity; and ourselves among the number! Until that time shall come, when we can sing "I AM NOT SICK," let us ever have an apology ready, for hymning "I AM A CHRISTIAN!" Brethren,

this is facing the music in earnest—is it true music? How many will agree with me, that the poor grace with which we face "the song of the Lamb," is the direct consequence of our progenitors' inability and unwillingness to face the music of the Song of Moses? We shall leave for our next paper "Christ and Moses;" but it is only proper to consider how beautiful the relations, between the true followers of Moses, and the same of the Lamb would be to-day, had each in the past, and did each now, face the musical instructions of their respective heads! The former, in health, would reproduce healthy bodies containing sound minds. The latter would baptize these, with the advancing light and conduct of the heavenly school. But to-day, a healthy soul cannot be found, because of the want of a befitting tabernacle. What are we to do? "Keep the law;" shun the disastrous consequences of broken physiological law; recreate a new body by the uses of reason, religion and science; and invite a new soul by the regeneration of a foul stomach. Let us face the music of reform, of truth, no matter how much it may be opposed to our tastes, or educations. "Conceived in sin, and born in iniquity," let us not repine, and say there is no use trying. Let us own and face the music; there is nothing gained by hiding behind the bulwark of professional Christianity. Let us own we are not Christians; but very desirous of being such; and though laboring under the very unfavorable conditions of unmosaic organizations, physically and mentally; yet determined to retrieve these misfortunes to the extent of our ability, by obedience to the physiological laws of Moses, and adhesion to the virginal, unselfish characteristics that are ever heard reverberating from the life-song of the Lamb.

G. A. Lomas, Shakers, N. Y.

MARRIAGE. PROTESTANT CHRISTIANITY.

"THE Significance of the Tilton-Beecher Trial," from which we excerpt the following, touching the two dominant institutions of the country—Christianity and Marriage:

These questions will be asked and profoundly considered by the Christian world, and by everybody who has not already settled them adversely to the "only name under heaven" by which it is claimed it is possible to be saved.

We entirely agree with Mr. Tracy, attorney for Beecher, that the validity of the Christian scheme is at stake in the Beecher trial. There is another equally important institution at stake in this trial, and that is the marriage institution, at least from the church standpoint. If such a man as Beecher cannot and does not keep his marriage vows, who can and who does? If the result of two generations of Christian sanctification, salvation and ministerial exaltation, does not prepare a man to live virtuously inside marriage, there must be something wrong in marriage or something wrong in the Christian salvation.

Earlville Transcript.

BILL FOR HANGING AND BOILING A FRIAR.—A person writes as follows to the *Kentish Observer*: "In the present age of religious tolerance and high price of labor, the following may not be uninteresting. It is extracted from an old magazine, and is an authentic copy of a document of the date: 'Account of the hanging and parboiling of Friar Stone, of Canterbury, in 1539. Paid for half a ton of timber to make a pair of gallows for to hang Friar Stone, 2s. 6d.; to a carpenter for making the same gallows, and the dray, 1s. 4d.; to a laborer that digged the holes, 3d.; other expenses of setting up the same, and carriage of the timber from Stabgate to the dungeon, 1s.; for a hurdle, 6d.; for a load of wood, and for a horse to draw him to the dungeon, 2s. 3d.; paid two men that sat at the kettle and parboiled him, 1s.; to three men that carried his quarters to the gates and set them up, 1s.; for halters to hang him, and Sandwich cord, and for screws, 1s.; for a woman that scoured the kettle, 2d.; to him that did execution, 3s. 8d.; total, 14s. 8d.'"

CHARACTER MAKES THE MAN.—The man of character is always the man of iron nerve; he may be neither a great statesman nor politician; he may be humble in his associations and his aspirations; but with all these exceptions, if he has character, his heart is right, his integrity is unshaken. He looks on truth with a clear vision, acting in accordance with its glorious dictates; he does not fear nor shun the face of his fellow-man, for his heart is white with integrity, and he looks humbly and trustfully up to the source of truth, and his fellow-beings, in a lowlier sense, look up to him because he is trustworthy, and, in short, has character—good and stable character. Character is the corner stone in individual greatness—the Doric and splendid column in the majestic structure of true and dignified man, who is at once a subject and a king.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

THE BAPTIZED JESUS.

ONE point, we take as granted, upon which all Believers in Christ's Second Appearing are in accord; that Jesus was born a Jew; educated and reared a Jew — the highest type of Judaism — morally and spiritually more progressed than any other of his race and was thus prepared to receive the Divine Messenger sent of God to open a new Era, by ministering a new Holy Spirit baptism—a baptism of fire. That this Holy Spirit took up its abode with Jesus, and became his spiritual Guide and Inductor into a new Christian dispensation.

The question arises in the minds of many, whether the Christ-Spirit, that descended upon him, at his baptism, took entire possession of the man Jesus, so much so, that thence forward, every act that he did, and word that he spake, were under the *full* control and direction of that Spirit.

The Apostles of Jesus, in their different epistles, to the Churches — to whom we give credence as truthful, and measurably inspired men — make some statements that would seem to justify investigation from honest truth seekers. The Apostle James states a self-evident axiom that "God cannot be tempted to evil, neither tempteth he any man;" by which we understand it was the human Jesus — not the divine Christ that was tempted.

In Matthew, we read that after Jesus was baptized, "he was led, of the Spirit, into the wilderness," — does not say what Spirit — "and was there tempted forty days and nights;" and that he fasted during that time; but the Apostle does not specify what the peculiar temptations were, while in the wilderness; probably he did not know precisely. Then again, "the devil took him up into the holy city, and set him on a pinnacle of the temple," and conversed with him there; and he (Jesus) told him "It is written, Thou shall not tempt the Lord thy God;" evidently showing that two spirits or influences were at work to gain the vantage-ground; and for that purpose the devil persevered in his efforts, and again "took him into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory thereof." Luke states that this was done in a moment of time, if so, it must have been done in thought, and not by actual sight. Be that as it may, the writer undertakes, this time, to show something of the nature of the temptations.

That Satan was very anxious — seeing the superiority of the organism of Jesus, and the force of his intellectual powers, and spiritual attainments — to thwart the design of Providence in regard to him, there need be little doubt; for Satan knew, that if he could not engage his services in *his* cause, Jesus would be a powerful medium to pull down and destroy his kingdom; and thus he offered to make Jesus ruler over all those things which he had showed to him, and tempted him with, if he would worship him.

Jesus, although sorely tried, could not be bought; but said "Get thee hence;" and the devil fled — left him, — and Angels, or the Christ-Spirit returned to him with a renewed baptism, and gave him great spiritual power.

Paul said in his epistle to the Hebrews: "We have not an High Priest that cannot be touched with the feelings of our infirmities;" but he was tempted in *all points* as we are. May we inquire by what authority the Apostles of Jesus made those assertions? Did *he* make those statements to *them*, or to others? Or did they infer from observation, or write by inspiration concerning it?

If the Apostles had not positive knowledge respecting it, did they not take an unwarrantable position when they asserted that such was the case? Jesus, himself said, "Be of good cheer; I have overcome the world."

Truth will lose nothing by candid investigation. We cannot conceive that it would be a mark of infidelity to Christ, or of irreverence to the man Jesus, who received the Christ baptism, if we seek to understand, whether, by that baptism, he was instantaneously lifted up above the traditional education of his Jewish fathers, who believed in *war, marriage* and the private property system, and practiced the same, or whether he was lifted up by *degrees*, and gradually emancipated; or in other words, whether he did find a degree of travail after his first baptism, and really learned obedience through suffering. If this be so, then we can approach him very nearly, and find succor; for in this also, he is our example, and can be touched with the feelings of our infirmities.

We see a wide difference between *Belief* and *Temptation*. *Belief* is the result of evidence presented to the conscious reasoning faculties of the soul. *Temptation* comes through the lower passional nature in man and in woman.

I do not say that Jesus *believed* in the physical resurrection, in *war, marriage*, or the private property system *after* his baptism. I would not be willing even to acknowledge that *I* have thus believed, since my first baptism into the faith of the Gospel of Christ's Second Appearing. But, the baptism into the old theology, which I first received in Anti-Christ's Kingdom, often beclouded my vision, and was an impediment in my way, and had to be outgrown. I found that impressions imbibed in early life, that had found a lodgment in the soul, would not give place to new ideas without a conflict — an effort.

So, reasoning from analogy, I am inclined to believe that if Jesus was really tempted in *all points*, as men and women are tempted, whom he came to save and redeem, and that the Apostles, who listened to his teachings and promulgated his doctrines, were men of like passions with us, and were liable to misconceive and misunderstand — see and understand in part — then we can find a solution, and reconcile the seeming contradictions which we find in the Scriptural records.

Although Jesus was greatly favored by his ancestry in his birth and education under the Essene and Platonic teachers of his time — which enlarged his powers of conception and discrimination, and prepared him to receive the heavenly Dove Spirit — yet we think he was not then fully perfected; but continued to travail and suffer, and learn obedience.

Some of the Gnostics, in the early days of Christianity, taught that Christ was a mere man, born of a virgin, and excelled the prophets in virtue. They said the Apostles thus taught; but those who came after them, made a God of Jesus, who was not a God. Neither did those writers make a distinc-

tion between the man Jesus, and the Christ-Spirit that anointed, or baptized him.

From the earliest ages of time, of which we have any record, the great sea of human thought has been in constant agitation concerning God, his attributes and his requirements upon the race. Also, as to the quality, and potency of the Agents employed to execute his will; and how many Gods there are, either created, or self-existent.

All this is well, and perhaps very *necessary* for the exercise of the reasoning powers in men and women; and to create a healthy action, that will mature, and advance them from childhood conditions, and give force of character and strength of mind. So long as it does not engender strife, and lead to bitter controversy, it is pleasant to exchange thoughts. Through this medium, if *truth* be our aim, we sometimes drink in new inspirational ideas which give life to the soul.

THE DUALITY OF JESUS.

CONSIDERING the great difficulty under which the life and teachings of Jesus have been transmitted to us — written from oral statements made half a century after they had transpired, and how much that was relevant and essential to a perfect understanding of those teachings may have been forgotten in the life of the witness, or lost to the world through their death, and consequently the equivocal character of our own religious education, it may not be strange, that so many who speak or write upon the subject of "New Testament Spiritualism," fall into the error of confounding the medium Jesus, with the controlling spirit Christ.

If the fact could be fully comprehended and accepted that Jesus and Christ are two distinct personages speaking and acting at different times through the same organism, what an amount of brain labor would be saved in the vain endeavor to reconcile apparent contradictions and obvious paradoxes. To my understanding of the scriptures, Jesus, *per se*, never claimed to be more than the son of man, and of the seed of David. That he was susceptible to spirit impressions from his childhood, as all great mediums have been, there is little doubt, but he was never Christ until after his baptism by John, when he became clairvoyant and clairaudient, both seeing and hearing the divine spirit that was to possess and control him. During the subsequent forty days, by fasting and prayer, he overcame the evil spirit — which it seems entered him by the same law with the good — was fully developed as a grand healer, with the power to cast out devils or evil spirits, and also became an impressional or trance speaker, for when he appeared among them as a teacher, "they were astonished at his doctrine, for he taught them as one having authority, and not as the Scribes."

They evidently understood his mediumship, but had no conception of the magnitude of the controlling spirit. They were looking for a fulfillment of the promised Messiah, but did not expect him through so humble a channel as a poor mechanic, who had been reared in their own country. Peter was the first to whom the divine truth was revealed. "When Jesus came into the coast of Caesarea and Philippi, he asked his disciples, whom do men say that I the son of man am?" Please note the significance of the reply: "Some say that thou art John the Baptist, some Elias, and others that thou art one of the prophets." (They were willing to concede him one of these spirits.) "But whom think ye that I am?" And Simon Peter answered and said unto him, "Thou art the Christ, the Son of the living God." Then Jesus perceived that Peter was clairvoyant and enthusiastically exclaimed: "Blessed art thou, Simon Bar-jonas, for flesh and blood hath not revealed it unto thee, but my father which is in Heaven, and I say unto thee that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it."

He spoke confidently because he saw that his disciples possessed the elements of mediumship of which Peter was the first fruits, and he felt that through them he should be able to build a spiritual church that no evil influence could subvert, "and he charged them that they should tell no man that he was the Christ." Luke says at the time of his baptism, "Jesus began to be about thirty years of age, being (as was supposed) the son of Joseph," which was doubtless true, since Mary his mother, who should know, called Joseph his father, "Thy father and I have sought thee." So then when he affirms, "I can of myself do nothing," etc., it is Jesus the son of man, but when he prays, "Father glorify thou me with the glory I had with thee before the world," it is Christ the son of the living God. Again when accused of casting out devils, through Beelzebub, the prince of devils, he replies, "Whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him in this world nor in the world to come. Could be more clearly express his duality? Say what you like against the medium,

but don't dare to attack the pure spirit that controls him! I have great faith in Bible Spiritualism. The very fact that these phenomena exist to-day, is proof positive to me that they did exist eighteen hundred years ago, and the marvel is, that all Christendom does not perceive the analogy; but Jesus said to his disciples, "I would not have you ignorant, brethren, that this blindness has happened unto the Jews in part, that the Gentiles might be brought in." Is it not thus at the present time? May not this blindness have happened unto the churches in part, that Materialists, Skeptics and Infidels might be brought in? I am not impatient concerning the churches, since they dare not crucify us—still it might be well for them to consider the admonition of Gamaliel, a learned doctor of laws, a Pharisee, which was, "Refrain from these men and let them alone, for if this work be of men it will come to naught, but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God."

S. K. Saxe, Salt Lake City, Utah.

FAITHFULNESS.

FAITHFULNESS, in all things which pertain to the life that now is, as well as growth into the divine life, is the Christian's duty. "If, therefore, ye have been unfaithful in the unrighteous manum, who will commit to your trust the true riches?" was a sublime saying of Jesus, our Lord and Pattern.

Our first parents in Shaker history, strictly enjoined the principle of Prudence, upon their followers, as essential to the Christian life. They taught that as we are dependent upon the Giver of all good,—through the natural elements—for the sustenance of life, therefore, it is a sin to waste, even a particle.

They started poor in this world's goods, with neither houses, food, nor clothing, sufficient to make them comfortable. But they were rich in faith and good works. And we, by following their examples of Industry and Prudence, through years of toil, have obtained comfortable homes; but neither wealth, nor luxury connected therewith.

It is a truthful remark, that no one would become rich, by honest industry alone. The various speculations which the children of this world engage in, to gain riches, are not tolerated by the teachings of Jesus, nor by the life examples of the first Founders of our institution. One of the Apostles said, "They that will be rich, fall into a snare; and into many hurtful lusts, which drown men in destruction and perdition." We are also admonished of the near relationship between the spiritual and the temporal; that they are connected as closely as soul and body. A healthy soul cannot exist in a diseased, sickly body; and while the soul is tenanted in a mortal body, it must hold a strong sympathy with it; and while possessed of physical needs, those needs have a demand upon us.

Our temporal possessions, which are gained by industry, and consecrated to the good of all who are striving to upbuild a second Pentecostal Church of Virgin Purity—United Interests—separate from worldly pride, and ambition—greatly enhance our spiritual advancement.

In the early days of Believers, when they were scattered upon the mountains, struggling with many privations, they would, after doing a heavy day's work, often travel many miles through storm and cold, to meet, with kindred spirits, at some convenient place, and there renew their vows, and present their offerings unto the Lord. We, of to-day, experience but little of their sufferings and privations; scarcely any, until the recent catastrophe of our Sister Society, at Mt. Lebanon, which was possessed of a comfortable home; but in a few moments all was swept away by a devastating fire!

We feel a deep sympathy with our afflicted brethren and sisters, who through long years of toil and faithfulness, had built up comfortable homes for themselves and others; so suddenly swept away in the most inclement season of the year! An event, which must awaken heart-felt sorrow in all who are cognizant of the facts. Though suffering be our portion, and gloomy the day that hangs over us, with renewed diligence, let us toil on hopefully—humbly and prayerfully.

Harriet Bullard, Watervliet, N. Y.

"LET US APPLY OUR HEARTS UNTO WISDOM."

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PROMPTED by feelings of grateful response, I dip my pen, and would give utterance to the deep emotions of my heart through this medium, that they may be lovingly conveyed by the same white-winged messenger that has borne so many choice and profitable words to me.

One has lately spoken of the benefit derived from the experience of others; so would I humbly acknowledge full appreciation of the truthful life-examples, and words of wisdom, given by those who have passed the devils winding ways—the snares and pitfalls that lie in the path of the youthful traveler.

Just here I am reminded of the vision of Theodore, the hermit of Teneriffe. Weary and worn he sat down to rest, and soon fell asleep. An angel appeared at his side, and said, "Lift up thine eyes." There arose before him a mountain. "This," said the angel, "is the Hill of Existence." At its base lay the ever blooming, flowery fields of childhood, thronged with the gay and sportive; all of whom were under the direct guardianship of innocence. When she yielded the control of those who had outgrown her charge, Reason and Religion were ready, as sure guides, to lead in the upward advance; but many had, at this period, grown impatient of control, and sought out by and forbidden paths, which led to precipices, caverns, impenetrable thickets, and dangerous ways, and in these ways were seen groups of pigmies (Habits), who carried with them chains, which they imperceptibly twined around those who trespassed on their ground, until they fell victims to their power. Then there was great lamentation on the part of some, who beheld, in the distance, those who had submitted to guidance, and traveled the straight path, happy, untrammelled and free.

Obedience to God's laws impressed upon our being, and a forward advance in the direct line of duty, regardless of the syren's song, or fancy's fitful call in opposite directions, is most assuredly the only means of attaining permanent happiness and continual enjoyment.

Many truthful lessons have been given by sages and seers of the past and present, from which those who seek the pearls of wisdom, rather than the destructive charms of wickedness, will draw morals that shall prove beneficial in educating them aright.

The greatest gifts of soul and mind are a cultivated conscience, and an enlightened reason. Ah! here is a great point of weakness with young people who are not acting upon that "grand principle," so beautifully illustrated in a late number of our little paper. In a lukewarm condition of conscience—the supreme judge of our actions—natural tendencies and feelings gain the ascendancy, and the individual too often claims pity, charity and sympathy, for his or her shortcomings, and willful violations of law, order and right, when, in reality, a sharp reproof is needed to arouse the delinquent from abnormal conditions which have arisen from thoughts and feelings averse to purity and truth.

"Better is the reproof of a friend than the kiss of an enemy." There is an enemy, strong and subtle, that entwines the human soul like a slimy serpent. It is the filthiness of the flesh. It clings to humanity with the caresses of its polluting influence—clouding, with thick darkness, conscious reason—and stifling beneath the velvety cloak of its fallacious arts, God-given conscience! Under its control, souls pander to low loves and desires, till they come to the condition of which Auger speaks. "There is a generation that are pure in their own eyes, and yet are not washed from their filthiness." Again, "There is a generation, O, how lofty are their eyes! and their eyelids are lifted up." O that young people might turn the tide of life in the channel of purity, and learn from the wise and the unwise as they journey along, ever remembering that,

"From purity of thought, all pleasure springs;
And from an humble spirit, all our peace."

Self-denial is the key-note to endless harmonies. It strengthens every chord to the "harp of a thousand strings;" while self-indulgence, with its counteraction, destroys its sweetest music.

We all admire a perfect form, a vigorous intellect, and a pure, genial spirit; these combine to complete the model man or woman. How are they attainable? Under present imperfect organic conditions—the result of disobedience to moral and physical law through successive generations—a perfected being seems beyond possibility. But shall we broaden the chasm that separates the two extremes, or, by self-denial, retace lost ground, and keep the grand ideal ever before us—by being self-disciplinarians? The sooner an individual begins the work the better. The promise of the Spirit is, "They that seek me early shall find me." It is this determinate seeking after truth, in early life, and a practical application of the same in building up character, that results in a strong and beautiful manhood and womanhood.

To require the indulgences of old age, while yet in youth, is to sap the roots of the tree of life, whose early growth should give promise of future usefulness. Who languishes in middle age, and seeks to shirk the burdens and responsibilities they should bear? He or she, who, in early life, sought out self-pleasing ways, and built not on the rock of self-discipline. Now, every breeze that blows seems like a tempest; they cannot breast the billows; but seek some easy place, where they can be shielded by the strong towers of righteousness. Such are not fitted as leaders for the battling hosts who follow after; neither have they strength to give to those whose right it is to ask.

Now ye who journey up the hill of time,
Be firm every step you climb;
Keep the straight path, nor ever turn aside,
While purity and truth your footsteps guide,
Heed the experience of the wise and true,
And blessings to the end shall follow you.

Martha J. Anderson, Mt. Lebanon, N. Y.

PARASITES.

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WE wonder, sometimes, whether the admirers of the idea, that man is as a tree, while woman is best represented as a clinging vine, have sought for the wisdom as well as beauty of the arrangement. To any who have ever attempted to remove from a valuable and thrifty tree, a vine, which seemed bent on taking full possession, the experience must have been suggestive. Tendrils, which once were soft and pliable, have become like rings of steel, and in every direction, are girdling the limbs with such tenacity, that as the tree grows, they almost cut into its marrow, and thus, by preventing the flow of its life juices, are hastening it on to certain destruction.

Are they not parasites, or too near akin to them? Mutually enfeebling each other, instead of blessing—while if the vine could have been, by favoring circumstances, provided with a suitable trellis, where it could have luxuriated in the sunshine and air—the natural life and stimulus of all God's animal and vegetable creation—rich and luscious fruits might have crowned both their lives.

"Created upright"—by leaving, and thus losing the individuality she should have retained, she has not only failed to develop her own powers, and those of her supporter, but dwarfed her own strength and womanhood, beyond the ability for present uprightness. She must have time to put on the solid growth, which comes of healthy, harmonious conditions, ere she rises to her true glory and usefulness.

E. H. Webster, Ayer, Mass.

TITHE OFFERING.

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I WOULD make a Tithe offering to our little "Monthly" which is again before me. Its pages are well filled with words of wisdom, calculated to give strength, hope and encouragement, to all who are striving to concentrate, in their lives and characters, those principles which will practically benefit them.

selves, and bring the greatest amount of good to the human race.

Through this little messenger, I feel inspiration; and I bless all who are willing to employ their pens to advocate, and show their devotion to the noble cause of Truth; and through self-denial and holy-living, to uphold its standard, and bear aloft its shining lamp, to light the pathway of those who are seeking a way out of the theological errors of the past.

I would welcome *all* Messengers, who bring, to our understanding, the new truths of the present day, and point us to the living increase of the future, which we honor, and give credence to the true and good, anterior to the present. I realize, that if we would be elevated from earthly conditions, into true spiritual life, it must be accomplished by a growth from the old into the new; to find an abiding with the pure, and an increase in all that is true.

I give thanks, that through the providence of God, I was permitted to hear the Gospel call, and was made a willing subject; that I accepted the invitation to come out from the world—forsake the ties and relationship there formed,—and to consecrate myself, body, soul and spirit, as a true Believer in Christ, and live the angel life. As a reward, I have found spiritual fathers and mothers, and brothers and sisters, that I love with that kind of love, which will endure when earthly loves shall have passed away.

To them, I am indebted for strength when I was weak; for comfort when afflicted. They have guided my footsteps, on the heavenly journey, to me, have broken the bread of life, and given of their spiritual treasures. In humility, I will seek to be worthy of such love, by living the *true life*. This can only be attained by a watchful, prayerful spirit, guarding the avenues of the heart, closely interrogating the motives which lead to action; and in all the intercourse and relations of life have our influence such as will leave an impress for good, and not evil. In this way, we may return blessing for blessing—love for love—and by obedience, add to our faith every Gospel virtue.

Louisa Green, Canaan, N. Y.

CORRESPONDENCE.

DEAR ELDESS ANTOINETTE:

It is the commencement of a new era; and I wish to tender to you my heartfelt thanks for your faithful labors, especially, for helping to keep our little missionary craft afloat, and in sailing order to bear its precious freight over the troubled waters of life amid adverse winds and conflicting elements, to each destined port.

I realize that your duties are many, and onerous; and I pray that good Angels may continue to lend their aid, and that those who are still in the form, may be ready and willing to extend a helping hand, in every time of need.

Were I young, and possessed of ability, I would not fail to contribute my share for its support. Now that I have felt the scorching summer suns, and the wintry frosts of more than four score years, it is but little that I can do, except to bless, and pray that the work may prosper and be sustained—that millennial light may shine through our missionary medium—the paper, sent from Mt. Lebanon, as a white winged dove, to bear good tidings. Had I the strength of a host, I would give it freely to the glorious work. I see that *light* increases rapidly; and I sometimes almost wish to be *rejuvenated*, that I might take an active part in the labor which the present day demands; for I see beautiful fields fast ripening for the sickle, and there will be need of reapers. May God strengthen the hands of those *now* in the field, and send *more* laborers, who will be able and willing to do their whole duty, is the prayer of your aged friend and sister in the Gospel of Christ.

I would not wish any to act the part of Ahimaaz—run without tidings—or before they are sent; but as a lover of truth, I would ask all of Zion's daughters to not give their minds, too much, to matters of less import-

ance, to the neglect of weighty labors, and duties which lie before us. Let us all guard against inaction, and be willing to sacrifice every selfish motive, and work unreservedly, with unity of purpose in the one great cause of religious freedom. Oneness of action is essential to success, in any cause.

While we are emerging from seas of conflicting elements and ideas, which surround us on every side, let us keep in solid phalanx, as much as possible—keep a compact body and always try to preserve the unity of the spirit. Then we shall have great strength, that will enable us to perform the work needful to be done in our day and time.

Progression and *Consecration* are two tending forces. The former is sometimes exposed to *force* the wheels, and cause them to roll with too much velocity; while the latter, strives to *clog*, and hold them back! If an equilibrium can be reached, and harmony preserved, it will be a desirable blessing. A great responsibility rests upon the *progressive* portion of the community, and weighty moral obligations must also rest upon their opponents. They, who, from *selfish* motives, would impede the progress of individuals, or society, commit a great wrong.

Then, let us unite in prayer, that Wisdom may guide the helm, and bear our bark over the dark waters of theological conflicts and errors, into the sea of love, and help us to anchor firmly in truth that never can be shaken.

I realize that my stay in time must be short, and I feel grateful to my Gospel friends, for kindly greetings, and for the love which I often receive from them. It shall stimulate and nerve me to more earnest devotion. When I pass on to the other side of the river, I expect to continue the work I have commenced here until perfect victory is attained.

Lovingly—yours,

Eunice Bathrick, Ayer, Mass.

DISPENSATION.

Three Dispensations of Spiritual Order

Were minus the female, therein;
She, who was given to man for a help-meet,
'Twas said, "led from God unto sin."
If woeful transgression was in the beginning,
And blighted, our first parents fell—
Were driven from Eden, because of their sinning—
Then earth, echoes back the death knell.
Sin begot sorrow, envy and malice,
And sin unto murder gave birth;
Cain hated his brother, and vengefully slew him,
And there was confusion on earth.
Yet many were righteous, for that dispensation,
True typical men of their day;
As Noah, and Abraham, Lot, Isaac and Jacob,
And Enoch, with God, walked their way.
Joseph was cruelly sold into Egypt,
But quickly arose to a ruler's estate;
While those who had sold him, with hearts void
of pity,
Bought then for their children, a slavery great.
An inhuman law cast a babe on the water;
The son of a Levite was he;
From death he was rescued by king Pharaoh's
daughter,
Thus foiling the royal decree.
Time, and events, brought the Lord's visitation;
Signs and great wonders appear,
Moses, and Aaron took administration,
And *woman* remained in the rear.
Israel was groaning beneath heavy burdens,
Their God saw them sorely distressed,
Ransomed his people from Egyptian bondage,
And smitten were those who oppressed.
For their deliverance, all Israel shouted,
Glorious the Lord and his ways!
While Miriam went forth with her timbrels, not
doubting
The Lord's ear would list to her praise.
Thus joyful in freedom, the women with timbrels
Now danced on the banks of the sea;
Signal their victory; but one is more glorious,
When by it from sin we are free.
Moses, in meekness fulfilled his high calling;
Yet once he offended his God;
Therefore, ne'er entered the fair land of promise
Altho' he beheld it abroad.

Moses departing, left Joshua ruling,
And Israel was blest in that day;
This dynasty ended with spirits ungrateful,
All Israel from God turned away.
Sad, sad the event; they were sold into bondage.
And were by the Gentiles depraved;
When woman arose, and made mighty efforts,
"Till from woeful distress they were saved.
Deborah, — prophetess, — judging in Israel,
A mother to Israel became, —
Sought out a plan — and delivered her children,
A type of the Mother we claim.
Yearly a feast of the Lord was in Shiloh.
And many glad virgins there came;
Joyful in dances, the latter-day virgins,
Dance as the prophets proclaim.
Thus, passed generations, one after another,
With seers both gifted and bold,
The Psalmist — propheetic — in sweetest of num-
bers
Of Bride, and of Bridegroom, foretold.
Thou wast anointed above all thy fellows,
With oil of true gladness and joy;
On thy right, stood the Queen, in bright gold of
Ophir,

And free from the earth's base alloy.
Consider, O Daughter! forget thine own people,
The house of thy father forsake!
And to this injunction the daughter was loyal,
All ties with her kindred to break.
For greatly the King shall desire thy beauty,
He is thy Lord, worship thou him;
Wrought gold, is the robe, of the King's royal
daughter,
And she is all glorious within!
And unto the King — in needle-work raiment —
Are virgin companions brought, too —
And now in the palace of sacred fruition,
All things are presented anew.
Look not to thy fathers, hut now to thy children;
For princes on earth they shall be;
Thou shalt be remembered through all genera-
tions

And praises be rendered to thee.
The Lord our righteousness, she shall be called,
As prophets were free to declare;
Judah be saved and Jerusalem dwell safely
A ruler of Justice be there.
Thus saith the Lord, I will shake every nation
The desire of all nations be one;
Also a day, which shall burn as an oven,
And then shall arise healing sun.
Sing, sing and rejoice, O Daughter of Zion!
For I, saith the Lord, dwell with thee!
And thou art the Branch, in the holy temple
And in counsel of Peace thou shalt be.
Fear not, O thou mother, embrace thou thy
children!
Abide till thy quietness come;
Fear not thou good nurse, by the wells of salva-
tion
My hand shall establish thy home.
Hannah A. Agnew, Mt. Lebanon, N. Y.

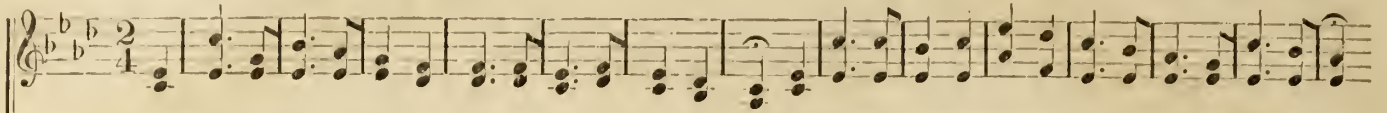
A THOUGHT.

If goodness be beauty, 'tis ours to create;
Through pleasure and duty, in Church, or in State
Good morals—good manners,—good influence
control,
Which give to life vigor, and beauty to soul.
One talent, first given, we have no excuse,
For earth or for heaven, if not put to use.
One lone seed, the acorn, brings forth the great
Oak;
One word fitly spoken will lighten a yoke.
The germ for a science, the bud for a flower,
Have first small beginnings, and deep hidden
power;
Tick, tick, and this ticking, time's length
march shows;
Think, think, and by thinking, the human mind
grows.
Life, breath, and all motion have pulsation small;
Drops make up the ocean, and atoms earth's ball;
And as we contemplate body and soul,
We find them but atoms in one perfect whole.
Mary Whitcher, Canterbury, N. H.

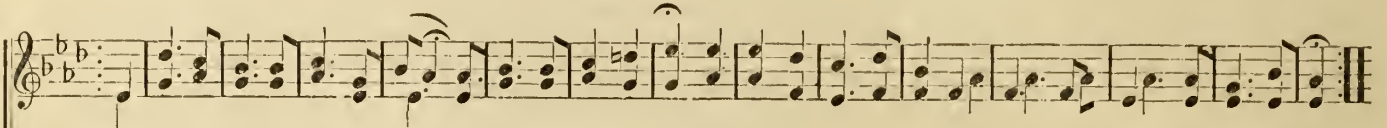
CONTRIBUTORS should concentrate thought upon a subject—grasp it—and when the sunshine of revelation shines upon it, write, not using a single duplicate or redundant word.

RETURNING SPRING.

Mt. Lebanon, N. Y.



1. The voice of the re - turn - ing Spring Bids na - ture wake and rise ; And put her best new garments on, For she has fresh sup - ples.
 2. Then why should we, whose lives have fallen, In such a pleas - ant place, Be back - ward in the praise of Him, Or e'er fall short of grace?
 3. We've all the eye of man could wish, And fruit - ful is the land ; And greater than As - sy - rian hosts, The an - gels round us stand.



How wond'rous are the ways of God ! How boun - ti - ful His hand ! We see His love in ev' - ry tree, And broad - cast o'er the land.
 We ought to leap, and shout, and sing, Till all the mountains round, Re - ver - be - rate the joy - ful news, To earth's re - mot - est bound.
 And yet, to many thousands more, We such a home could give ; If they would leave a car - nal world, And learn in Christ to live.



CONSECRATION.

THE varied vocations to which those are called, whose labors and interests support the isolated relationships of the natural order, — even in the most legitimate manner, are merely tithe-offering to the Supreme Being, who is Love and Harmony, in their broadest, deepest meaning. All the obligations of that relationship are ever in conflict with the expansion of soul, which reaches upward to God, and outward to humanity — which would enlarge its sphere to a universal brotherhood, for which all private interests must be renounced.

As the volcanic fire, that silently, yet persistently, continues its dissolving work beneath the crust of earth steadily gathers force, then bursts forth with resistless power, often producing great changes in the surrounding surface — so we perceive, by glances over history's pages, that the power of Religion has been as a vital fire in the human heart ; for a time, quietly operating within, changing, disuniting, and melting the carved images of the mind, the iron bands of creed — then, with accumulated force, breaking through the crust that theological and political organizations have formed over the soul — effecting upheavals and revolutions in the world of thought. Thus change succeeding change, wrought through the suffering witnesses for truth, has ushered in the dawn of the Millennium.

The records of the past century acquaint us with the time and events of the organization

of a new religious system — based on principles of eternal progress, in which God might have a people dwelling in a superior relationship, — wherein *tithe*-offering would give place to full consecration of the whole being to His service, for the blessing of humanity, in a life free from all bands that fetter the soul, or cause any compromise with selfish interests.

A prophet, of olden time, alluded to a day that should be as the light of seven days ; a beautiful illustration of the consummation of the Gospel work, when the "seven seals" shall have been opened, and the "seven thunders" shall have uttered their voices, through progressive mediums of truth. The first thunder — *Virgin Purity* and Community of Interest — has rolled through the heavens with mighty power ! and they, whose consciences and aspirations were quickened for the higher life, cheerfully obeyed its voice, and found the baptism of Christ-Love, through which they were directed to establish a beautiful Consecrated Home — to lay the foundation of the work of human redemption — by, and through a decisive testimony against a carnal life, that was their mission and their toil.

Those, first called to that work, have been reaped, by the sickle of Time, to their spirit home ; but they still live ; and, united with other spiritually progressed souls of a corresponding order, there seek to inspire those who inherit the fruition of their labors, and to perpetuate with increase, the truths to which their lives were dedicated.

Only through consecration and sacrifice has

truth been attained, and placed on the altar of service, as a blessing to posterity ; and thus may *we* become the recipients and ministers of increasing degrees, that not only draw closer the reins of self-discipline, but give souls corresponding liberty.

Violated law places human beings in bondage to many diseases and abnormal appetites ; at present, a condition almost universal. To understand and remove the *causes* of these, seems highly important, as an underlying and preceding work of future progress. Do we not need aid from the heavens, to accomplish this ? — the vivid lightnings to awaken slumbering energies, and the voice of a Second Thunder, in testimony against those transgressions of physiological law, to which multitudes are victims ?

We are debtors to our predecessors ; and it remains for us, who are in the strength of youth, to reach forward for their ministrations, that we may *extend* the work which they so nobly began, and make our Consecration a blessing to ourselves, and to others.

Catharine Allen, Mt. Lebanon, N. Y.

CURBED be the spirit that would dauntless be, in the fierce strife of crushing out the truth — the light of age, the guiding star of youth — the priceless pearl of life and liberty. Dark would be earth, had truth no victory won ; still dull monotonous would beat her round, while spirits wrapt in stolid sense profound, would, like the glacier, coldly spurn the sun. Then shine, O glorious truth ! forever bright ; pursue thy course even to the nether sphere, till Superstition's altars disappear, and error quails, and cowers in trembling fear ; till love of right displaces rule of wrong, and in thy triumph earth is filled with light. Martha A.

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.
" James Goodwin	Sonyea, Livingston county, N. Y.	" Abigail Crossan.
" Simon Mabee	West Pittsfield, Mass.	" Caroline Helfrige.
" Robert Aikin	Thompsonville, Conn.	" Anna Ervin.
" A. J. Battles	South Lee, Mass.	" Harriet Storer.
" Wm. Leonard	Ayer, Mass.	" Nancy Fairbanks.
" Daniel Frazier	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.

OBITUARY.

WILLIAM RICHMOND, February 20, 1875, aged 65, Union Village, Ohio.
 JOSEPH YARRINGTON, March 15, 1875, aged 77.
 THOMAS HAWK, March 20, 1875, aged 55.
 EDWARD HAYES, February 16, 1875, aged 11.
 MANLEY SHERMAN, February 21, 1875, aged 75.
 ELIZA CARTER, February 25, 1875, aged 80.
 WILLIAM HUNTER, March 27, 1875, aged 74, Water-vliet, N. Y.

ERRATA — Elizabeth Persons and Betsey Maynard, in April number, should be Harvard, Mass.

SHAKER MUSIC BOOKS.

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SHAKER AND SHAKERS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon Col. Co. N. Y. June 1875.

SIXTY CENTS
PER ANNUM.

TREES OF LIFE.

(Rev. 22, 1.)

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

This river was Truth—abstract Truth. On either side of the river, a tree of life, bearing fruit; and "the leaves of the tree, on one side, were for the healing of the nations, and there shall be no more curse."

The *Natural* and *Spiritual* Orders are here set forth in a vivid and very striking manner. First, the *Natural*, or *Reproductive* Order—now under so much curse—is to be healed, and the curse removed.

All truth, thereto pertaining, will be in practical operation, creating a millennial state. Over-population, Famine, War, Prostitution of life powers, Physical disease, Poverty, and mental infirmities shall cease to be. Like Moses, the people shall become servants of God. Faithful in all the household of nature, on the earth plane, they will sing the song of Moses—truth, in all things relating to the body.

They shall see the God of generation, face to face. Man and Woman, being equal in legislation, will observe the true Sexual laws, protected by Statute, in the New Earth. The Land will be held by government, for the benefit of the people.

To live, all must eat, and food can come only from the land. So shall all who eat, labor, and not consume the food of other people. Peace and Plenty will abound—there being no more curse.

On the opposite side of the river of Truth—of Life—will be the *Spiritual* Tree of Life—the *Resurrection* Order. In this Order are the pure in heart, who see God—the God of celibacy—Christ Spirits. Jesus saw Him and Her. Their life is cut off from the earth. They neither look, nor think, upon the opposite Sex, to desire them in physical reproduction.

These see Christ, face to face, and His and Her character is written in their foreheads, and throughout their whole physical system. Like Christ Angels, their sexual relation is purely *Spiritual*. Their Lord and God give them Light, and they shall reign forever—not over the lusts of the flesh and mind only, but over the generative life itself. Pure Truth, from the Heaven of Heavens—the inner Seventh Sphere—the esse of creation—will flow to them continually.

Christ, the Lord God of the holy Prophets, sent his Angel, one of the ancient Prophets,

to John, to reveal to him a view of the two Orders, of which, the Prophets and Prophetesses, of all nations, had spoken, under various types and symbols—that Truth would become incarnated upon Earth—the Kingdom of God would come, in which the will of God would be done upon Earth, as in the Christ Heaven.

These two Orders will balance each other. Depopulating agencies will be no longer needful.

Natural increase, in the Earthly Order will be held in check by the rational faculty, which will deter a human pair, from conferring life, unless that life be a blessing.

And the *Spiritual* Order will balance the reproductive principle, by celibacy. Truth will come, whose right it is to reign. Blessed are they who do his commandments, that they may have right to the tree of *Spiritual* Life—Life, eternal, as the Throne of God. Was ever more beautiful vision presented to human soul? A pure river of water of life, flowing down from the Throne of God, through the mouth of all the Prophets and Seers, since the world began, coming into holy souls, who will receive truth, in the love of truth.

UNBORN POETRY.

—o—

There is a river that makes glad the City of our God.

PASSING over the river is not to die, With outstretched limbs in state to lie. For as a man thinketh so is he, In time or in Eternity.

To die is a change that none forego, The Peasant, the King, the friend and foe, go hastening on in weal and woe, to the land of Ghosts, which none may know.

Know as we know the things of earth, In manhood, youth, and back to birth, Mystery of mysteries From the beginning! Why do we live, love? Why keep on sinning? Where did we come from? Whither go we, Men, Women and Children, Bond and free?

To die is not to pass over the river, for still we live—live on forever.

But there is a river that never's dry, That none may pass over until they die, Die to the life that reproduces, The race of man without abuses.

The end has come, the summer is ended. The harvester, Death, with life is blended. Life—Eternal Life, From the throne of God, The Lamb was the first, the first who trod The banks of that river, The river of God. Ed.

A PROTEST.

—o—

How are we going to sustain morality enough for a foundation to build the principles of Christianity upon?

It is now twenty-four years since I first imbibed the principles of a Shaker life. In that time there have been over one hundred children brought into our Society with the expectations of making members, adopting the faith and principles of a Christian life. And to-day, out of that number I count *four* males and *ten* females; the balance have turned again to seek *Esau's* portion.

The question arises, What is the cause? The response must be, a greater love for sen-

suity than for a life of *Virgin Purity*. And shall the responsibility rest upon the parents for the low state of morals? A question which can easily be answered by one who has had much deal with children. Jesus said by the Fruit the tree is known. And so it is in the work of generation. Parents, who violate the Order of nature, in a total disregard to times and seasons, in their work of generation, must expect the fruit brought forth will be of a disorderly character—dwarfs, deformed, sensual and may be devilish, to the degree that they have allowed their lower passions to rule and govern *them*, in the work of generation. Corrupted and abused as those functions are, they are still supported and maintained by professors of Christianity, by legal ceremony under the name of divine institution. Where is the evidence that the nature of the act is purified, or the shame taken away by such means? For although the Most Reverend and pious divines may exert all their piety and all their divinity to gospelize it in their sermons—legalize it in their marriage ceremonies—sanctify it by their fervent prayers—they can neither take away the shame of the act nor purify the nature of it.

Not long since I heard a woman state, in public assembly, the following.

Placing herself between a company of Shakers and a company that were not of our faith, she said: "I have been thinking, since I came here, if Jesus Christ should rise up among us and draw the dividing line, which side *he* would choose for His followers?"

"These friends clad in a plain uniform dress manifest the spirit that actuates them.

"The dress *I* have on is not one of my own choice. I would choose to dress differently. It was imposed upon me contrary to my feelings. But you know, sisters (addressing those of her own life), the scorn heaped upon any one that dares to be out of fashion is enough to crush a body. This is my first visit. I came yesterday from the City of New York—the *Great Babylon*, where the ministers are to-day discussing the social question in terms of greatest smoothness and soft words, so as not to offend the delicacy of their hearers. I'll tell you how it is, friends. Many that you see decked in so gay attire are too poor to pay for those dresses, and so they sell their bodies to get what they call *Pin money*." Then turning to the males, she said: "You men (brothers) make laws against Adultery, and then hire your sisters to break them." This is but a short clause of the words uttered, that seemed like awful truths. And I would that all could have heard them, who are still pleading for carnal gratification on the animal plane.

As we live a celibate life—*A life of Virgin Purity*—as a matter of necessity we draw, from you, material to sustain our institution. And, dear friends, we want something besides animals to be our successors, to hand down to mankind this heavenly gospel treasure that we hold so dear in our hearts—*A life of Virgin Purity*. In love.

Andrew Barrett, Mount Lebanon, N. Y.

SOCIETY REMOVED.

THE Tyringham Society of Shakers has removed to the Enfield Society, Connecticut.

SHAKER MUSIC BOOK.

PRICE, 40 cents—may be ordered from Weed, Parsons & Co., 41 Columbia street, Albany, N. Y.

[From a co-worker in the Gospel Workshop.]

SWEDISH LETTER.

—O—

Beloved Elder FREDERICK:

I feel very much indebted to your ability and sacrificing spirit. Pray, accept my humble contribution as a member of a little over two years, drawn on by the spirit of religious communism, that does favor the downfall of aristocratic principles, which comprise all evils. Luxury, the murderer of real happiness — Ignorance, indolence, idleness and slothfulness, as co-operators, predominate.

Shaker — Soldier of the crusade of the present century — teach — learn the worldling how to subdue the love of money — *Mammon* — the seducer of honest men, women and children. Shaker, make them acquainted, first of all, with crusader's discipline — a requirement of male and female, that they may understand that there is a certain standard of intelligence to be obtained by being obedient to Orders, essentially necessary to be maintained — as Elder William Reynolds says — a solid ground to stand on. Some libertines object to it, calling it absolutism. Nature, itself, is absolute. Time is absolute — therefore, we must have Law — Liberty — God.

Often, I ask myself, *Where are you?* Among Godly people — or in the serpent's or lion's den?

I care nothing for such a bugbear as anathema and outlawry of a narrow-minded christian professor, a mere pretender, but look upon time as an empty field, wherein nothing good will grow itself. We must, first of all, till and build up, with our own hands and muscles, and whatever we then sow, in that field, we will, with God's aid, then reap. In that field pray — in that field work, and the heavenly blessing will join to labor — and if God be with us, who will be against us?

O, ye wicked ones! tiresome it is to you, through care and labor, to gain your daily bread, that you may live comfortably! Well, then, meet the evil of the time, with the prudence of the wise. Learn to spare, and you will be rich. Learn to be modest with little, and you will observe abundance. Learn to be saving in housekeeping, with what we earn ourselves, and we will never be in pressing wants. But how? Is it hard for us to dispense with certain indulgences? Are we servants to our palates? slaves to our comforts? O, if we cannot break such fetters then are we worthy of only slave wages — worthy to sink into poverty and reproach.

No one will save us, if we do not want to save ourselves, and we, ourselves, will feel it. Our consciences will tell us that. If we don't deny ourselves, we ignore wisdom — we cannot be christians.

True wisdom is in God — comes from God — leads to God — and rests in God. Wisdom makes friends of God. Where wisdom turns in, there is God. Wisdom and Love have Their Habitation. May they inspire and comfort you. Your Brother, in spirit of sympathy and love.

Carl G. Audler, South Union, Ky.

MEDIATORIAL CONFESSION.

—O—

"HE that covereth his sins shall not prosper, but whose confesseth and forsaketh his sins shall find mercy." From whom does man seek to cover his sins? Surely not from Him unto whose eyes "all things are naked and open," but from his fellow mortals.

If the private deeds of a person's life will not bear the scrutiny of a righteous man or woman, who lives innocently before God and mankind, how will they come to Him whose presence is a consuming fire to all iniquity — to Him who dwelleth in the light which no man can see nor approach unto, and retain a carnal life within him?

Would not such feel as did the children of Israel when they said to Moses "Let us not hear again the voice of the Lord our God, neither let us see His great fire any more. Speak thou with us and we will hear, but let not God speak with us lest we die." And the Lord said to Moses "They have spoken well. I will raise them up a Prophet from among

their Brethren, and I will put my words in his mouth, and he shall speak unto them all that I shall command him."

Accordingly, Jesus testified "The Father gave me a commandment what I should say and what I should speak, and I know that His commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak." This faithful witness taught "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd," or made manifest.

This is confirmed by tracing the effect of transgression. There was first a sense of shame or guilt; next a desire to conceal their shame from each other; and third a desire to hide from the light of their superior, which would make manifest or reprove their sin. This is history, not only of the first pair in Eden, but of all their posterity to this day. Hence, when the light and knowledge of "the beginning" (termed the *Ancient of Days* because it is the light of the most ancient principles which existed before all things created) is revived and received in the soul, it first reprov's or convicts it of sin; and the first step that can be taken to regain union with God is to voluntarily remove the covering by honestly bringing all sin to the light of God in His witnesses (whose works are wrought in and of the light, or they cannot be true witnesses), with a firm resolution to forsake them forever. This destroys the false covering of hypocrisy by which the enemy tries to hide, not only from others but from ourselves also. For souls to rehearse their evil deeds shamelessly, without desire for repentance, to comrades or confederates is not confession, but only adding darkness to darkness.

God has promised to "stain the pride of all flesh;" and what can more effectually accomplish this than to expose its filthiness and hypocrisy to that light which it stands most in fear of? This process, so simple that a child is able to comprehend it, is found by experience to affect the chief adversary of the soul as the stone from David's sling affected the proud champion of the enemies of Israel — it lays him low. Therefore, those who have experienced the effect of genuine confession to God in His witnesses, need none of this reasoning.

Some, who admit the propriety of confessing sin, object to the presence of living witnesses — confessing to *man* as they term it. Let such candidly examine their hearts and see if the principal objection does not lie in the *cross*. If so, the benefit will be in proportion, as it will constitute an equal barrier against subsequent transgression. Moreover, this is strong evidence that the requirement is not of human, but of Divine origin.

Let us look a little further into this matter. It appears evident that principles have no power to manifest only as they are embodied in organization. At least, such is their presentation to us. Organization requires superiority of parts, that there may be harmony and concert in action. For without superiority there can be no dependence, and without dependence no government or controlling center of unity and interest. Again, distinct orders of principles require distinct forms of organization for their complete and distinct manifestation. Thus mineral and vegetable organizations are not adapted to principles of intelligent action. In the animal creation inferior to man, none are adapted to manifest reasoning intelligence, and much less religious sentiment and moral responsibility.

But man, as representative of the Creator, combines all previous manifestations, and more also. Though many inferior objects of Creation surpass man in the exhibition of particular qualities — as certain animals in strength and fleetness — and the operations of the elements in magnitude and power of effect, yet man is found superior in that he possesses an intelligence which is able to comprehend all and even compel them to servitude — while no other visible object, nor all of them together, can comprehend man nor enslave him. Hence we find in man the highest visible manifestation of Intelligent Deity.

Yet man, enslaved by his sensual nature, hating the light which would expose and reprove his sin, and fearing the loss of its pleas-

ures, is far more likely to form of his fallen affections an "Image (or imagination) of the beast," before which to offer up his adorations, than he is to discern the Image and likeness of the God. "For where the true treasure is, there will the heart be also," and "without holiness no man shall see the Lord."

It is, therefore, in vain for man to look for God as a Dispenser of forgiveness and salvation from sin, except in His duly accredited messengers or purified Saints, before whom as the Judgment seat of Christ, the covering must be taken off and all things made manifest. The Faithful and True Witness has declared "There is nothing covered that shall not be revealed, neither hid that shall not be known." The covering referred to is hypocrisy, of which he had just cautioned his disciples to beware.

"And there is nothing secret which shall not be made manifest." "That which makes manifest is light. He that doeth righteousness cometh to the light, that his deeds may be made manifest that they are wrought in God. He that dwelleth in God, dwelleth in light, and all his works are open, going beforehand to Judgment. For God is Light, and in Him is no darkness at all." Know ye not that the Saints shall judge the world? "And ye shall sit on twelve thrones, judging the twelve tribes of [spiritual] Israel."

It alters not the purpose nor the wisdom of God that the sacred mediatorial office has been usurped by the false Prophet that succeeded the fall of the Primitive Church, and abused by false Christs, who profess to teach in Christ's name but deny him in works. Both characters were foretold and described by the true Witness, and the prediction has been amply verified through many centuries to the present day. But the fact of a counterfeit affirms the existence of the genuine original — and the latter cannot be debased nor its virtue and efficiency diminished by a spurious imitation, however well executed. And however highly esteemed the spurious may be, in the absence of the genuine, it should not deceive those who possess the genuine. It must fall into disrepute and neglect, wherever the genuine prevails.

Alonzo Hollister, Mt. Lebanon, N. Y.

THE WORLD.

—O—

"BE of good cheer, for I have overcome the world," was a saying of Jesus, to his disciples.

John says, "The lust of the flesh, the lust of the eye and the pride of life are of the world."

All Christians may overcome the world, in the same way, and by the same spirit, and by which Jesus overcame it — by the Christ Spirit.

"Ye are not of the world, even as I am not of the world, for I have chosen you out of the world; therefore, the world — they that are of the world — hateth you."

The hereditary passions and propensities of human beings, are evil treasures which all inherit from ancestry. To overcome them, is to lay up treasures in Heaven, where moth cannot corrupt, nor thieves steal.

Generation, and Regeneration, are two distinct principles, which cannot be permanently mixed. One or the other will prevail. No man can serve both, and serve God, to his acceptance. The married man and woman care for the things of this world — how he and she may please wife and husband.

The unmarried, for conscience sake, care for the Lord, to be holy, in body, as well as in spirit. Such live a pure, holy life, for the kingdom of heaven's sake.

Let all nominal Christians, who are blending flesh and spirit, examine themselves, and see whether they be in the faith, or no. If the Spirit of Christ be in them, they are *not* reprobate to the lives of the Apostles, nor to that of Jesus, their Lord and master. And how far will they then be from being Shakers?

Simon Mabec, Hancock, Mass.

TWO WITNESSES — Brothers Thomas Smith and Charles Sizer, of the two Canaan Families, having attended four Seances at the Eddy's, attest the reality of over thirty APPEARANCES from the Spirit world.

ALMOST A CHRISTIAN.

—o—

DEAR ELDER FREDERICK:

How sad it is that the pleasures of this world and its fashions should have such a blinding influence, and hold in worse than Adamantine Chains so many souls who otherwise might become bright and shining ornaments, if not substantial pillars in the Zion of God on earth. Below is the substance of a note left with us by an inquirer, showing how near a person may come to a realization of his duty and yet fail to make the requisite sacrifice to obtain the pearl of great price—the enduring treasure.

"As this is the most important step that can be taken in life, I feel that it ought not to be taken without deep consideration.

"Earnestly desiring to find truth, yet I have no desire to hastily arrive at conclusions which I may afterward regret, I feel that my knowledge of Shakerism is not large enough to govern me in taking a step which should, when once taken, be life-long in its duration.

"I freely admit that the faith of the Shakers has impressed me favorably, and it appears to me to be the only true and just way of solving the great problems that agitate the public mind. All my impressions have been favorable, yet I am undecided. The importance of the step makes me hesitate before I take it. I have no wish to put my hand to the plow and then draw back.

"When I look at the importance of the step which involves the giving up of the ambitions and dreams of youth, a separation from the busy world, its many attractions, and a long farewell to friends, I feel more than ever the need of divine assistance to guide me to a right decision.

"To substitute, for worldly hopes and ambitions, the quiet and retired life of a Shaker, and to live a life founded upon the highest and most divine part of man's nature, is indeed a noble aim. To carry into every-day life principles so high and lofty as to discard self, must require a strong measure of faith in those who do it. I wish my faith and zeal were equal to it."

We trust that young man may not have to grope his way through the wilderness of sin, and in twenty or more years find he has been chasing an empty bubble, and regret that he had not had moral courage to break away from the world while he had health, strength and ability to battle for the truth and right.

With Love unfeigned we greet you. Unbounded thanks for the pleasurable interview and kind entertainment received during our recent visit to your abode.

May the blessing of Heaven be with you all. And may the sad afflictions which have befallen your society be overruled to our ultimate good—as a people—in an increase of wisdom, charity and unflinching devotion to the pure Gospel of Jesus and Ann,

Is the Prayer of your Brother,

John Whitely, Ayer, Mass.

THE SABBATH OF SABBATHS.

—o—

THE student of Jewish history finds much of interest to attach him to the fact that a power above the selfishness of man was in constant exercise, working for the resurrection of that peculiar people of the Judean period. I say constantly working; for although set times were indicated when the results of this unselfish power should be especially manifested, yet, ere the next anniversary for the manifestation of the same humanitarian spirit arrived, the influence of its predecessor had not become extinct. And although there has been a scattering of the Israelites, and the hands of many nations have been turned against the Jews, yet we find that the influence of their Sabbaths has apparently become an innate principle, so that a Jew has, if able, ever been ready to help a brother Jew.

We have, among professedly Christian

people, a day intended to correspond with the seventh or Sabbath—the Lord's day. We wonder, realizing how nearly universal is the practice to abstain from physical employment on that day, that the mental powers do not present to the people why this should be called the Lord's day; and whether the constant recurrence of the Sabbath is a reminder of the fact that we should so live on that day as the Lord would have us live every day.

Is our Christian Sabbath any thing more, generally speaking, than a cessation from physical employment? Does it compare with the beautiful unselfishness that illustrated the ancient Jewish Sabbaths? Let us see. "Six days thou shalt labor and do all thy work, the seventh thou shalt rest," etc.; and the etcetera was loving thy neighbor as thyself, the rich feeding and administering to the wants of the poor—a reminder of the time when there should be no rich nor poor. Six months were had for *me and mine*, but the seventh was a holy convocation, during which the higher law of love was in such exercise that the estimation of *neighbor* above self was in excess till the month ended. Again, *six* years were allotted to the development of self; during which debtor, creditor, master and slave were, with the above exceptions, the rule. But the *seventh* was the Sabbatical year, when all debts were canceled and all slaves were free; the land was permitted to rest, and the free spontaneous growth thereof belonged to who should gather it. After *seven times seven* years came the fiftieth—the Sabbath of Sabbaths. Now were all debts forgiven, all slaves were made free, and the land, the source of all wealth, with property of every description—all reverted back to the people at large, and selfishness became severely shocked. In these Christian days do we not need some of these Sabbatical *occasions*, at least, to fulfill the beautiful law of loving our neighbors equally with ourselves? And would not we be nearer the millennial times if the Sabbath of Sabbaths had, for several centuries, been in active illustration upon every fiftieth year? We are aware that there would be much weeping, some wailing and gnashing of teeth, at the prospect and during the exercise of the power of this Sabbath; and we doubt not the Jews of old suffered all the pangs of crucifixion to self during this year of godly reproof; but are we, after the better law of Jesus has been preached for centuries, not as able to meet it and to submit to its excellent and universal blessings? Or are we content with taking a step backward, and glad to console ourselves with the idea that such procedures are now impracticable? Heaven forbid that there was any good thing practiced by the peculiar people of God in ancient times, that Christians can discard with impunity, until we can substitute something in its stead. What have we substituted for the Sabbath of Sabbaths?

G. A. Lomas, Shakers, N. Y.

NATURAL RIGHTS vs. GOVERNMENTAL USURPATION.

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In a letter to James Madison, dated Paris, September 6, 1789, Thomas Jefferson says: "The question, whether one generation of men has a right to bind another, seems never to have been started either on this or our side of the water. Yet it is a question of such consequence as not only to merit decision, but a place also among the fundamental principles of every government. The course of reflection in which we are immersed here, on the elementary principles of society, has

presented this question to my mind; and that no such obligation can be transmitted, I think, very capable of proof. I set out on this ground, which I suppose to be self-evident, that *the earth belongs to usufruct to the living*; that the dead have neither powers nor rights over it. The portion occupied by any individual ceases to be his when he himself ceases to be. It reverts to society. If society has formed no rules for the appropriation of its lands in severalty, it will be taken by the first occupant, and these will generally be the wife and children of the decedent. If they have formed rules of appropriation, those rules may give it to the wife and children, or to some one of them, or to the legatee of the deceased. So they may give it to his creditor. But the child, the legatee or creditor takes it not by natural right, but by a law of the society of which he is a member, and to which he is subject. Thus, no man can, *by natural right*, oblige the lands he occupied, or the persons who succeed him in that occupation, to the payment of debts contracted by him. For if he could, he might, during his own life, eat up the usufruct of the lands for several generations to come; and then the lands would belong to the dead, and not to the living, which is the reverse of our principle. * * *

"Suppose Louis the XIV, and Louis the XV had contracted debts in the name of the French nation to the amount of ten thousand milliards, and that the whole had been contracted in Holland. The interest on this sum would be five hundred milliards, which is the whole rent-roll or net proceeds of the territory of France. Must the present generation retire from the territory in which nature produces them and cede it to the Dutch creditors? No; they have the same right over the soil on which they were produced as the preceding generations had. They derive their rights not from them, but from nature. They, then, and their soil are, by nature, clear of the debts of their predecessors. To present this in another point of view: suppose Louis XV and his cotemporary generation had said to the money lenders of Holland, 'Give us money that we may eat, drink and be merry in our day; and on condition that you will demand no interest until the end of thirty years, you shall then forever after receive an annual interest of fifteen per cent.' The money is lent on these conditions, is divided among the people, eaten, drunk and squandered. Would the present generation be obliged to apply the produce of the earth and of their labor to replace their dissipation? Not at all. * * *

"On similar ground it may be proved that no society can make a perpetual constitution, or even a perpetual law. The earth belongs always to the living generation; they may manage it, then, and what proceeds from it, as they please during their usufruct. They are masters, too, of their own persons, and consequently may govern them as they please. But persons and property make the sum of the objects of government."

In a letter to Dr. Gem, Jefferson says: "Buffon gives us a table of twenty-three thousand nine hundred and ninety-four deaths, stating the ages at which they happened. To draw from these the result I have occasion for, I suppose a society in which twenty-three thousand nine hundred and ninety-four persons are born every year, and live to the age stated in Buffon's table. Then the following inferences may be drawn: Such society will consist, constantly, of six hundred and seventeen thousand seven hundred and three persons, of all ages. Of those living at any one instant of time, one-half will be dead in twenty-four years and eight months. In such a society, ten thousand six hundred and seventy-five will arrive every year at the age of twenty-one years complete. It will constantly have three hundred and forty-eight thousand four hundred and seventeen persons, of all ages above twenty-one years; and the half of those of twenty-one years and upward living at any one instant of time will be dead in eighteen years and eight months, or say nineteen years. Then the contracts, constitutions and laws of every such society become void in nineteen years from their date." In a letter to John W. Epes, dated June 24, 1813, Jefferson says: "The earth belongs to the living, not to the dead. The will and power of man expire with his life by nature's law." In a letter to Major John Cartwright, dated June 5, 1824, Jefferson says: "Can one generation bind another, and all others in succession forever? I think not. The Creator has made the earth for the benefit of the living, not the dead. Rights and powers can only belong to persons, not to things. * * * A generation may bind itself as long as its majority continues in life; when that has disappeared, another majority is in place, hold all the rights and powers their predecessors once held, and may change their laws and institutions to suit themselves. Nothing, then, is unchangeable but the inherent and inalienable rights of man." Equity.

HUDSON DONATION.

By unanimous vote, the citizens of Hudson have presented a beautiful hand fire engine to the New Lebanon Society of Shakers.

Accepting this timely and appropriate present, the brethren and sisters return heartfelt thanks to their friends in Hudson. To the Mt. Lebanon fraternity it will be a standing memento of friendship.

WAR is in *utter violation* of Christianity. If war be right, then Christianity is wrong—false—a lie. But if Christianity is true, if reason, conscience, religion, the highest faculties of man are to be trusted, then war is the error, the falsehood, the lie.

Theodore Parker.

FAITH WITHOUT WORKS IS DEAD. WHY IS IT SO?

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BECAUSE they are inseparably connected in principle. All theories, whether scientific or religious, are the seed of their Father, principle, but without the conception of Faith, in works, to bear, travail and bring forth, they are an abortion. Works, therefore, are the tangible form of the Eternal Mother, as theory is of the Father. Nurturing and fostering come in place. Work is indispensable, therefore, for the life and growth of all things. The Father is not without the Mother, nor the Mother without the Father, in the Lord, for regeneration, any less than in generation. The mere "Declaration of Independence" does not make us free. The striving by works is indispensable, to possessing liberty. Jesus worked and died, on the same principle that a mechanic works for his trade, and the apprentice, must follow the example of his preceptor. So the followers of Christ have the injunction of warfare in self-denial — with the "way that scemeth right unto a man" and "the sin that doth so easily beset us."

The objection "If all were to become Shakers what would become of the world?" is a very shallow one. It comprehends neither Christ nor his mission, "If we do the will we shall know of the doctrine." Christ, thro' the medium, Jesus, fulfilled the law and all righteousness, independent of marriage, his mission was of a higher order, to introduce the resurrection. He did not condemn marriage, neither do the Shakers. But both have declared that marriage is a sphere that is natural, honorable under the law, but below the sphere of Christ and his resurrection.

Resurrection is not only a rising and changing, but a moving and travel, and like the Children of Israel, the present subjects of the Resurrection are now on their camping ground. The trumpet sound is beginning to be heard, for a further remove, "to be led — in a way we know not," and expected not — from the physical and moral sickness, disease, misery and crime of Egyptian darkness, toward the land of milk and honey, where the wilderness doth blossom as the rose, with homogeneous vine and fig tree to rest under. Not only so, a language, moral and orthographical, "pure," simple, natural, easy, uncontradicting, and perfectly reliable. And we are strongly impressed that the nearer we approach that desirable land of true liberty, the less we will feel disposed to draft the poor brute and fowl into bondage and service, because the strength of the lust of the flesh in concupiscence, and that of the eye, will be reduced, and the plausible but nefarious lust of the appetite *also*.

When the feminine temperance movement is prosecuted, we believe the "man-child," who is to "rule the nations," will begin to be made manifest. He will no doubt bear the appellation: "The Lord our Righteousness" — prominent features of temperance, truth and soberness. The injunction to be "temperate in all things" is of the Father, and will be carried out by the agency of the mother principle, thro' the medium of works, where the mother can be seen and is tangible, and where the voice of the Father in theory or word is audible. Deity is Dual, and from the increasing light, the faith is spreading, to become universal.

J. Barnett, Pleasant Hill, Ky.

EARTH COOLING.

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A NEW theory is gaining ground, that the earth is to be destroyed by frost, and not by fire; and that the premonitory symptoms of decline are now upon us, in the form of severe winters.

There is abundance of evidence to prove that the arctic regions once enjoyed a temperate, if not a tropical climate. The forests in Greenland, which were once in a growing and thriving state, have been destroyed by the decreasing temperature.

Two Frenchmen recently explored the island of Spitzbergen; and a singular fact, noticed by them in connection with this island, is the enormous quantity of floating timber which literally covers the waters of the creeks

and bays. How came this timber there, unless it grew in that region? and, if it grew there, these northern regions must once have had a milder climate.

Animals requiring a warm climate, also once flourished in high latitudes. A vessel lately from Alaska, brought to San Francisco a cargo of fossil ivory. The adjacent marshes are full of bones and tusks of ancient elephants, many sticking out of the mud like stumps. A member of an Alaska Fur company affirms that there is ivory enough on the Yucan river to supply the world for a hundred years. Whether this ivory region extends across the North American continent, or is confined to the country between the Pacific and the mountain range, is not yet determined.

A volume might be written, to show that the arctic regions once had a warm climate; but perhaps the above is sufficient.

I will now inquire what is the cause of this change in the climate? Professor Agassiz says the glaciers are moving from the hemispheres toward the equator. Will they finally meet, and thus entirely freeze us up.

Among the many theories which have been broached, to account for this phenomenon, there is none which appears more reasonable than that which ascribes it to the decreasing power of the rays of the sun. If the sun should give out, say twenty-five per cent more heat than it now does, the effect would be to increase the circulation of the atmosphere, when the heated air within the tropics would rise upward, and flow toward the poles; while the air in high latitudes would rush toward the equator. This would tend to equalize the temperature all over the globe. On the other hand, if Sol should lose two or three degrees of heat, a less circulation of air would be effected; and, although the tropical world would be nearly as warm, the arctic climate would approach nearer the equator.

The region where we live has been called a temperate climate; but it is becoming almost an arctic one. It is in the nature of things, to have one or two cold winters, and then one or two mild ones. In comparing our winters with those of former times, we must compare cold winters with cold ones, and mild winters with mild ones. As the great luminary, the sun, is of such vast dimensions, it will perhaps be two or three hundred thousand years before its light and heat will go entirely out.

J. B. Poole, Hancock, Mass.

In philosophizing upon the increasing frigidity of our latitude, would it not be well to take cognizance of the decrease of the earth's internal heat — not lay too much to Sol?

EDITOR.

RESPIRATION AND VENTILATION.

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WE need to breathe more pure air, that the venous blood may be properly changed. The purity of the air is affected by every respiration. The quantity of oxygen is diminished, the amount of carbonic acid increased, and a certain amount of watery vapor is expelled from the lungs in the expired air. If we breathe air it does not part with its remaining oxygen as freely as when it contained the proper amount of this element, consequently the same changes will not be effected in the lungs. We are familiar with the fact that a taper will not burn where carbonic acid exists in any considerable quantity. Hence the judicious practice of sinking a lighted candle into a well, before descending into it. A man may enter a subterranean passage and feel no inconvenience in breathing, while the dog that follows him falls apparently dead and soon dies, if not speedily removed to pure air. This arises from the fact that the carbonic acid sinks to the bottom of the cave. Birman says the air we breathe should not contain more than three and one-half per cent of carbonic acid. And as air once respired contains eight and a half per cent of carbonic acid, it clearly shows that it is not fitted to be breathed again. Physiologists tell us that from seven to ten cubic feet of air are necessary for a man to breathe each minute. Conditions varying the amount, such as size, age, and habit. The effects of breathing the same air again and

again are well illustrated by an incident that occurred in one of our halls of learning. A large audience had assembled to hear a lecture; soon the lumps burned so dimly that the speaker and audience were nearly enveloped in darkness. The oppression, dizziness, and faintness, experienced by many of the audience, induced them to leave, and in a few minutes after the lamps were observed to rekindle, owing to the exchange of pure air on opening the door. We are familiar with the fate of the Englishmen who were imprisoned in the Black-Hole of Calcutta. A school-room, fifteen feet square and eight feet high, contains about 3,600 cubic feet of air. This room will seat thirty pupils, and allowing ten cubic feet of air to each pupil, per minute, all the air in the room will be vitiated in twelve minutes. We exclude the pure air from our sick rooms for fear the patient may take cold, forgetting it is one of Nature's best restorers. We should give more attention, in building, to ventilation, even at the expense of the architectural beauty. We open sewers for matters that offend the sight, or the smell, and contaminate the air. Our food and drink must be free from impurities. We even avoid drinking from a cup that may have been pressed to the lips of a friend. On the other hand, we assemble in crowds and draw into our mouths air loaded with effluvia from the lungs, skin, and clothing, of every individual present — exhalations offensive, to a certain extent, from the most healthy. But, when arising from a living mass of skin and lungs, in all stages of evaporation and disease, prevented by the walls and ceiling from escaping, they are, when thus concentrated, in the highest degree injurious and loathsome.

William Conway, West Pittsfield.

OUR JUSTIFICATION.

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As individuals, what is our standing before God? Our walks in life, as moral beings, may be circumspect before men. We may, from our youth up, have kept the letter of the law, and yet in our hearts have many concealments which the light of our own consciences condemn, and in the sight of God are not justifiable. We may be morally honest, having been truthful in our language and just in our dealing, yet fail of coming to the standard of a christian, because of omissions and commissions — hidden sins — which the light of God would condemn, and which hold us in bondage until confessed before a man of God — our witness.

"Confess your faults, one to another." James, 5: 16. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1st John, 1: 9.

With all the ostensible fairness of honesty and justice before men — with all our conscientiousness and correctness in living to the letter of the law, which has thereby given us great external salvation, conferred upon us worldly honor and places us in exalted positions in society, we are but moral beings. Before God, we are dishonest and unjust, until we sacrifice and bring ourselves to that order of life, which truly gives us the christian character. Our justification is derived only from being true and honest to principles — true to the convictions of our own souls — the light which we have received, personally. Measuring ourselves by other men, making them standards of righteousness for us, will never give us justification. It is but a foolish attempt to throw off responsibility — an acknowledgment of imbecility.

As truth alone will ultimately prevail, in its wake justice will follow as a reward for every human act. God alone is true. Our only means of justification are in our sacrifices, accepting the teachings of Jesus in all their sternness, making his life our constant example. Thus we enter the paradise of God, walk the golden streets of the New Jerusalem, enjoy the associations of angels, become like them, shorn of all the grossness of a worldly life, redeemed from its generative order, by a baptism into the Christ spirit of the resurrection Order.

Abm. Perkins, Canterbury, N. H.

SHAKERS.

A. DOOLITTLE, EDITRESS.

TIME FLIES SWIFTLY.

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IN the infant and childhood state *time* often hangs heavily, and parents or guardians are necessitated to devise some means by which to beguile the weary hours. I well remember that when a child, Murray's grammar was placed in my hands, and as I was trying to analyze a sentence contained therein, "Time flies, O how swiftly!" how difficult it was for me to understand its import. Oftentimes, when my mind was filled with expectancy concerning some future event which promised pleasure and amusement, weeks seemed like years, days like months, and hours like weeks.

After I had passed one score of years, and the realities of life, its duties and responsibilities began to settle upon me, I often thought of those words, "Time flies swiftly," and felt that they were true. From my present standpoint and experience in life, I look back over the history of half a century and mark the great changes which have been wrought even in our own nation, and it is marvelous to contemplate. *Time* in its onward march, which to me has quickened its pace year by year, has accomplished great results. Science and Art have been brought to degrees of perfection not then dreamed of. New channels of thought have been opened, which are continually growing broader and deeper. Few are now willing to accept as authority the assertions of any man or woman, without evidence, or to be bound by credal forms of past centuries.

Many who lived in those times when people were simple in their habits of life, and thought it an honor to honestly till the soil and earn their bread by the sweat of their *own* brows — fathers who had influence over their sons to hold and keep them as help-meets on the farm until they were of lawful age — look back to those days of primitive simplicity, and ask, Was there not as much real enjoyment in life then as now?

When mothers thought it a duty and made it their pleasure to guide their own household, and teach their daughters practical lessons of industry, how to make good unadulterated bread, "to lay their hands to the spindle and take hold of the distaff" instead of the art of flirtation and gossip — they inquire, Was there not as much virtue and integrity then, as at the present time?

Others, again, have felt that the *religion* of their fathers was narrow, creed-bound, and sectarian — that it shackled the mind and hindered the soul's expansion and growth — and have prayed sincerely that a radical change might be affected, and pledged themselves to accept the agency through which that change might come. But when they feel the great commotion in the elements and see the irreligious tendencies of the present age, the lack of godly reverence, they almost tremble lest the nation should utterly forget God. It will be well for all to remember that the *old* heavens cannot pass away and be superseded by the *new*, without noise and confusion.

All the good and true of the past will remain, but the false must be removed to make room for more light and truth. We find that Apostolic theology and the doctrines of the

primitive Church were, at best, incomplete — for the Apostles themselves testified that they only saw and prophesied in part. Since that time they have been mixed up with creeds and dogmas, and have been diluted by a hireling priesthood, to a degree that has rendered them impotent; and they must be tested by the *revealed truth* of the present day. A prophet said "The day of the Lord will burn as an oven."

Already cremation fires are kindled on the altars of truth, that will consume papal absolutions, old heathen mythologies with their pagodas, and the protestant priesthood will see their hitherto well guarded creeds yield to the fervid heat of the fire of truth. All that is false, whether designedly or ignorantly produced, must have its day of judgment.

The dignitaries of what are called Christian Churches have held the consciences of the people with a firm grasp, and swayed the scepter of ecclesiastical power over Christendom, by covering the transgressions and transgressors with a covering not of God's spirit, having hypocrisy for its warp and self-indulgence for its woof, and they have cried "peace, peace," in the ears of all who were willing to listen. Now we see the fruits. Sects have become numerous; but the power that saves from wrong-doing, from selfishness, sensuality and intemperance, is not found, to any great extent, within their precincts; and we view them as so many dead forms, bodies lying in the streets of Christendom, which, being spiritually defined, is Sodom. The *witnesses* have given away their strength, and the infidel powers are merry.

The priesthood have had their mart, and while many have doubtless been undesigning and sincere in the performance of duty, as a *body*, they have come in with professional doctors and lawyers for their *full* share of *craft*; and under a sanctimonious religious garb have sold their services to the highest bidder.

The same Spirit that gave power unto the two witnesses to shut up the heavens — close the doors to the spirit world for a time — has now re-opened the doors. The Angel seen by the Revelator John, that descended to earth, lightening it with glory, has come down in the nineteenth century and proclaims with a loud voice "Babylou the great is fallen!" Inasmuch as "she has become the hold of foul spirits, a cage for unclean and hateful birds, and has glorified herself and lived deliciously, so much torment and sorrow are held in reserve, and will be meted out to her."

Spiritualism, in its ancient dress, had its place with the prophets of olden time, and did its work adapted to the day in which they lived. And when these prophets were visited by the Christ Spirit they were inspired with the glorious truths of the coming ages — the veil was lifted from their eyes and they stretched forth their hands while under the prophetic powers which attended them, and pointed to the glory to be revealed, when the harvesting angels would be sent to thrust in the sharp sickle to reap the tares and the wheat which had been suffered to grow together until the harvest. They could only point the way as far as their spiritual telescope permitted them to see it.

The Spiritualism of to-day, in its present form, is a disintegrating power. It is shaking the foundations of the orthodox Churches, and

they do not possess vital force enough to withstand the mighty shocks which they are caused to feel from interior spheres. And the prophets of the present time are warning both priests and people to leave the old theological temples built of stones that have never been tested by the rod of truth, as seen in vision by Herman for they cannot stand as they are now organized. "Time flies swiftly," and the spiritual powers are working mightily. In many classes in society there is a fearful looking toward a tribunal which they feel that they *must* meet, which to them will be a day of *sorrow* not joy, darkness and not light, for the reason that they are strongly joined to their idols and they want to be let alone, even if their temple and idols all perish together.

Manifold are the thoughts and plans to avert the sequence of the revolutionary tendencies which are at work, and prevent great changes in evangelical councils, in this moving, progressive age. Messengers are sent to distant lands, and œcumenical councils are held, while the ecclesiastical powers of the old and new worlds combine to prevent, if possible, a fatal issue.

Now is the time for the true saints of God to utter the prayer of *faith*, continue in watching, and fast from the indulgence of inferior passions of body and soul. Let the winds of heaven blow, and separate the chaff from the wheat, the false from the true. When some of the debris of hypocritical profession which has been covered up by anti-Christ is cleared away, a vitalizing, quickening spirit of divine life will energize and uplift humanity, and by practical goodness bring them into communion with God. The Angels of Spiritualism that are guiding the cars of progress call upon all to make ready for their coming.

ABSTINENCE.

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THE Apostle Paul, in his epistle to the Thesalonians, said: "Abstain from all appearance of evil." He also urged the necessity of adding to knowledge, temperance, patience and *godliness*, and taught that a bishop could not be blameless, unless he became *temperate*, and that "aged men" in the Church "should be grave and temperate, and the aged women likewise should not be given to much wine, but teachers of good things."

It is a great point to be attained, to be able to act from principle in *all* things. In eating and drinking, if governed by perverted appetites — either in quality or quantity — instead of the law of use — we cannot be blameless. All sensible people, who have given attention to the subject of dietetics, agree that plain, nutritious food is far more healthful to the human system than that which is highly concentrated; but the plainest, *coarsest* food may be indulged in to excess, and tend to gluttony. *Over-eating*, as well as eating improper food at unseasonable hours, is a National sin.

An over-taxed, over-loaded stomach produces torpor, deadens the moral sensibilities, and perverts the mind. Through this medium the feelings, thoughts, words and actions are often forced into wrong channels, and thereby many offenses are given and taken by unkind and misdirected words and acts.

It is evident that inordinate indulgence of the appetites, in either eating or drinking, beclouds the mind and retards the soul's progress into the higher life. Stimulating drinks, of whatever kind, have a tendency to produce nervous excitement, for a time, then to leave a feeling of lassitude and depression. All food is more or less stimulating, necessarily so in order to nourish and give vital force and action. Highly-seasoned food, however palatable it may be, is not a necessity; but when ever indulged in, it engenders disease, which produces suffering, and entails misery upon

the human family—one great cause of the degeneracy, in health and morals, at the present time.

The needed reform in this regard will be attained through self-denial only. It is far easier to form correct habits when young than to change erroneous practices, of long standing, in advanced life. Hence, my young friends will bear with me while I exhort them to commence early in life to lay a foundation of good physical health, by *Temperance* in all things. Thus they may live long in the land, be useful and happy, and acquit themselves honorably, to the satisfaction of mortals and the joy of Angels.

Rosie Morse, Shirley, Mass.

TEMPERANCE.

We feel deeply interested in the Temperance cause. We watch its progress as we read the public prints, and pray for its success. We look upon it as the reformatory movement of the present decade, as the abolition of *Slavery* was the leading movement of the last decade, in which we witnessed the liberation of four millions of the human race from chattel slavery. We rejoice that this foul stain is so far removed from our land of free institutions.

It now remains for the plague spot of *Intemperance* to be blotted out, which is in reality more pernicious in effect, morally considered, than Slavery, inasmuch as it is spread over nearly the whole habitable globe, and the high and low, the rich and poor, fall a prey to this great destroyer, and are held by hands stronger than the chains which held the colored race in servile bondage. Those strong chains held the outward forms, and did much to demoralize; but they did not bind the soul and kill the spiritual aspirations of the heart, like *alcoholic drink*.

Intemperance enslaves and degrades the physical, mental, moral and spiritual powers—spoils the whole—until man and woman, who were formed in the image of God, sink lower in the scale of being than the brute creation. We bless every effort to raise humanity out of such fallen conditions.

We bless, in a special manner, the efforts of women in this direction—the praying bands. We believe they are influenced by the Mother Spirit in Deity, and are sustained by supernatural power, and while they keep humble and lowly in spirit their labors will be blest.

Those who are called into the Resurrection Order, to follow Christ in word and deed, must learn to be temperate in all things; to use every blessing as not abusing it, and be careful that we do not, by misuse, turn blessings into curses.

We are called to lay the ax of truth at the root of the corrupt tree, which bears many kinds of evil fruit, and by a life of self-denial, crucify and rise above all debasing passions and desires—to be free, not only from *alcoholic drinks* and *tobacco*, in every form, but from all lusts of body and mind, that would lead the soul from God, and learn to be pure in heart—live in chastity—free from every evil thought and imagination. If we thus fulfill our calling, we shall rejoice in every thing that will tend to elevate the race and lead to a higher life.

Nancy G. Danford, Canterbury, N. H.

WATCH THE THOUGHTS.

THE human mind is ever active. Thoughts ebb and flow like the tidal waves of the ocean. They need watching, and guarding. If kept in a proper channel, under the control of moral principles—natural and spiritual laws—they produce good fruits; and are powerful agents to uplift and restore mankind to a normal, healthy condition of soul and body, from which they have departed, through the indulgence of perverted thoughts, which have given birth to unrighteous deeds. Evil thoughts are the parents of evil deeds. Thoughts, like links in a chain, are connected together, either in the false, or the true.

It is highly important that young minds, in a special manner, should have proper nutri-

tion, and avoid unhealthy stimulants that would excite the brain, and invert the moral and spiritual faculties of the soul. Natural, physical truth, should coalesce with spiritual divine truth; and form a strong magnet to draw and hold intelligences, and operate in concert together, to progress humanity from one degree of knowledge and goodness to another; for all truth is of God.

I am now in the morning of life, and have yet many years before me in this world, if I should only attain unto half the allotted age of man—three score and ten;—and I have a desire to address a few thoughts to my young companions in the gospel work, through the SHAKERESS, and to give expression to feelings of gratitude which well up in my heart, for the many blessings which I am daily enjoying; and for the peace of mind that I find, in walking the path of purity—the highway of holiness.

In obedience to truth, as I have been able to comprehend it, I have found food for mind and body; and have drank of living spiritual waters, which have been sweet to my taste—far sweeter than the transient pleasures of earth. The youthful mind—unrestrained—seeks happiness in things that are vain and perishable. It grasps whatever is fairest, and will yield the greatest amount of pleasure, for the time being, without regard to future consequences. Many of the fairest flowers that bloom, wither and fade in a few short hours, and disappear like a phantom, leaving disappointment—regrets—remorse.

Since I have turned my mind to take counsel of Wisdom and Prudence, which dwell together, I have found, that in the fear of God, and in works of righteousness, are enduring joys. And, as the mind becomes elevated and purified, and learns to subsist upon substantial food, it loses its relish for the artificial, and for the grosser elements; and is more and more able to discern the beauty and excellence of a truly spiritual, and consecrated life. Wisdom's path is indeed pleasant to walk in—peaceful and pure. This path I have chosen, and in it I am joyful—hopeful—and strong. In it I am shielded, in a large degree, from the blighting influences of sin, which bring sorrow and death, to the immortal spirit.

My dear young friends and companions in the Gospel, let us renew our pledges of fidelity to true principles, and henceforth, let our lives be hid with Christ, under the covert of Truth.

Martha A. Burger, Mt. Lebanon, N. Y.

REFLECTIONS.

AT the close of an Autumn day, I was led to admire the beauty of the sky, and to gaze upon the azure realms on high, until their opal brightness slowly faded from my view; but the variegated clouds were held within my thoughts as by a holy magnet. I fancied that in the whole wide world, there was nothing that could compare, in beauty, with the sky of evening, as the sun slowly faded in the west.

I then turned my thoughts to my Zion home, and reflected upon the glories of the self-conqueror! And to my mind, I beheld beauties as bright, serene and peaceful, as the golden twilight. I then asked, Are the acts of my life fully controlled by Gospel principle, am I so moulded and fashioned by spiritual power that my whole being is brought into activity under rays of divine light—that the deeds which I perform may appear as stars, twinkling in the light—illuminated with tints of goodness?

Ah! there is toil for me—much labor to perform. While stirred to more fervor by these reflections, I resolve now in the morning of life, to consecrate myself anew, to be fruitful in good works—to keep my heart with all diligence—that it may be a receptacle of love and light; and that I may possess the true adorning which attends the perfection of goodness.

Thus, I shall possess the treasures of holiness, the reward of consecration—the wealth that truth will give. The spring time of life, if spent in true devotion, will be fraught with glory and strength. And as years roll on, by

continued growth in all that is true and good, beneath celestial rays and Angels' care—I may continue, an indweller in the temple of God, to go no more out forever.

Lydia Staples, Mt. Lebanon, N. Y.

RIGHT AND WRONG.

IT is written, "The way of the transgressor is hard," and that "Wisdom's ways are pleasantness and her paths peace." When the mind is rightly directed, it is far easier to do right than to do wrong. Right leads in the straight-forward path of life and duty; error leads into the by-ways of sin, and among hedges.

Right dwells, walks and is conversant with her followers, as with companions; never forsaking them in adversity. She attires them in robes of honor, and crowns them with immortal glory.

Wrong tempts and allures her votaries with fair promises of happiness and pleasure, that are never realized. Her greatest pleasures leave a sting behind. Her reward is pain and misery. She clothes her subjects with degradation and shame.

The old theory, that it is hard and disagreeable to do right, is false—a device of satan's own planning to deceive and captivate souls and retard their progress. It is true, educated as most children are, pernicious habits are formed in early life; hence many difficulties are experienced by such, in seeking to do right, and effort, self-denial and moral courage are requisite to remove obstacles, which appear formidable; but a wise, determined energy to do right will bring a recompense—a just reward.

E. A. Stratton, Canterbury, N. H.

IF WE FORGIVE NOT, CAN WE HOPE TO BE FORGIVEN?

THERE is no virtue more essential to the Christian character than Forgiveness. It smoothes life's journey, inspires hope in the forgiven, and shows forth nobility of character in the forgiver. The gifted *Sterne*, discoursing on the excellence of a forgiving spirit, said: "The brave only, know how to forgive; it is the most refined and generous pitch of virtue that human nature can arrive at. Cowards have done good and kind actions; but a coward never forgave. It is not in his nature to do it. The power to do it flows from a strength and greatness of soul, conscious of its own force and security, rising above the temptation of resenting every little affront."

When Jesus taught His disciples to pray, "Forgive us our trespasses, as we forgive those who trespass against us," how plainly he exhibited the law of justice as running parallel with mercy. Truth and Love, Righteousness and Peace, are copartners.

It is not probable that any human being was ever created so perfect, in every respect, as never to have committed an error—never to have sinned in a degree to fall short of the glory of God, and of the love and confidence of some mortal being. If this be true, then all, in a greater or less degree, have felt the need of the exercise of this beautiful virtue toward them. Those who humble their spirits, and seek forgiveness, will be exalted thereby. It is a sweet boon, when attained, worth the effort.

Bitter envy and strife—jealousy and hard feelings—never made any soul noble nor happy. But when we kindly take an erring, repentant brother, or sister, by the hand, breathe the spirit of forgiveness and love, speak words of kindness to them, remembering that "to err is human, to forgive, divine," then we feel the sweet consolation which the Christ Spirit—the Dove of Peace—alone can give.

Marcia M. Bullard, Canaan, N. Y.

[For the Shaker and Shakeress.]

DEAR EDITORS:

I was much edified and comforted, while perusing the excellent article on the "Gift of Tongues and the Gift of Healing" in the March number of your valuable paper. I love the cause of truth, and am interested in

its increase; and I would work to promote it, but I find that my best efforts are feeble.

I have faith in Spiritual Gifts. Four years ago I attended a Spiritual Convention in St. Paul, Minn. I there met with three young women who were called *Mediums*. They sang and talked in the Indian tongue, greatly to my satisfaction. I was convinced that they were entirely ignorant of the language, except as they were influenced by other minds. I have also been used as an instrument to help the sick and maimed, by laying on of hands, which was effected through faith, and by earnest prayer.

For many years I have been seeking for an increase of light and truth. I formerly believed that "Christ would come in the *literal* clouds of heaven," and set up his kingdom on earth, to reign a thousand years, and my mind was much exercised concerning that event; for I believed the prophetic periods were fulfilled. About that time I obtained the book entitled "Millennial Church." From it I received much light concerning the *manner*—not the *time*—of the Second Advent. Instead of looking for Christ to appear personally, in the atmospheric clouds of earth, I turned my eyes to look for a *spiritual* appearing in a cloud of witnessing Saints—"Clouds of Witnesses to compass us about, and Saviours that would come upon Mt. Zion to judge the Mt. of Esau"—the *heavenly* would judge the earthly.

From that time to the present I have been in unison with Believers (or Shakers) in feeling and in practical life, as far as circumstances would permit. Family ties and temporal conditions have prevented me from walking in close relationship, and now, while I am writing, there are mountains and valleys which divide us; yet I try to commune with you in spirit. I am also trying, in my feeble way, to influence people here in Winona, who believe it is their duty to live in the marriage relation, to regard the law of Nature, which is *use*, and I think my efforts in this direction have not been entirely fruitless.

There is a spiritual song—from which I have derived much comfort—that I understand originated in your Society. With your permission I would be pleased to have it appear in the SHAKER AND SHAKERESS:

"On the beautiful hills of Truth we will roam,
For there the sweet flowers of purity bloom;
We'll gather the immortal fruits that there grow,
And drink of the "well-springs of life" that flow;
We'll inhale the pure breezes of that healthful
clime,
And unite in the strains of music divine.
O, there is our home! when life's conflicts are o'er,
We'll join our blest kindred who've passed on before."

Cornelia L. Clark, Winona, Minn.

COMPLIANCE.

THE Laws of God are immutable—unchangeable—as the source whence they proceed. Those laws are not only operative upon large bodies of mind and matter, but descend to, and take cognizance of, small objects and atoms. It is said: "Not a sparrow falls to the ground unnoticed." Hence, obedience to the laws, in small, as well as in things of greater moment, is necessary to secure the blessing. All causes, whether great or small, will produce their legitimate effects.

King Solomon said: "Train up a child in the way he (or she) should go, and when he (or she) is old he (or she) will not depart from it"—implying that impressions first stamped upon the mind and memory are not soon erased. If children are taught obedience to that which is right and just, in *little* things, a foundation of character is laid for after life; and it is far easier for those who have rendered fealty to parents and guardians, while in a juvenile state, to regard law and order, when, at more mature age, they engage in the duties of life, in an enlarged sphere of action, whether it be in social relations—governmental, or religious—there are laws pertaining to each, and all.

Is there not, therefore, an important duty, which guardians of children and youth are bound to feel in regard to them, which few seem to realize? Do not the inmates of jails, and prison houses, strongly rebuke the fathers

who beget, and the mothers who bore them—then neglected and left them, half cultured—half subdued, if subdued at all—to grow up in self-will, and non-compliance with the desires of their parents or guardians?

As a general rule, children who are allowed to disobey their parents, and disregard the counsel and admonition of friends, do not listen to the voice of conscience in the soul, and are left to be tossed upon the billows of their passionate natures, subject to the winds that are created in the haunts of vice; and often, intoxicating drink, which fevers the brain, and sets on fire the *animal, sensual* passions, tempts—allures—and draws them into a vortex of vice, from which it is not easy for them to extricate themselves.

I am happy, at every recollection, that I was taught the principle of obedience, in early life. My parents placed me under the care and guardianship of Believers, when I was but three years of age. With a *firm* hand they led me—in wisdom counseled me—and in love, *chided* me for my faults, and taught me to yield my will and judgment to my superiors, and to those of riper age. In compliance with those instructions, I was shielded from harm, and my young life was peaceful and pleasant.

Now, that I have passed beyond the childhood state, *reason* and *conscience* call for a continuation of the principle of Obedience. There are physical, moral and spiritual laws, which we must obey, if we would enjoy health and happiness. A departure therefrom, always result in pain and suffering. I have full confidence that the observance of *Law*—natural and spiritual—will restore Order and harmony, bring souls into union with God, and establish just relations in the human family.

Ellen Green, Canaan, N. Y.

"CONSIDER THE LILIES."

SLUMBERING in restful quiet—under the pure white mantle of snow—what miracles of wonder are reposing! Miracles, scarce less wonderful than that of creation, await only the genial, magnetic rays of the sun, to astonish us with their beauty. First will come the violets, and then, the crocuses and tulips, from their wonderful bulbs.

Every one has its own marked characteristic individuality—its own perfect life—to spring forth, to bud, to open and exhale its little wealth of bloom and fragrance, and then retire. So of all Nature's creations, in their simple state, be they bird or beast. They know their time, fulfill their life of freedom, and then retire. And does it seem probable that the wise Creator ever intended that his last and crowning work of completeness should have less of the spirit of spontaneity than inferior things?

Must she, because time was when her charm was in her dependence, ever be doomed to rob herself of the health and stamina—back bone—which her cares—her duties—so urgently demand of her?

To every mortal the message comes: "*Each Soul to its Maker.*" No sponsor can answer for another, before "the great white throne," for "the deeds done in the body," each one must account for himself or herself.

To live out our ideal of perfected man, or womanhood, physically, mentally and spiritually, is the call of God to our souls. If indifferent, and supine, on us will come the results—condemnation—for misimproved talents, and unfulfilled uses; for "I have called you to freedom," and have given you every needed good that you might "grow as the lily" and obtain all the possibilities of life and being.

E. H. Webster, Harvard, Mass.

TALENT.

A CHRISTIAN community need, and have a right to, every faculty and talent. And no one who holds membership in such community can, in justice to that community, to his or her self, or to mankind, withhold or bury his or her talents, whether they be few or many. No one, through pride, because he or she does not possess as much as some others, can be justified in withholding what to him or her

was committed. "God will require his own with usury," whether it be little or much.

Unless talent be put to *use*, it is of no avail. Life in this way will be a blank; and when called upon for a just account of Stewardship, those who have thus lived will receive the sentence "Unprofitable servant."

Talent, though small, if well improved, is a blessing. In what better way can we honor God, the Giver of all good gifts, than to be active in duty? giving with a liberal hand of what we possess, and diligently seeking to add thereto, that we may have more to give? If we are only able to hand in a cup of water, in a right spirit, we shall not lose the reward of so doing; we shall hear the comforting voice speaking to the conscience, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

C. F. Hall, Canterbury, N. H.

FEELING SUBORDINATE TO PRINCIPLE.

PRINCIPLE is the foundation of character. It should rule personal feeling, and govern the motions and actions, in the performance of every duty. Small particles of earth form great mountains. Little thoughts and feelings produce actions—deeds—which form and determine character. Though separately considered they may appear small as a grain of sand, yet they are the moulding element of the human mind, and should be of such type as to fit us for the companionship of each other, and for the society of Angels.

Scripture teaches that "The tree is known by its fruit." A tree must have roots, else it could not live. Are not principles, which are the basis of character, like the roots of a tree and the external conduct the fruit produced? It has been said "A good man, out of the treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." "Out of the abundance of the heart the mouth speaketh."

How important that in early life we should study to understand the necessity of bringing our feelings and inner life under discipline. It is as essential to our moral and spiritual development as pure air and wholesome food are requisite for physical growth.

If we would be substantial members of society, we must begin in the spring-time of life and build securely upon good principles, regardless of personal feelings which would often lead us to deviate from the right. It would be well for young persons who are commencing life's journey, to consider this subject and give it due weight.

They, who in childhood and youth have been blest with the influence of moral and spiritual teachers, should be admonished to bear those instructions in mind as they advance in life, and to bring every feeling into subjection to principle, in "obedience to the law of Christ." This will require vigilance and self-denial, which will give growth to virtue and leave no room for idleness either of body or mind. Thus we shall be able to help bear the burdens of society and show by our works an unselfish devotion to principle and love of God and humanity.

Mary M. Cochrane, Canterbury, N. H.

THE CROSS MY CHOICE.

The cross of Jesus I'll bear,
I'll bind it near to my heart;
His yoke voluntarily wear,
And in his service take part.
I'll yield up my all unto him,
And walk in the straight, narrow way
That his shining goal I may win,
In regions of eternal day.

Earth shall not my progress impede,
Nor hinder my journey above;
I'll hie me on ever with speed,
To that land of light and of love,
Where *Ann* and where *Jesus* have gone,
And all ancient Saints onward press'd;
And where, 'mid the glorified throng,
Our own spirit kindred are blest.

O beautiful home that I see!
I fain would take wings, and away
From earth and its shadows to thee—
To substance that ne'er will decay.

Julia Johnson, West Pittsfield, Mass.

HEAVENLY GOAL.

CANAAN, N. Y.

Andante.

1. We are all marching on through the shadows of time To our beau-ti-ful, beau-ti-ful home! Where a - mid the green bowers of
 2. Oh, glad-ly we're leav - ing the lowlands of earth, Where we dwell 'mid the phantoms that perished; Where the pro-mise of pleasure but
 3. We've tasted the bliss of the hea-ven - ly state, And have found the rich pearl of sal - va - tion; The pure in - spli-ra-tion of

Wisdom and Love, In the sun-shine of truth we will roam; We'll sing of the bless - ings of life that a-bound For the
 end-ed In pain, And vain were the hopes that we cherished; Oh, cheer-ing the thought! we've o - beyed the high call, And have
 e - ter-nal truth, Is the joy of our vir-gin re - la - tion; Then up - ward through tri - al our watch - word will be, In the

up-right, the faithful and ho - ly; And ga - ther the flow-ers of vir - tue and peace, As we tra - vel to regions of glory.
 en-tered the sphere of progression; We'll toll for the treas-ure of Im - mor - tal worth, Our on - ly a - hid - ing pos - ses - sion.
 light that is ev - er In - creas - ing; Re - demp-tion's the goal we're de - ter - mined to win, For this will our strife be un - ceas - ing.

GOSPEL INCREASE

BRIGHT angels are passing through the earth, to and fro, Proclaiming God's Word that all nations must know; Yea, hearing the Law that will bring lasting peace, And establish his kingdom which never will cease — Never will cease to flourish and grow, — Until the whole earth is an Eden below; Never will cease in its growth of love, Till mortals are like unto angels above.

'Tis but by the cross, self-denial and truth, The soul is renewed, and brought back to its youth; And by the deep love which the Saviour possessed, The earth is to bloom, and its fruitage be blessed, Put on your whole strength, O ye earnest and bold! The seed must be sown, that its life may unfold; The chosen of God, have his work to perform, Yet, He will protect them from ev'ry wild storm.

For thus 'tis decreed, the true laborer shall rise, Though scorned and derided — and covered with lies; No mortals have power to harm or destroy Those who for the truth all their forces employ. Those who come forth to march in the van, By angels are guided in God's holy plan. Courage, brave-hearted, be fearless and true! The Lord is your strength, and will bring you safe through; Eternally yours, his kingdom of peace, Of which there's to be an abiding increase. Eternally yours — his kingdom of love — As starry and broad as the blue arch above; Rapturous joy, none but victors can tell, What the anthem contains, which their glad voices swell! None but the heroes who've ended the strife, Are crowned with the laurels of immortal life!
Julia Johnson, Hancock, Mass.

"BE CAREFUL WHAT YOU SAY."

[Selected.]

In speaking of others' faults Pray don't forget your own; Remember those in house of glass, Seldom should throw a stone. If we have nothing else to do But talk of those who sin, 'Tis better we commence at home, And from that point begin. We have no right to judge a man Until he's fairly tried;

Should we not like his company, We know the world is wide. Some may have faults — and who has not? The old as well as young. Perhaps we may, for aught we know, Have fifty to their one.

I'll tell you of a better plan; I find it works full well, To try my own defects to cure — Before of others tell. And though I sometimes hope to be No worse than some I know, My own short-comings bid me let The faults of others go. Then let us all when we commence To slander friend or foe, Think of the harm one word may do, To those we little know.

CROWN OF MOTHER'S LOVE.

DEAR SHAKER AND SHAKERESS:

In newspapers, as in houses, are corners. If you have a little corner left — unoccupied — please insert "Crown of Mother's Love" — if you deem it worthy of such a privilege.

Receive our best wishes for your prosperity. We, here at White Water, are deeply interested in your welfare. Through your aid our views of Shakerism are being expanded. Shakerism never appeared more beautiful to us, than at the present time.

Take all the jewels earth can hoast; Its diamonds and its pearls so bright; Search southern sea and northern coast — Bring all their treasures to the light; Collect them — call them all thine own; Display to all the eyes that see, Yet will they not heft the crown Which Mother's Love hath set on me.

The jewels in my crown that shine, That sparkle in bright glory there, Shed on my path those rays divine, Which make life beautiful and fair. Thine were from mount and ocean brought, And won by risk of other's life; With mine own heart's blood, mine I've bought And paid for in the gospel strife.

O, glitt'ring crown of Mother's Love, I press thee to my joyful heart What'er befall — where'er I move, Dearer than gold to me thou art. Earth from my sight thy gems remove; They do not shine for one like me; For mine's the pearl of heav'nly Love, The sparkling gem of Purity!

C. A. Emil Fickeyson.

WHITE WATER, February 1, 1875.

A newspaper is, in fact, almost as much the production of one mind as a book, for though there may be fifty different pens engaged in furnishing the matter which goes into it, it is the individual tact of the conductor that gives it all consistency, that hlots out all objectionable sentences, and adds the necessary words here and there to elucidate and give point to what would otherwise be obscure and meaningless.

The editor of the *London Times* is not by any means a brilliant writer; there are doubtless many men under him who can excel in writing leaders, reporting speeches, or doing the miscellaneous work of a daily journal, but probably not one who could conduct that famous paper with the success he has secured to it. The proprietors properly appreciate his services, and his salary is equal to that of the President of the United States.

Investigator.

TRUTH — *Just as it is* — no more, no less; the words of simple truth — the words of righteousness! O, who will keep this simple rule — avoid exaggeration! Who will speak the truth, whatever the occasion!

EDWARD HUGES, February 16, 1875, aged 11 years, Whitewater, Ohio.

MANLEY SHERMAN, February 21, 1875, aged 75 years, Whitewater, Ohio.

ELIZA CARTER, February 25, 1875, aged 80 years, Whitewater, Ohio.

MARY ANN BURNS, March 31, 1875, aged 53 years, Shirley, Mass.

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TOOLS—TEMPORAL AND SPIRITUAL.

MAN has been defined as a *tool-making* animal. Certain it is, that no other animal fabricates so great a variety of tools, as does the head of the animal creation—Man.

If this be granted, may it not be that the progress of our race, from the Nomad, or Savage state, toward the highest form of civilization, is indicated by the *tools*, including machinery, and by the inventive ingenuity displayed in their construction?

The degree of progress, as thus indicated, made by an individual, will be nowhere more clearly expressed—better, or more sharply defined—than in a Shaker Family.

The Brother, who comprehends and appreciates the full value of a tool, will prove his comprehension and appreciation by the care exhibited in the use of it, and by the disposal made of it when not in use.

Property is largely the result of the invention, construction and care of tools. Rich and poor are terms that simply express the acquired, or improved natural capacity for making and employing tools, in accomplishing the purposes of life.

Individuals, coming from the outside world, into a Shaker organization, soon manifest their status, as regards being self supporting, or dependent upon the labor and care of others, by their relation to tools.

The selection of a light tool for heavy work, by which it is soon broken, or spoiled; or of a heavy tool for a light job, in which the strength is exhausted before the work is accomplished, determines their inefficiency.

Again, is the tool set in a proper place and position, when not in hand? When done with, is it cleaned and cared for according to its value and importance?

These are vital considerations, affecting the character of the brother who has the tool in possession,—temporary, or permanent. Often, light implements, when out of hand, are thrown down to be lost, or broken by being driven over.

Sometimes, tools are wrongfully employed to strike dumb animals, to the injury of the man, the tool and the animal. Such things ought not so to be.

A careful enumeration of each tool used in a given job, so that all may be replaced, in good order, when the work is done, is profitable in a property point of view, and commendable as a Christian practice.

Of Father Joseph, it is recorded, that he joined to each act and step, a *thought* of its use. If, in the day of judgment, an account be rendered of every idle word, will not preceding thought avert the idle words?

To us, *now* is the day of judgment. Let us not despise it, by inattention to small things.

What is *Spiritualism* but a science, instrument, or TOOL to be used in the great work of human redemption? It originated among Believers, did its work for seven years, went into the world, with a promise of its return to Zion—was operative, both here and there, through earthly mediums—natural seers and seeresses.

Is not the return, thus prophesied of, at hand? And will not the next step, of demonstration, be in the form of *materialization*? These are the questions to be answered—the problems to be solved.

Man comes into being, like the beasts that perish—helpless, dependent and ignorant. The Spiritual faculty exists in him, as a germ, to be unfolded in the future.

In Catholicism, was the perversion of the Spiritualism of the Primitive Church. Protestantism was a protest against Spiritualism, *per se*, because of such perversion. It compounded, into one system, the incongruous elements of great faith in *past* revelations of God, with infidel denial of all *present* revelation—of the existence of a living, pulsating Spirit World, with whose inhabitants the good and the bad could hold intelligent intercourse.

Protestantism is abnormally materialistic—earthy—was and is “the second beast that came up out of the earth with power like a Lamb, and like a Lion—of opposite characteristics—believes in no Prophet, until it has killed him. Then it worships him—even as it incorporates animals into its own body, after it has taken their lives. It will give Christian burial to those whom it has slain in heathen warfare—will deal kindly—tenderly—with the men it has wounded and maimed, with infernal instruments—tools—in unchristian battles.

In this Babylon, one of the two sexes esteems the other as created for *their* own use, as part of the animal creation. Yet, that sex brings the other into being and nurses them into masters, who make the Laws and execute them.

Protestantism apportioned the earth to the few, and feeds the non-producers—aristocrats, soldiers, criminals and paupers—out of the charity that should have equally divided the land, the product whereof it now *unequally* divides. Is there not incongruity in this system, that materialization will remedy?

“THOU SHALT NOT KILL.”

OUR Gospel Messenger—The Shaker and Shakeress—like the tree of life, yielding its twelve manners of fruits—Christian Virtues,—twelve times each year, is before me. And what a feast it affords!—experiences, declarations of living faith, and progressive ideas, drawn from Christ, the living fountain, in

whom are hid all the treasures of wisdom and knowledge.

The two-edged sword of the Spirit, severing, from the soul, the sins and elements of the world, with the habits incorporated into our life system, by long usages, is ably wielded. And as its keen edge is felt, separating us from our self-loves, who wonders we cringe, feel pain and cry out to the Prophets, “Speak unto us smooth things”—when likely to lose a darling idol, whether of food, or some long cherished theologic idea?

I well remember that Elder Frederick once told a Boston audience—“We Shakers are learning to become good and true Christians.” This is true.

Were the revelations of God, through Mother Ann, a *finality*, any more than the mission of Jesus was God’s Last Will and Testament?

There can never be a departure, with *impunity*, from the foundational principles of the Church established by Mother Ann and those who helped to plant the Gospel in this land—*Virgin life, community of interest and SEPARATION from the world*. To prepare our bodies, as fit tabernacles for the temple of the Holy Spirit, in which God may be worshiped in the beauty of holiness, there is yet much to learn.

Many evils, already abandoned, show the progress made. Prominent among them, are Cider and Pork—Tobacco, almost obsolete—Use of drugs greatly diminished—many believing they can die happier without *doctors*, if not quite as quick. Lingerer are many habits, yet to be abandoned. Slaughtering animals for food!—Is it not a *barbarism*, unbecoming our profession, which Believers will abandon?

Did not the Prophet allude to the Church of Christ in the second Manifestation—the “New Heavens”—when he said, “They shall not hurt nor destroy in all my holy mountain”—“He that killeth an Ox is as he that slayeth a man”—“Violence shall no more be heard in thy land—wasting and destruction within thy borders”—“Thy walls shall be salvation and thy gates praise?”

Some, from inherited disease, may not be prepared to abstain, wholly, from animal food. As many as *are* able to abstain—LET them.

Has not the time arrived when the Virgin Sons of Zion should keep their hands from pollution of blood guiltiness? Are we, in building New Heavens, to retain *slaughter-houses and executioners*?

Every Society and Family employing hirelings, more or less,—until we are sufficiently progressed to leave the use of animal food entirely—Let the slaughtering be done entirely by the hirelings, who still live in the

generative order. And let the Sons of Zion, who have confessed their sins and are living the pure Angelic life, be exempt from imbuing their hands in blood—violently taking the life of any animal. Are they not called to become a holy Prophetic Priesthood—to be daily rising in the resurrection—keeping themselves unspotted from every pollution of the world, its habits and fashions—keeping their hands clean and their hearts pure—progressing on from perfection to perfection—possessing their souls in innocence—becoming deeply spiritual and so filled with the Holy Ghost that their very countenances shall be radiant with the Glory of God, realizing the call of God, to plant vineyards and eat the fruit thereof?

Then shall Peace be as a river, and Righteousness as a flowing stream—and nations will come up to Zion, to behold her Glory, and the Lord will rejoice in the increasing purity of his People.

Otis Sawyer, West Gloucester, Maine.

A MAN WHO NEVER TASTED MEAT.

ONE half-mile south of Holmesdorf, Pa., lives an old farmer by the name of Abraham Blatt, who is about sixty years of age, is healthy, robust and as strong as a horse, who has never in his lifetime tasted the least bit of meat of any kind. He says he never tasted beef, pork, mutton, or veal, no kind of poultry, no kind of fish, no kind of game, in fact nothing pertaining to meat. He has such an abhorrence of meat that when they kill a cow or hog on his premises, he generally leaves home and goes about other business. He is the father of a large family, all healthy children. Among the lot is also one boy, who, like his father, eats no meat of any kind. In reply to the questions put to the father how he could work so hard without eating any meat, he says he believes he is much healthier than if he ate meat. He uses very little butter.

The popular error that flesh meat creates more muscular strength than do grains, fruit, or vegetables, was equaled by the once popular belief, that to the farmers and hard working laborers, Alcoholic drink was a positive necessity.

We are apt to forget to reflect. The Horse after his kind. The Ox and Buffalo; the Camel and Dromedary; the Elephant and Mastodon, were and are Graminivorous. Do they lack muscle, as compared with the Carnivora?

Is the fact, that no animal living habitually upon other animals, will ever work, presumptive evidence that Man, who performs so much physical labor, does not belong to the Carnivora, and that he will progress beyond it?

STATE SCHOOL,
ASCOTT, VICTORIA, AUSTRALIA, }
February, 1875.

DEAR FRIEND AND BROTHER,

Along with this I send you a few papers as a second article on Diet. Deal with it as you are directed by Spirit Monition. I have done as you desired, viz., I have written, and as you have predicted, the writing has done me good. It is away from me, and there my responsibility ceases, while yours begins. Understand me clearly, I have no desire to be seen in print, before I can better bear inspection by the spirit-eyes that are constantly upon me. I have much, oh how much! to regret having ever given occasion to spirit-eyes to witness in me. But I sincerely thank God that I have entered the valley of humiliation, and find something sweet even in the very bitterness of confession and repentance. My intercourse with the Spirit Sphere increases in power, in quantity and delight. The power

and influence that draws me thither grows visibly stronger every day, and the river grows wider that bears me on its bosom to the Ocean of Being. Last evening, in our family circle of three, viz., myself, wife and little daughter—among other friendly messages from on high, we had one from Ann Lee, inquiring after my health, as she had not time that night to visit me in person. I need scarce tell you how delighted I was, and still am. I have suffered pretty much through ill-health this season; but it seems as if any amount of ill-health almost would be welcome to me, that brought with it the expressed sympathy of Ann Lee. I am following instructions sent by Ann Lee in regard to medicine and diet, and find benefit therefrom; but my chief joy is, that it will not be very long now before I go to live beside my spirit guides and instructors; this is a joy so great to me as to leave little room for any other joy to possess me at the same time. Except it be that *I too* may become a blessed instrument for Good, in the service of my Father and Mother God. I send you regularly the *Harbinger of Light*. I trust that it reaches you safely—but there again I am wrong. When it leaves me, it is in the keeping of Him who keeps all things, and will therefore, of necessity, go on its proper mission. When last in Melbourne, I found one with whom I previously had corresponded, till he allowed the correspondence to drop. He was actively engaged in the promotion of a co-operative, or communistic, scheme, called "Aurelia." My remarks and replies to his and other correspondence were not in harmony as they then thought with a more rational mode of procedure recommended. But here again disappointment has brought reconsideration, and this person, a widower, seeks for a higher basis on which to build. While pointing out to him the foundation-stone—Christ, I referred him also to you, as both able and willing to assist by counsel and advice. His name is William Yates, and from all I can learn, if he does not succeed in obtaining a communistic home in this colony soon, he is likely to visit you. He promised to follow my advice in writing to you. So you see, dear Brother, I have no thought of sparing you. We, that is, Catherine and myself, read with great satisfaction your messenger of love, the SHAKER AND SHAKER-ESS. Will you, dear Brother, remember Catherine and myself, in love to all the fraternity of Brothers and Sisters at Mount Lebanon? We shall meet you, by-and-by, at the holy Mount Zion above. As it is, we are often with you now, dark and dimly, it is true. Still we can make you out, and through the gloom of this night-side of Nature hear your friendly hail, "All's well"—"All's well." And so it is, dear friends all, it is really, truly, and everlastingly—"All's well."

For a brief time again, we bid you all Farewell.

John (and Catherine) Finlay.

A FEW THOUGHTS ON DIET.

IN my last, I spoke of food being decomposed before it left the system. To this some may offer the objection that the decomposition effected by digestion differs widely from that effected by putrescence. While admitting this difference in its widest extent, it still remains a fact, that the law runs parallel in both cases, *i. e.*, the decomposition effected by either process is most hateful to all our senses of observation in animal substance, next so in animalized substances; then in roots, vegetables, etc. The whole may be summed up thus: The lowest condition of human existence will be exhibited in

ATMOSPHERE.

In small, badly ventilated bed-rooms, especially over-crowded ones. Air, over-charged in drinking rooms, with fetid breath of gin, rum and beer drinkers; tobacco smokers and chewers, products of combustion, defective drainage, etc.

DRINKS.

Ardent spirits, alcoholic drinks, fermented liquors, stagnant water, and water defiled by

contact with decayed or decaying matter, through bad drainage, etc.

FOOD.

Blood, livers, hearts, flesh of swine, especially those fed on garbage, half putrescent and badly cooked animal food and roots.

UNNATURAL AND ACQUIRED HABITS.

Smoking or chewing tobacco, taking snuff, opium, narcotics, bitters, etc.

The highest possible condition on earth,

AN EXCLUSIVELY FRUIT DIET.

The rationale of this however, is: Do not attempt to stride over the Andes at one step. The path upward and onward is not only progressive, but constant and eternal. There is a "Hill of Difficulty" for every pilgrim to climb, and perhaps an equally good name for this "Hill" would be the hill of Self-Denial. He or she, that would live to God, must take up the cross daily. Never look back like Lot's wife, or the foolish Israelites, to the flesh-pots, the leeks and garlic of Egypt. Press onward, ever upward and forward. "Nearer my God to Thee," be all thy song, be all thy life's effort. And when at any time the weakness of the flesh may cause thee to stumble—though you should even get drunk and debauch your stomach—rise and shake the dirt from you, do not elect to roll down the hill again into the filth at the bottom from which you have, in part ascended with so much effort. Fools and sinners will laugh and scoff, they will invite you to descend lower again into their own depths; heed them not. Sing with the Apostle, "Rejoice not against me, O mine enemy, when I fall I shall arise again." Speed onward again and again. If you fall a thousand times, make one thousand and one efforts to go forward, and sure as fate you will succeed. Remember, your better life must be a daily progress, not a single act; and it is only by degrees that you can overcome self. Again, remember that all natures are not alike. In some persons the process of assimilation with new kinds of food, goes on more slowly than with others, and a mixture of that very kind of food you mean to abandon, may for a time be necessary for you. The mixture may of course be purified gradually, till in course of years, the old element be completely eliminated. You must be guided by conscience and due regard to possibilities combined. In all reform however, observe the golden rule of charity to your neighbor; never rejoice at, nor magnify his fall. Judge yourself with the utmost severity, but let charity be ever with you in judging your neighbor.

Lastly, whatever indulgences in old habits you may conscientiously require, not as a deliberate sacrifice to devils, but as a real mile stone of progress, to give you fresh strength as it were in all good faith and conscience to go forward—never on any single occasion let the eyes of *young persons* ever find you so engaged. With the young, example is all-powerful. Let them as much as possible be surrounded with an atmosphere of purity and kept free from all that is even suggestive of evil.

AUSTRALIA.

P. S. It may be well to remark, that it is quite possible the utmost power in humanity for reform and *being* manifestation, might require three generations in the effort to produce a true frugivorous race of beings.

SHAKER VILLAGE, MER. CO., N. H., }
February 15, 1875.

BELOVED ELDER FREDERICK:

I have written a few thoughts upon Ventilation, which I forward to you for perusal, and hope that as you read you will be kind enough to criticize, erase, add or diminish, as the case may require—or consign them to the waste-basket. I shall not feel slighted at any measures you may take to make all right. I have tried to handle the subject as candidly as I could, and leave out the sweeping remarks that would very naturally glide from my pen, when it is moved on by thoughts that burn with indignation, as they sometimes do when obliged to sing in a close atmosphere.

I have envied the Chameleon in the fable, where the writer states that "He saw him eat the air for food"—provided it was pure air—many times when thus engaged.

If there could be some simple means devised for ventilating our large assembly rooms, especially, I would slug praise to God for the means.

These long, inclement winters in Northern New England create such a scarcity in fuel, that it is considered wasteful, by the majority, to open windows and doors for the admission of air, and doing thus, expose some, in a crowded room, to much inconvenience from drafts, which induce colds, etc.

Our Meeting Room, as yet, has no means for ventilation, except by raising and lowering the window sashes, and, it being low posted, it is rarely that it is, or can be, well aired, while the audience is assembled, without great inconvenience to some one, or ones. Our Brethren, though in favor of good air (or the theory), are not yet able to decide on any particular method for ventilation, which will supersede lowering or raising the sash. We sisters have pleaded for our rights to breathe, more than any other rights, save the rights vouchsafed to the virgin life. And since having made the art of breathing a study in the "Vocal Drill," as taught by Dr. Guilmette, we are more keenly alive to the benefits arising from pure air. Could this theory be accepted throughout Believers, I believe there would be a greater revolution in the physical habits of many, than that which herbs, drags, or quack medicines can induce.

Asking pardon for my long talk, I beg you to accept herewith a renewal of love from our beloved Elders, Brethren and Sisters.

Your Shaker Sister,

Aseneth C. Stickney.

WHAT better evidence than is contained in this *private* note, that ours is the *Everlasting* Gospel?

It was not until *Woman* became converted to the high and holy vocation of Christian Celibacy, that the Resurrection of mankind became an assured fact—a fulfilled prophecy.

Man may appoint, but *Woman* can disappoint. Man may beget—*Woman* alone can bring forth. The stars of heaven fell continually to the earth, throughout the long night of Anti-Christ. They ceased in Israel until I arose, until that I, Deborah arose, a Mother in Israel.

Now that the Sisterhood begin to add to their Spiritual faith the virtues of physiological truths, we look, without a doubt, for the Gospel to *increase*. To cleanliness in the house, not easily exceeded, will now be added a purity of atmosphere in those houses, like the purity of life in the Sisterhood, which is Angelic.

EDITOR.

DR. MILLER'S CONVERSION.

DEAR FATHER EVANS:

For several years I have been an opponent of Spiritualism. I believed it was all the work of deceivers and frauds. I had seen so much deception amongst those who called themselves mediums, and so many who had been made converts by these frauds, that I had come to the conclusion that all so-called mediums were deceivers. I had, on several occasions, been selected by public audiences to act on committees to test the manifestations of mediums, and had, on almost every occasion, found in these mediums such evidences of fraud, that I had lost faith in the whole of them.

I had examined several mediums in private, and among them the Hough boy at Apollo Hall before 2,000 people, and at Tammany Hall I was chosen to test Warren. All the parties mentioned positively refused to submit to the tests I thought necessary to convince me that their manifestations were not tricks. I still think the mediums referred to, many times, practiced deceptions on their audiences. In December last I went to Chittenden, Vermont, to see the Eddy brothers, and I expected to find the biggest kind of a fraud there. When I left home I expected to be gone three or four

days, and to be able to come back and show just how they managed to deceive those who go to see them; but, to my surprise, when I had been there that time, I found I did not know any thing about how it was done.

The result of my visit was, I staid fifteen days and came away thoroughly convinced that however much deception and trickery there might be amongst other mediums, there was something genuine at the Eddys. I staid there long enough to examine every thing about the séance room, as well as every part of the premises, and I am now fully satisfied that spirits do materialize, and large numbers of them too, and they appear in substantial form, can be seen and felt, and heard to speak, and they are recognized by their friends, and often take them by the hands and kiss them and give the most positive assurances of their identity.

During the fifteen days I was there, I saw as many as twelve different spirits a night come out and show themselves. There were representatives of several different nations, amongst them were Egyptians, Italians, Hungarians, Indians, Americans, Europeans and Asiatics. Some of those who were present saw and recognized their own friends, and conversed with them about matters with which none but they and their friends were familiar. Mrs. Eddy, the mother of the Eddy brothers, came out several times, and one night she spoke for half an hour nearly, and some of the time she spoke so loud she could be heard more than twenty yards distant. Honto, an Indian girl, came out several times, and on different occasions she danced, played on musical instruments, materialized shawls and other articles, smoked a pipe, shook hands with different persons, kissed them, sat in their laps, and did many other things. No one could have made me believe that what I saw there was the work of spirits materialized, if I had not seen them with my own eyes, and felt them with my own hands, for I was a regular doubting Thomas. I could not believe except I could test them with all my own senses. This I had a chance to do at Chittenden, Vt.

What, then, are the proofs of spirit manifestations that I saw there? Let me sum them up in a few words. The medium goes into a closet twenty-seven inches wide and seven feet long, that is lathed and plastered on the sides and on the ceiling, with only one small window, and that is covered with a piece of netting, so sealed, that no one could disturb it without its being known, and a door for the medium to enter. The floor and every part is examined and is found in such a condition that no one could get into it except through the door. The closet is examined before the medium goes into it, the medium is examined before he goes in, and we know he has nothing about him but his ordinary clothes on. The séance room is made about as dark as it would be with an ordinary fire in a grate. Within a few minutes after the medium goes in, out comes form after form till as many as thirty-five have come out in one evening. They laugh, dance, sing, jump about, play on musical instruments, materialize shawls and various articles, recognize their friends, talk with them, give them advice, etc., etc. These spirit forms appear and disappear while you are looking at them, as Jesus is said to disappear after the resurrection while talking with the disciples. Hands, arms and faces appear and vanish instantly; the names of your own friends are written on cards by these hands, amongst those to whom you have never mentioned the name of one of your friends, either living or dead; musical instruments are moved about the room, passing over your head, all the time discoursing sweet music; tables, chairs and other articles are moved about the room by invisible hands; iron rings are put on the arm of the medium and on that of other persons in the room; scores of voices are heard at one time; six or eight musical instruments are played in concert. All of these things are taking place while the mediums are tied securely, and where there is no chance for confederates to assist in the performance.

People tell me I am deceived by these mediums, and that all these things are done by trickery. I used to think so once, but when I had a chance to investigate for myself I was

obliged to admit that deception was impossible under the circumstances. I, however, do not expect others to believe what I say about it, any more than I believed what others said when I was told about it. All I can say is, others must go and see for themselves as I did. The bible is full of instances where spirits appeared and talked to those with whom they had missions to perform. I am disposed to think that the spirits that appeared in bible times were of a higher grade than those that appear to modern mediums. I judge the spirits, that are materializing now, are of the lower class; and after a time a higher type will appear, and then we shall get communications that will be of more importance to the human family than any we have up to this time. When we get the highest type of spirit communications we shall develop the highest condition of society, and then Shakerism will be much better known and appreciated than it is at the present time. If there are great truths in Christianity, then there are great truths in Shakerism. I believe the Shakers are putting in practice many of the truths that were taught by the early Christians. The community of property, as inculcated by the disciples of Christ, is certainly carried out in practice by the Shakers. The subjugation of the animal, or of the body, to the spirit or mind, was a doctrine of Christians, and I believe it is also of the Shakers.

In my view of things, full three-quarters of the human family ought to be compelled to live celibate lives; for they are not fit to beget children, and ought to be prohibited from doing so. The race should be perpetuated by the other quarter. Is it not about time to stop entailing disease, deformity, vice and crime in this world?

Let Spiritualism and Shakerism join hands and see what they can do for the salvation of the race. But in thus joining they need to incorporate the hygiene and the baptism of fire and water as it is used at the Home of Health.

Yours, for truth,

E. P. Miller.

MATTER AND SPIRIT.

ALL matter, so called, is spirit as much as ice is water. Matter is simply congealed spirit, or solidified ether and gases. Philosophers assure us that heat is everywhere, even in ice, but in a latent state or as a less active principle. Heat or fire is merely the indications of change, which is in degree proportionate to the activity and intensity of the change or combustion. Hence the heat that is required to fuse or melt one metal is cold compared with that which is required to fuse another.

These somewhat abstruse questions, we are glad to see, are beginning to attract the attention of many spiritualists, and with others that of Col. Olcott, who has lately published a book entitled "People from the Other World." A communication from his pen lately appeared in a Hartford journal upon these subjects, from which we make the following quotations:

"The philosophical chemist uses a balance so delicate that it will render sensible a weight of one-tenthousandth of a grain, and yet no one could see the thing weighed. A metal in common use, not only in the shape of coin, but also in many branches of the mechanic arts—nickle—has recently been detected in the atmosphere, and it need not surpris us if in time every other form of matter on this earth is discovered to exist in sublimation in the air we breathe. As science marches apace the secrets of nature will more and more yield themselves to our search. What may be spirit, and what pure matter, where the one ceases and the other begins, I cannot pretend to say, for no man of science has hitherto pushed his experiments that far. If I might hazard a guess upon the basis of the progression of ultimates and the doctrine of evolution, I should suppose the point of juncture would be where pure matter had reached its last degree of sublimation, and spirit—God-descended and God-attracted—stooped downward to that union of which the product is man.

I can say one thing at any rate (and I think I am the only one who can, up to the present moment), I have weighed what we call "spirits," upon a platform scales, as I would a bar of steel, and, moreover, at my request they have caused their weight to vary about forty per cent, in ten minutes. How they do this I do not know, but they made their evanescent bodies, in the first place, by concentrating and making visible and ponderable invisible atoms from the atmosphere by an effort of will, and then, by a further voluntary effort, threw off as much of this matter as was necessary to poise the beam of my scales at the lesser mark of weight."

Certainly, "every form of matter on the earth" exists in a state of sublimation in the atmosphere we breathe. Every mineral substance grows, which has been satisfactorily proved by examining and working old and long deserted mines. The Lake Superior copper mines bear unmistakable evidence of having been worked many thousands of years ago, by an extinct and forgotten race, the mound builders; and where they had evidently well nigh exhausted the ore, the miner now finds copper in abundance; which for unknown ages has been accumulating by growth or aggregation from the surrounding atmospheric elements, where not only copper and nickel exist in sublimation, but gold and silver, as well as all of the sixty odd primitives or basic metals, that float about in a state of sublimation. Gold has been detected in sea water, also.

From this sublimated strata of matter which surrounds this globe and presses everywhere upon it with an inconceivable pressure, the earth is continually aggregating in bulk, and instead of having been made in six days, or in any specified period, it is not yet made, but is yet, as it ever has been since its birth into the great family of worlds, still growing and enlarging and increasing its outward crust. Each successive growth and decay of vegetation is but adding to the bulk of the earth and the fertility of the soil. For vegetation or vegetable matter is not, as is generally inferred, drawn or extracted from the earth. This truth is daily verified by putting earth into pots, boxes, tubs and other vessels, in which flowers, shrubs and even fruit and vegetables are raised, and yet it is evident that the earth never loses a single grain. They who doubt this truth can easily try the experiment by planting a pumpkin seed in a small pot or tub of earth and note the result.

As we observe the ascending scale and progress of animal existence we note the fact that all animal bodies are composed and formed from the surrounding elements or atmosphere, partly from the absorption of vegetable matter taken into the stomach in the form of food, but mainly by direct absorption from the atmosphere just as the vegetable grows. It was not preposterous, therefore, for an ancient inspired writer to say "all flesh is grass."

The body is not the real man or real woman. No one ever sees the real man or real woman, which is the essence or spirit, and it is self-evident always existed, aggregating to itself a body according to the mobility of chemical law and action upon the imponderable elementary substance existing in what is flippantly termed space; and which in time being better understood, or by progress being enabled to act more freely and directly, the spirit will be enabled to materialize and dematerialize a body for the occasion at its will and pleasure from the surrounding elements in sublimation, from whence it is apparent to every reflecting mind all animal bodies are evolved. Viewed in this scientific or natural light, spirit materializations appear no more mysterious or miraculous than the formation of our every-day bodies or other aggregations in nature. In fact it would be a mystery if it could not be done, since the human mind can conceive of no limitation to the power of materialization and dematerialization of matter. Spirit materialization, therefore, becomes a natural and unavoidable sequence in the order of progress on this planet, as well as upon all others; since nature's laws are universal, applicable alike to all worlds and all time.

Kingdom of Heaven.

WATCH.

How very expressive and rich in significance is this little word. It is, verily, a photograph of thought;—a living, breathing picture of actuality, and an indispensable attribute of the Christian, Shaker life. The soul should vigilantly guard its spiritual interests. Watching is its picket guard, its beacon light, its fog bell, giving timely warning of approaching danger.

Chastity of body and purity of spirit—inseparable adjuncts of a Shaker's life, and blessed fruition of the Cross—are obtained only by the strictest watchfulness.

Beautiful, among the fairest and rarest gems in our Father and Mother's Kingdom, will appear the souls of those who are unstained

by the sins of a generative life, who conquer passion and every animal proclivity; nobly triumphing over all physical weaknesses. These will be the Flowers of Heaven and the Glory of Paradise.

My dear young friends, to you is the attainment of this hope possible. Watch well your ways, your words, your thoughts, and guard your youthful innocence with the most jealous care. The reward is sure.

Years of deep suffering of soul and floods of repentant tears are not as useful to the spirit as a few hours of watching.

"What I say unto you I say unto all, watch." Never was this injunction more necessary than now. To no class of people was it more applicable. American youth and children can vie with the world in vitiated and abnormal appetites. They are impregnated at birth with an almost insatiable desire for excitement and unnatural stimulants. Parents have, indeed, great need to watch.

The world seems aglow with pleasure, full of sweets and bliss. Glittering charms of the wanton gild a false life; music and poetry in beautiful cadences depict joys never actualized, and the brightest talent of earth's most gifted ones is prostituted to the basest of purposes. How powerful their influence thousands of poor suffering souls can sorrowfully attest. The vile literature which floods the nation is a curse of immense magnitude. The abominable trash is sapping the spiritual life of our young people at an alarming rate. Sound the tocsin of alarm from ocean to ocean, and let us equip for a fierce battle with this monster of iniquity. Let every Christian parent and every lover of virtue unite in a universal and overwhelming protest against this nefarious traffic for lucre. Let us, above all things, keep the plague from our households, and from contact with our darling ones. Watch! ye guardians of the nation's hope, watch!!

Thomas Smith, Canaan, N. Y.

PITTSSTON, 21st February, 1875.

To TIMOTHY RAYSON:

Respected friend—Yours of the 14th inst., was duly received and I offer a few words in reply. I had previously read in the *Tribune* of your great misfortune and that with feelings very different from what I generally experience in such cases, for though yourself and friend Fraser make the total of my personal acquaintance with Shakers, yet from you I learned that a great many of your distinguishing characteristics are identical with those eccentricities of thought and feeling, which, in a measure, isolate me from my kind, even while living, and necessarily in some degree acting with them, and as "a fellow-feeling makes us wondrous kind." I read of your misfortune as if I had had a direct personal interest in it, heightened probably by your very recent visit to us.

When a calamity of like nature overtakes the great trading communities as the Chicago and Boston instances, generally in a great measure the result of recklessness and selfish greed, though the suffering may be great even among those not involved in the guilt, yet I am prone to forget the individual losers, and regret mainly that so much of the accumulated results of labor has been swept away which can only be made up by the renewed exertions of the already over-worked toilers of humanity, but when the like happens to a community striving to live on the most just, correct and brotherly principles, though the resulting suffering may not be proportionately so great, yet as it is much less likely to have arisen from carelessness or other preventable cause, the sympathy is also for this reason naturally greater, and though the great multitude of haphazard livers may affect to laugh and even sneer at what they choose to call eccentricities, yet after all, they are fully sensible of your worth as public examples, and, whatever may be said of "total depravity," I think mankind as a whole are more naturally disposed to sympathize and assist in calamity, than to laugh or rejoice at it.

But when the thing has happened what next? One of the most profitable practices of my life has been a careful mental registration

of mistakes and shortcomings of whatever nature or kind, always emphasized in proportion to the resulting loss. To remind you of this principle would be indeed "Carrying coal to Newcastle." Nevertheless it is well when we count up what we save from such wrecks, not to forget the value of experience, no inconsiderable item to those who have wisdom to act upon it.

Accept my worthy friend, for yourself personally, and also convey to your community as a whole, the expression of the sincere sympathy of myself and other friends in this place, also my thanks for the two papers you sent me, which I read with great interest. I had also a little pamphlet from friend Fraser, and would like to write to him, but in common with most working men, writing is slow and painful work for me, so be pleased to renew my respects to him when you write.

The weather continues very severe here and water pipes nearly all frozen, and a famine imminent.

Hoping for your friendly visit when you next have occasion to be here,

I am, sincerely yours,
James Law.

THE ADVENTISTS AGAIN DISAPPOINTED.

The Adventists of Chicago, after making their own interpretation of the Book of Daniel, fixed upon Monday last at midnight for the end of all things here below, and the coming of the Son of Man. They gathered to the number of nearly 200, in their accustomed place of worship, where the day was spent in waiting and suffering annoying visits from unbelievers. At night they sought a secluded hall, where the ceremonies of feet-washing and eating the paschal lamb were observed. With the approach of evening came a thunder-storm, during which the skies were filled with a peculiar yellow light, giving temporary hope and courage to the Adventists on the appearance of the promised sign from heaven. After the fulfillment of their services in the hall, the company knelt, awaiting the coming of midnight and the hour of triumph. The early hour came, but the solemn ticking of the clock continued, and the darkness of night gradually melted into the light of dawn before which the hopes of the self-deluded band vanished. Slowly and sadly they wrapped the mantles of earth about them and stole quietly away; let us hope to learn that "the Kingdom of Heaven cometh not with observation."

In what respect do these consistent Adventists differ from their inconsistent Orthodox Critics? Both read and understand the Scriptures as the very Word of God. All Christendom—Catholic and Protestant—looks for the Second Coming, as do these Adventists. In all respects they are at one, except that the Adventists set the time of the end in their own days—just as the Shakers have done. The latter differ from them all, in the manner, and are living in the fruition of the Kingdom of Heaven.

Editor.

DUTY.

Remember your duty to God,
Though sorely afflicted you be;
Not through fear of the rod,
Nor yet because danger you see.

Remember your duty to man—
Your Brothers and Sisters on earth;
The surest of ways that you can
Prove your claim to a heavenly birth.

Remember your duty to do,
As well as your duty to know;
Talk may be well—prayer is, too;
But add to them works, and keep low.

The true "faith which worketh by love,"
Has no need for fear of the rod;
Our duty, below or above,
Will lead us in safety to God.

John Whiteley.

SHIRLEY VILLAGE, March 14, 1875.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

CONTRAST.

In ancient times there was a marked contrast in the practical lives of the Epicurean and Pythagorean philosophers. The former were extreme in devotion to pleasure derived through the medium of external bodily senses. The latter were extremely ascetic, renounced every thing worldly and self-pleasing, devoted their lives and energies to the cultivation of their spiritual faculties, and counted no sacrifice too great, to secure divine favor.

If we bring down the history of those ancient philosophers, and place it side by side with the history of modern philosophers, we find a large class of Epicurean, and very few of the Pythagorean type.

If history speak truly, some who were contemporary with Jesus and the Apostles, were stern in self-discipline, pure in morals, philanthropic in works, and religiously devotional in their feelings.

It is related of Apollonius, an admirer and follower of Pythagoras, that to prove himself worthy to be called a self-conqueror, he subsisted entirely on fruit and vegetables, drank water only, would not marry, and took a vow of silence which he preserved unbroken five years, during which time he accumulated a large amount of spiritual wisdom and power; not only learned how to command and govern his own spirit, but to exert a controlling influence over others in the same direction. While he was affectionate and gentle in his manner, judicious in his counsels, he was powerful in reproving sin and vanity, which he never failed to do when opportunity offered. His power consisted in having conquered those things in himself. How much we stand in need of such philosophers in our own time, who will both practice and teach.

The doctrine of the trinity, vicarious suffering and atonement, that was decided by the learned Bishops of the council of Nice in the fourth century (who happened to be more powerful than their opponents), lifted the weight of responsibility from the professed followers of Jesus, and Christianity (so called) has grown more theoretical and less practical, until the present time.

If the philosophers of the nineteenth century, instead of spending their energies in admiring Jesus and lauding him with praises in word and song, while in practice they deny his teaching and put him to open shame, would bring their wisdom and knowledge to bear upon all the transactions of daily life, in public and private, would they not by so doing exalt their own characters and help to elevate others? Jesus exalted himself by the practice of virtue, laying down the natural life and taking the higher spiritual life. In that way he was "lifted up" and became an example to others.

Some of the oriental polytechnic students, who were familiar with the history of Jesus, said "Some great and good Spirit descended upon him at his baptism, and united with his soul. Thus he became Jesus the Anointed, or Jesus Christ." By co-operating with that good Spirit he was "lifted up," and drew others unto him, and helped them to be better

and purer in morals and more spiritual in their aspirations.

We need the kind of philosophy to-day that will result in chastened thought and purified imagination; a philosophy that will lift the soul above morbid sensibilities, selfish loves and affections and sensual deeds, make us Christ-like, and cause us to feel the power of the "new commandment" which he gave to his disciples when he walked with them in mortal form, "Love one another as I have loved you."

Then Science and Religion, bound together by indissoluble ties, will march hand in hand and keep step with the music of the higher spheres. Thus a "new earth" will be formed, wherein the righteousness which belongs to that Order, in a rectified condition, will dwell; and it will be tributary to the new heavenly Order, which will be as a garner to receive the ripened grain of the earth—those souls who have progressed beyond the natural, generative order—the seed plane—and are ready for the visitation of the harvesting angel with the sharp sickle, to reap them from that field and gather them into higher, broader fields, to work for and with the angels, in replenishing the heavens with resurrected souls.

It occurs to us that many of the philosophers and learned divines of our own time might study the ancient Vedas with profit to themselves and for the benefit of the people whom they profess to guide and teach, if they would make practical application of many truths therein contained. All nations have had their standard of faith and morals; and when we lay aside traditional education and prejudice, we shall be willing to look fairly at every thing within our grasp or vision, and as far as we are able, accept the true and reject the false. The Veda asks "Of what use is it to seek corporeal pleasures? The inhabitants of the body are cupidity, anger, desire for wealth, envy, sadness, disappointment, hunger, thirst, disease, old age and death. Of what use then to seek pleasures through the body?"

"Through strict veracity, uniform control of mind and senses, abstinence from sexual indulgence, man should approach God, who, full of glory and perfection, works in the heart, and to whom only votaries, freed from passion and sensual desire, can approximate. God is the final refuge of all who are firm in virtue, who do not destroy their own purity. There is nothing desirable but the Science of God. To be attached to material things is to be chained. To be without such attachment is to be free!"

Who will say that the above scripture, if considered and practically applied, would not benefit the people of the nineteenth century? Do we hear voices saying "Look unto Jesus as the author and finisher of faith?" Then we reply "Faith without works is dead." Jesus, for the joy that was set before him, endured—took up—the cross and despised the shame." Let us do likewise.

VENTILATION.

I AM so pleased to find a paragraph in the (January number of the SHAKER AND SHAKERESS, dated 1875,) treating upon ventilation, that I am quite solicitous that the writer continue the subject, until its importance is fully realized, by those to whom it is addressed.

The paragraph to which I refer, embraced fifteen lines only. In my view, fifteen columns in favor of proper ventilation, would

hardly be too many to be devoted to this subject, (provided each of these could be rationally studied,) to combat, or arouse the giant of public indifference, in this respect.

Should there not be some further means used to disseminate this phase of gospel truth, and some more efficient methods taken to help the public to rightly estimate the amount of physical suffering induced by breathing impure air?

Without any doubt nine-tenths of the colds experienced in these northern United States, with their train of unaccounted ills, owe their origin to non-vitalized air.

Dr. Jarvis, in his Practical Philosophy, tells us, that we spoil for all purposes of inspiration, about four cubic feet of air per minute; and also, that seven feet is necessary for the maintenance of healthy inspiration!

How long then, we shall be content, (in the face of Science,) to subsist daily upon an atmosphere laden with poison; or, how long we shall be willing to "die daily," for want of breath, are questions to which I find no solutions given in any of the Scientific Reasons why, extant; I, therefore, trust that you will pardon me for referring them to you.

By using the word subsist, I mean what an eminent British writer once suggested, when he stated that "man subsists on air more than upon his meat and drink." This may not be literally true in all cases, but if we inhale a pint of air at a time, a hundred thousand times in every twenty-four hours, we must receive into the lungs every day about fifty hogsheads of this fluid, which should be considered a generous "bill of fare" at least.

Dr. Griscom, also, enjoins upon us to return thanks to God for the air we inhale, eighteen times a minute, as well as for the food we eat three times a day, since without the former, the latter would be useless.

Philosophy assures us it is estimated, that there is an ocean of air forty-five miles in height continually encircling our earth. This fact alone, proves to me that air was intended for the most liberal use. Anatomy, again, presents the fact that the healthy human lungs are capable of holding a gallon of air, especially, when the six hundred millions of air-cells which they contain are fully inflated, and further proves that pure atmospheric air is not only one of the greatest blessings ever bestowed upon physical life, but that the Divine Master-Builder created ample reservoirs for its reception.

This array of facts may be more interesting to me, than to my friends; for, having given some attention to singing as a mode of worship and a vocal exercise, both in public and private, and having so often realized the necessity of breathing pure air, I am prepared to state that of all the inconveniences inflicted upon professional singers and speakers in public, none equals the exclusion, or the non-admission of pure air, when engaged in these efforts.

I look upon it as a species of torture which a system of civilization that builds air-tight school-houses and churches is willing to tolerate, and of which the savage tribes are innocent.

According to Dr. Charles A. Guilmette's Vocal Theory, "Voice is breath made vocal, and pure tone the essential element of all music."

Does it not follow, therefore, that the vocalist is unable to manufacture pure tones out of impure air?

We, who profess to be true Shakers, strongly advocate, purity of thought, of heart and life, believing that from purity alone proceeds that "Cleanliness which is next to Godliness." In view of this profession, therefore, ought we not to strive to maintain as much as is practicable, an atmosphere comparatively pure, in every apartment, and especially in our public halls dedicated to divine worship? An atmosphere out of which pure thoughts are molded and holy aspirations rise.

It is my belief that the mind and body are so intimately connected that the former is very sensibly affected, oftentimes, by the condition of the latter, and that the mind, fettered by physical suffering, rarely acts up to its highest conceptions of Godliness. From this

I infer, that no physiologically enlightened mind, can worship God in an ill-ventilated Church, with that singleness of heart, and freedom from earthliness, that he ought.

In conclusion, let me add, that, perchance I may have expressed some views which do not exactly accord with those of a higher religious experience, yet what I have stated is a part of God's truth, to my understanding.

I have so long meditated upon this subject, and found so much more real satisfaction in studying the Laws of Ventilation, and the Art of Breathing, than I could possibly realize, in studying the Laws which pertain to Generation and its belongings, that I have often heartily wished that some of the able writers and speakers of the "Present Age," would treat the former subject with as much fairness and liberality as the latter has been treated, during the last forty years.

Would they do thus, I venture to predict that one-half the "ills that flesh is heir to," would speedily fall in disrepute. And if Physiology, as a study, could be placed within reach of every pupil in the land, instead of insipid novels, and the Laws of Hygiene practically enforced by parents and teachers, not only health of body would be secured, but that rare mental quality *Common Sense* would everywhere prevail.

Asenath C. Stickney, Shaker Village, N. H.

DAWN OF A NEW ERA.

MATERIALIZATION is among the beautiful and important wonders of our day. But what is it, and how produced? As yet there is no definite answer to these questions. The vague theory, that spirits draw material from the mediums and circle, out of which to fashion tangible bodies, clothing, etc., must be proven before it is accepted; mere belief is not knowledge, and skepticism is not investigation.

The doubting mind of Washington Irving's Governor Vantwiler, could not see through the clouds of tobacco smoke, the railway upon the land, nor the telegraph beneath the ocean, yet the achievements of science were still advancing toward these culminations; and though skeptics have been wrapped in the smoke of their egotism, spiritualism has steadily advanced to its present point of importance.

Before the inventor Morse ticked messages from city to city, from continent to continent, communication was opened, upon a similar plan, by dwellers in the Spirit World, with dwellers in this.

If you give a magnet nothing to do, it will lose its power; and so with the organs of the head. Cramped reason, flagrant combativeness, and a weak, ghostly idealism, made up the Trinity of Protestantism, by which *Spirituality* was branded, and sent into the society of marvelousness, to fud her abode with the simple and ignorant.

This was the last act of the old monarchical Church and State. But in the *new Republic*—the system of School and State—the scars and distortions of ages are measurably outlived; and now the inhabitants of the earth may learn righteousness; for the lightnings lighten the world.

We must not ignore nor transgress the laws that govern materialization, any more than we would ignore or violate those which temper the *sun's rays*. The most familiar things with which we are acquainted are dependent on conditions. One person may see with the naked eye distant and small objects, while another can only enjoy that degree of vision through the aid of glasses. From the lonely slip voices can be heard for miles over the tranquil star-lit waters, while amid the roar of the tempest, or the density of the fog, they are inaudible, or husky, even on her own deck.

If the high winds of human contentions and the simooms of sandy or earthly individuality, are likely to extinguish the beams that are just breaking upon us, it is needful—for a time at least—that they should be shaded by a cabinet, and that the contending minds be *harmonized* by even such "music as charms the savage." We differ as one star differs

from another; but we each have a place. Like the metals in the mine, we differ; some of us resemble the lead-stone, while others are similar to the iron which is capable of being suffused with its magnetic power.

We need to patiently learn the lessons of life eternal. Astronomy tells us that a common-sized man, removed to the surface of the sun, would weigh between two and three tons; because a bulk weighing here one pound would there weigh nearly thirty pounds, so great is the sun's power of gravitation. May not a spirit that weighs here fifty or eighty pounds have in its own home a weight appropriate to its dimensions?

We readily avail ourselves of the dark telescope and microscope, when we seek knowledge of the vast and minute works of the Creation; but we do not imagine that the darkness has materialized the stars—that the sunlight can extinguish them—or that the animalcula draw their existence from the glass which reveals them any more than we think that the friends and furniture in our room are composed of particles emitted from the lamp which brings them to view.

What we call materialization is, perhaps, only the result of conditions, which combined, present to us the "bodies celestial," and make visible the unseen. Our intellectual faculties are enhanced by natural science; but where is the science of the soul? The morning stars may continually sing together, and the whole Universe pour its grandly varying oratorio into the ear of God; but we are deaf; the shining vault holds for us only silent stars, and the bright sunlight only an empty void. Through the atmosphere of our earth, we perceive sights and sounds, and may not the atmosphere of a clairvoyant, or a number of clairvoyants, become so strengthened, and expanded, as to *visibilize* the spiritual beings around us, and to reverberate the music of the spheres?

Cecilia Deyr, Mt. Lebanon, N. Y.

FUNERALS AND FLOWERS.

ONE impressive feature of the Shaker reformatory system is the mode of conducting funeral ceremonies.

In times of extravagance and folly, it is refreshing to find one nook in the World, reserved for those who prefer unostentatious ways of journeying through life.

Believer's faith—growing into knowledge of the translation of the living entity of mortals, to a Spiritual state of existence, losing no mental qualification gained by Earth experience—gives a freedom of thought and action between those just departing therefrom, and those performing the last acts of kindness in smoothing the passage to their prospective home. There is neither the reward of Heaven, nor the punishment of Hell to distort or torture their minds by uncertainty concerning God's rewards or penalties; but a clear consciousness of one's own right or wrong doing, day by day, causing the spirit to render its own verdict of happiness or misery.

As life's burdens are borne with a reference to the Soul being moulded by its present surroundings, every incentive is given to a true Believer to enable the living acting part to progress—to travel from ignorance to knowledge; and to become enlightened according to its desires.

In the outside World, circumstances often tend to demoralizing ways and fashions; or to lose cast in society, which few have the moral stamina to meet.

In united body, a few determined souls have passed beyond the bounds of popularity and worldly reputation, especially in regard to interring the dead. They practically discard all display of silver mounted coffins, conveyed in an elaborately finished hearse, ornamented with white or sable plumes, denoting age and wealth of the poor perishing remains. Nor do habiliments of grief, of latest style, have to be procured by a rational Shaker, knowing that the spirit needs no mockery of sorrow at its departure. Sincere affection will not resort to external trappings as a manifestation of sorrow.

In plain coffin, the lifeless form, clad in fit-

ting garment, simply fashioned as when worn in every-day life, rests its head as peacefully, as if clothed in the finest fabric, with kid gloves, and costly slippers, merely to feed the pride of the living. At a plain Shaker funeral, we see no display of ministerial oratory to enlorge the dead. Gospel brethren and sisters—*true hearted* friends—give expression to feelings of love and affection, as they well up in their hearts, speaking of the good deeds and worthy examples of the deceased brother, or sister, as they have mingled in familiar intercourse in home duties and pleasures, also of their travel and toils together, in the spirit of work of redemption.

The foregoing simple exercises, together with the hymns and sacred songs, on such occasions, mostly known by the departed one, can but buoy up the freed spirit to continue in good works, and become more and more worthy of the endearing remembrances of kindred friends on earth, strengthened by the laws of attraction to return, and reveal the knowledge of spirit power, to help the weary and faint-hearted to more exalted attainments; while they continue to progress in the life beyond, and by an increase in truth, overcome all errors committed while in this rudimentary life.

While I am an admirer of the plain and unpretending manner in which obsequies are performed by Believers, I would like to advance an idea, which to me seems rational. I am young in the faith, and have not had an opportunity of getting very deeply baptized into the spiritual work; I cannot understand how the introduction of flowers, at Believers' funerals, would detract from the simplicity of their burial rites. Flowers are the loveliest specimens of Nature's works; and it seems to me that at such seasons they might be used to profit. They are sweet emblems—given for man's spiritual culture—and it is well ever to have an eye to the beautiful and good, in all the relations of life. Those gems of Earth's production, surround the soul with refined atmosphere, guiding the mind into higher channels of thought; even as harmonious strains of music subdue the ravings of a disordered brain.

Annie Dwyer, South Union, Ky.

REMARKS.

Allow me to suggest to my new sister Annie, who has quite recently been gathered from the broad expansive plane, where *pleasure* seeking, in outward external things, is the chief desire and aim, that if the flowers of Earth are beautiful, fragrant and refining, are not heavenly flowers more so? Would it not be a desirable and beautiful attainment, to become so thoroughly spiritual and inspirational, by holy living, that all the senses be sanctified, and we enabled to see Angels, hear them sing, walk with them in the celestial gardens and cull the flowers which never fade? If we become thus ethereal, when our Gospel friends pass on before us to their home in the spirit spheres, we will be so closely allied to them that there will be a harmonious blending of spirit with spirit; and natural material things, pertaining to earth life, however good and true in their proper place, would not enhance the pleasure and worth of soul communings. The glory of the terrestrial is one thing, and the glory of the celestial another. ED.

THE CHRISTIAN LIFE.

How good and pleasant it is, when the toils of the day are over, to feel that we have striven, to the best of our ability, by faithful performance of every duty, to honor and glorify God and benefit humanity. Then no bitter reflections follow on account of misspent time. No harsh or unkind words suffered to escape our lips, will rise up to reproach—to sting the conscience and bring remorse. The evening of a well-spent day is calm, the meditation serene and the repose peaceful and unbroken.

When, on bended knees, we give thanks to God for blessings received, we can also with confidence ask a continuance of the same through the medium of angel guides, for obedience to Christian principles brings souls into

harmony and communion with angelic beings. Through their ministrations we receive strength, are inspired with holy thoughts and feelings, our hearts are filled with sweet melody, and we are led to sing

"Thy joy to walk in Wisdom's way,
Her laws and precepts to obey."

When thus exercised, worldly pleasures seem valueless, effete, and lose their hold upon the affections. However severe the trials and sorrows of life, as we sail upon its stormy sea, our Heavenly Parents will guide the Bark, order all things right, and bear us safely over the billowy deep to the voyager's blissful home of rest in that haven where the raging winds of passion never blow, where we can drink to fullness of Christian love, of which we have a foretaste here.

True Believers in Christ exemplify their faith by works, and let their light shine brighter and brighter as they practically grow into the true, leaving all that is false. Such constitute a *Living Body*. If we become members of that Body, our conceptions of God — of Truth — will expand, grow broader and deeper. The divine life will become our element in which we live, move and have our being. All darkness will flee before us, and suffering, the product of sin and wrong doing, with us will cease. Then like Jesus, our elder Brother, we can say "The prince of this world cometh and hath nothing in me." Like him, we shall overcome the world, and like him, "triumph over death and the grave." "The sting of death is sin." The *grave* over which we need to gain the victory is the love of the world in our own hearts.

The human heart is the receptacle of evil thoughts and desires, which, if unrestrained and unsubdued, swallow up and entomb all the nobler faculties of the mind and hold the soul within its walls, which was justly described in olden times as the "chambers of death." From this sepulchre of sin and sensual pleasure, the desires, affections and powers of the human soul need to be emancipated, resurrected, by coming into Christ, receiving his baptism. Then, like him, we shall triumph in victory, and appear in the glory that fadeth not away.

Joanna Randall, Shirley, Mass.

BELOVED ELDRSS ANTOINETTE:

Having enjoyed the luxury of feasting on the savory contents of the excellent paper, SHAKER AND SHAKERESS, I think it but just to try to render something to add to its columns.

I have been much edified in perusing the soul utterances of my dear Gospel Brothers and Sisters who have thoughtfully contributed to the union feast, and would express thanks to every one for the same.

I was specially interested in reading the beautiful production from the pen of that consecrated "Mother in Israel," Eunice Bathrick, in the May number. Such breathings diffuse spiritual life and true soul inspirations which must do good, having been produced from long experience in the blessed higher life. May we aim to copy her living example, and heed her wise exhortation to "Zion's daughters," thus preserving the unity of the spirit, and be able to do good and help others less favored.

Abundant thanks to the managers of the SHAKER AND SHAKERESS for your evident pains-taking to gather and prepare wholesome food, not only for the immediate guests who have been called in to sit with you at the table in a spiritual order, but for the multitudes as well — those who are still on the earth plane. May you be blessed and strengthened in your arduous duties and many burdens in the labor of enlightening souls, and opening to their understanding the distinction of the spheres, earthly and heavenly, and how to attain unto the latter, is the sincere and earnest desire of your sister.

Marcia E. Hastings, Canterbury, N. H.

A PASSAGE in the Turkish Scriptures reads as follows: "Take care that your final accounts shall be settled before you die. Undergo here your indictment and your trial. Pass on yourself just sentence and punishment. Then will you pass into the future without further chastisement or fear."

BEAUTIFUL DAY.

Night's silvery stars melt in morning's soft blushes,
Her dark spectral shadows glide noiseless away,
While nature, unwrapped in her deep silent hushes,
Awakes to the call of the beautiful day.

The light-hearted songsters mount upward in gladness,
And trill their sweet music all blithesome and gay.
What heart could respond with a feeling of sadness?
For joy crowns the beautiful, beautiful day!

The sun glids the crest of the forest-clad mountain,
And brightens the vale where the early mist lay,
From woodland and meadow, from streamlet and fountain,
Come voices of welcome to beautiful day!

From flowers, the honey-dew fragrance ascending
Is wafted along by the breezes at play;
Creations of beauty around us are blending
In praise of the glory of beautiful day!

We gratefully share of life's bounties external,
Which come like a day-dream, nor yet come to stay;
But still look beyond to that region supernal,
Where beameth forever a beautiful day!

The forms we are wearing, the scenes we're beholding,
Are subject to change and the blight of decay;
But gorms of the spirit, God's light is unfolding,
To bloom in eternity's beautiful day.

Martha J. Anderson, Mt. Lebanon, N. Y.

LOVE.—There is great power in love. Addressing his disciples, Jesus said, "As the Father hath loved me, so have I loved you; continue ye in my love." He was moved by this spirit of love when he said, "Be of good cheer, I have overcome the world." He overcame the world in himself by energy of spirit; he wrestled against the temptations which were presented to him, and contended with principalities and powers, and spiritual wickedness in high places; and by love to God, to truth and to humanity, he conquered the powers of darkness, and left an example that we all can safely follow.

He was not content merely to love those who loved and honored him; but he learned to "love his enemies, to bless those who hated and persecuted him, and to pray for those who despitefully used him." So strong was his love to righteousness that he laid down his life in its defense; and all who find a true joining to Christ as the Head of the Church, must live as he lived, bear the same cross of self-denial, rise into the divine life and become one with him, as he became one with the Eternal Parents.

Then, we shall so dwell in love that our offerings Godward will all be made in love. In love we shall serve and pray for one another and for all souls. Through love we shall intercede for the lost and erring, that God would send mediums to open the eyes of the spiritually blind, that they may behold the light of the truth, that the deaf may hear the sound of the everlasting Gospel, and be guided in paths of holiness and peace.

Rachel Sampson, Mt. Lebanon, N. Y.

SPIRITUALITY.—The Apostle Paul said: "To be carnally minded is death; but to be spiritually minded is life and peace." Those words are as true to-day as when spoken. So far as the mind expands to receive wisdom and knowledge from the Divine Source, so far does the soul incline to heavenly things, to drink of living waters, and to receive the treasures of immortality.

Life, light and love abide with the spiritually minded. In true consecration there is peace which the world cannot give. Earthly things, however beautiful they may appear to the outward senses, perish with the using, and pass away. Heavenly things abide forever.

The sick squaw of a dusky chief in Washington Territory lately told her noble husband that she didn't think that she should ever feel any better unless he killed her doctor. This is a novel and startling view of medical matters, and interesting to the profession. The doctor was duly killed; and upon being tried for his murder, the chief was acquitted on the ground that he acted in defense of his wife's life! The doctors in those regions must feel a little doubtful about continuing in the business under such circumstances.

DIVINE EARNESTNESS.

THE Apostle Paul, in his stirring letter to the Philippians, said "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before." The soon succeeding words "Brethren, be followers together of me," would imply that the strongest wish of this devoted servant of Christ was to have those who had been attracted to the truth by the inspiring zeal of his testimonies awake to their highest duty.

To forget all things that ought to be forgotten. Their sins and errors had been confessed and repented of, as their first step in discipleship. There were many things in their past lives which it were better never to have learned, but which now must be forgotten; for all things were to become "new." Having thus dropped all needless incumbrances, what was the next duty? "Reaching forth" unto the better, higher and more spiritual; "press toward the mark," etc.

As runners for an earthly prize lay aside every weight and impediment, so must the winner of the heavenly state become inspired with a holy enthusiasm and a living earnestness to win the prize of the high calling of God in Christ Jesus, or become like Him.

Viewed outwardly, there was little or no success in his life; but what a glorious result was that when he could say "I have overcome the world." When that natural organism through which he was manifested had become so pure a receptacle that Satan could find nothing in it; that the pure unselfish doctrines which he taught had found their exponent in his life.

Certainly that life is most a benefaction which is most fruitful in good works, and has done the most to lighten the burden of misery which weighs so heavily on earth's groaning children. As a poet has so beautifully expressed:

"They whose great souls were great beyond compare,
They whose high Prophet brows did ever shine,
They who made earth most beautiful and fair,
Drank not while here of pleasure's purple wine;
But were content the cross and scorn to bear,
Enduring all things in a calm sublime;
And He who did the weightiest sorrow wear,
With noblest heart bloomed into the divine.
Then let us never murmur nor complain
When the night darkens and the icy rain
Of wrong and hatred beats around our way,
But joy that we "are counted worthy," so
With blessed martyrs toil to undergo
The hero labors, while the children play."

Not, we presume, that there should be no play, but that our souls should glow with so divine an earnestness that play would be impossible when the needs around required work, and that would speak its silent voice of reproof to our souls if we would allow ourselves to shirk the burdens of life.

If a soul should become wrecked on the dark strands of despair through our indifference, will not some accusing angel of mercy lower us into some hell of condemnation long enough to convince us that "inasmuch as we have done, or not done, it to one of the least, we have done, or not done, it to Him?" Nothing but the daily justice and purity of our lives can make us winners of that richest prize, a sweet, subdued and self-sacrificing love for God, manifested in our love for each other, until the human temple from which this light streams forth becomes beautiful and glorious, even though it be worn with the furrows of age, or otherwise "marred in the hands of the potter."

E. Webster, Harvard, Mass.

SCANDAL.—A woman confessed to a priest that she was guilty of circulating a scandal. He gave her a ripe thistle top, and told her to scatter the seeds, one by one, in every direction. She obeyed, and returned after her task was done. He then ordered her to go back and collect the scattered seed. She said it would be impossible. He replied it would be more impossible to gather up and destroy all the evil reports that she had circulated about others.

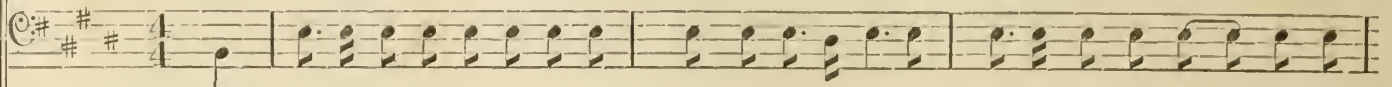
Blessed are they who walk uprightly and speak truth in their hearts. That back-bite not with their tongues, nor take up a reproach against their neighbors.

THE THRESHOLD.

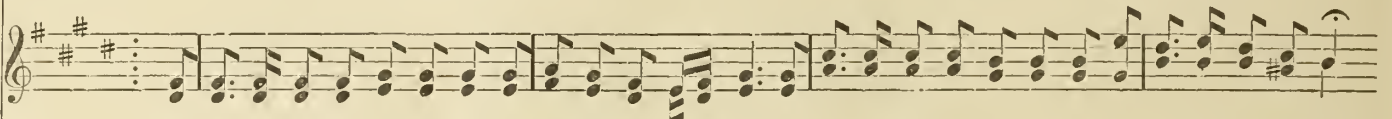
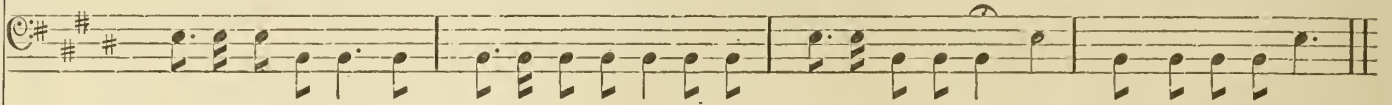
CANAAN, N. Y.



1. We stand up on the threshold of another world to-day; We wait with patient spirit, and we
 2. We read of sacred mysteries engraved on pages bright; But view fair heaven opening up



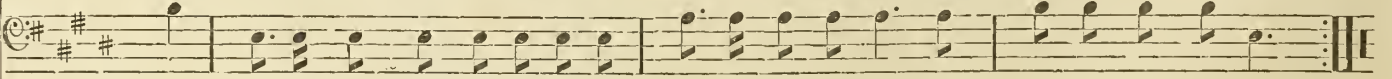
watch each sunset ray; We linger in the valley, and labor while we pray, And scan Time's changing scroll.
 on our inner sight; We feel its love immortal, its glowing beams of light, Nor aught of darkening gloom.



'Tis joy to know that every day brings heaven nearer earth, That we are leaving all its scenes of gross and sinful mirth,
 To-day we live in harmony with Wisdom's rich increase, To-morrow brings its hallowed life, and promises of peace,



That we are seeking progress in the pure angelic birth. The glory of the soul.
 And future prospects prefer us the joys that never cease, Bright hope of fadeless bloom.



DISPENSATIONS.

Brightly a star over Bethlehem beamed,
 That shepherds and wise men discerned,
 And followed with gladness, till over a child
 Its glory effulgently burned.
 Born of the highest unfoldment of law,
 Prophecies grand in his life to fulfill,
 From faith and obedience the power to draw,
 To be the earth's Saviour through God's holy will.
 When the meek heart sought the Jordan baptism.
 Where was an outpouring of heavenly love,
 The spirit of Christ to Jesus was given —
 The pure, holy spirit, in the form of a dove.
 Now was commencing a New Dispensation,
 The Father revealed in the Son,
 A High Priest who show'd a lost world salvation,
 And taught how its prize must be won.
 He liken'd the kingdom of God to the mustard,
 The smallest among the small seeds,
 And showed how the increase of life would expand it
 To come to humanity's needs.
 He likened it also unto the leaven
 A woman concealed in three measures of meal.
 The laws Patriarchal, previously given,
 The power of the New Dispensation must feel.
 He taught on the mountain without peradventure
 To pray for the kingdom of God among men;
 He taught that they never that kingdom could enter
 Until of the Spirit they were born again.
 He gave them the cross as a means of salvation,
 For those who would rise from the first Adam's fall,
 And whose would follow in regeneration,
 Must hate their own life and relinquish their all.
 He noticed the gift of the widow's last farthing —
 'Twas all, in her penury, that she possessed;
 But more in His eyes than the rich man's great offering —

It showed her heart's effort to bless and be blessed.
 The Pharisees temptingly brought Him a woman,
 And cited the law that was given of yore;
 He put them to shame by the power above human,
 Then pardoned and bade her to go sin no more.
 Wisely He spoke to Samaria's afflicted,
 All irrespective of cast or degree;
 And many she called, for her soul was convicted
 That He was the Christ whom they wanted to see.
 When one much afflicted took hold of His garment,
 With faith, that through sorrow, had gained its control,
 He said to her, "Daughter, my peace I give to thee,
 The strength of thy faith hath indeed made thee whole."
 He came to the sick and dispelled their diseases;
 In mercy the leper and lunatic healed;
 Gave sight to the blind, and voice to the speechless,
 And called back to life some whom death's hand had sealed.
 Among His disciples there was not a woman,
 Though Mary and Martha His gospel He taught;
 And many with reverence ministered to Him,
 And gifts from their substance most lovingly brought.
 The Spirit of Truth was the Comforter promised
 Unto the disciples, who could not yet bear
 The many deep things which he needed to tell them,
 That they for the kingdom might truly prepare.
 But when on Mount Calvary, painfully dying,
 He said to His mother, "Behold now thy son!"
 And to His disciples, "Behold thou thy mother!"
 Then was His life-mission finished and done!
 Thus was the woman oft blest by the Saviour,
 Though humble and low was her place;
 He knew that with man she would yet be anointed
 To work for the Order of Grace.
 The woman must be in the fourth Dispensation:

The gospel of Christ is for all;
 Her name must be raised from the old accusation
 Of being the cause of the fall.
 On woman the spirit of God has descended,
 And Mother in Daughter revealed;
 On the right hand she stands, in wrought gold of Ophir,
 Her heaven is no more concealed.
 The Bride and the Bridegroom that long were expected,
 Achieved the true Order of Grace;
 A Father and Mother, in the New Creation,
 Have brought forth a heaven-born race.
 The kingdom has come which the ancients long prayed for —
 The empire of Daughter and Son;
 And souls born again heaven's fullness inherit —
 The Lord's will on earth is now done.
 The Lord is beginning to shake every nation;
 Salvation the woman has won;
 In purity now she in Zion is dwelling,
 Where righteousness shines like the sun.
 The truth is established, in glory and beauty,
 And yet for an increase 'tis rife;
 The voice of the Spirit and Bride are proclaiming,
 Ho! come to the waters of life.
 Hannah A. Agnew, Mt. Lebanon, N. Y.

OBITUARY.

—o—
 CHARLOTTE TANN, April 15, 1875, South Union, Ohio.
 POLLY HARRIS, April 15, 1875, South Union, Ohio.
 HANNAH ADDISON, May 20, 1875, aged 85 years, North Union, Ohio.
 RHODA WATSON, May 21, 1875, aged 71 years, North Union, Ohio.
 LUCY FULLER, April 16, 1875, aged 62 years, Water-vliet, New York.

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F. W. EVANS,
EDITOR.

Mt. Lebanon Col. Co. N. Y. August, 1875.

SIXTY CENTS
PER ANNUM.

JEWISH HISTORY.

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"In Christ are hid all the treasures of Wisdom and Knowledge."

THESE things were written for the admonition of us, upon whom the ends of the world have come.

The history of external Israel is as a shadow or chart of the history of the New Creation, or Spiritual Israel.

The first class of Israelites, born in Egypt, carried with them Egyptian proclivities—old habits, appetites and passions, inherited and acquired. By the marvelously wonderful Spiritual phenomena witnessed in Egypt, through the mediumship of Moses and Aaron, those proclivities were suspended, and afterward held in check by continued exhibitions of Divine power, throughout the forty years travel in the Wilderness.

The cloud by day, and the pillar of fire by night, went before them, from their passage of the Red Sea, to their passage, dry shod, over Jordan. In both instances the waters stood in heaps, ready to overflow them the moment the power was withdrawn; that first appeared to Moses in the burning bush, that was not burned; in a stick that became a serpent, but was not a serpent, that swallowed other serpents that were nothing but sticks in the hands of the Egyptian Media.

The ten plagues were Spiritual phenomena. The two spheres touched each other and interblended. As were the Egyptian Media, so were Moses and Aaron, with this important difference: Higher and purer Spiritual Beings—Gods—inspired Moses and Aaron, than were those inspiring the Egyptian Magi. They had objects to accomplish—plans to carry out—in relation to Israel, as a nation, and through Israel, as a medium, in relation to the whole race of man upon earth.

Time was an element in their programme; and Numbers were used by the succeeding Prophets of Israel as evidence of the existence of such general plan, or design, framed by some thinking, calculating, intelligent being, or beings.

The whole Jewish and Christian world acknowledge this element of time, however much they differ about the day and hour, or the manner of accomplishing the promises, and of fulfilling the prophecies.

The first class of Israelites, who came out of Egypt, all died in the Wilderness, except two, Joshua and Caleb. These received the revelation of the Second Coming Degree of the Jewish System, and they led the generation, born in the Wilderness, into the Land of Promise.

The Spirit—God of Israel—had two visions of that first class. One was, that they were a chosen and peculiar people—Saints

of the Most High—a Royal Priesthood to all coming generations of the Jews. The other, that they were a rebellious, murmuring, unbelieving, stiff-necked, wicked generation, with whom God was not well pleased. And this, from the day that Moses and Aaron knew them, until Joshua and Caleb finished burying their carcasses, in the Wilderness, that had fallen according to the curse pronounced upon them by their God, whom they had wearied by their importunities, and grieved by their everlasting back-sliding toward the Egypt from which they were only externally delivered. Their old habits and propensities were like the Leopard's spots. Yet, what a change they underwent in their diet and manner of life! It was from one great extreme to another. In Egypt, their labor was excessive, and their food, its flesh-pots. Now, their food is Manna—light food—that their souls loathed, and drink corresponding—pure water—nothing more.

The change that awaited them, when over Jordan, was equally unexpected and trying to their Spiritual Faith and physical systems. Instead of the land in common, their food in common, and their clothing unwearoutable, and shoes that would not wax old, the Manna ceased to fall, the shoes and garments did wax old, and henceforth, if they did not work, neither could they eat. To this end, in Canaan, the land was divided, to each a portion, and only by industry and economy, could they eat the fat thereof.

Two orders of people were founded—the generating Jews, and the Essenes, who held their land in common, did not marry, would not fight, and ate no flesh of animals, clean or unclean. The product of this order was the Son of Man—Jesus—the ultimate fruit of the Essene tree. He became the cornerstone of the first temple—the Primitive Church—of which the Temple of Solomon was a type.

The other order—the generating Jews—progressed on, down the ages, until incorporated in the Roman Empire. Church and State were then combined, like Adam and Eve, when first created—the Spiritual and temporal—generation and regeneration—the whole race evolving toward the second appearing of the Christ-Spirit, when the mystery of God would be finished by the final separation of Church and State, and the founding of a true order of generation, having a civil government, free from theology, based upon the first principles of the Mosaic law of holiness in earthly things—the rulers, male and female—the land, held for all to work and live from—their diet, the fruit of the soil, free from blood-shed—the relation of the sexes, free from the unfruitful works of darkness.

Thus are the two orders now started. The United States, and the United Societies. The Spiritual will ultimately separate from the natural, and the natural will be entirely separated from the Church, in the United States government.

The First Degree of Seven, was a Wilderness state. That first generation are nearly all gone. A few of them, like Joshua, have the revelation of the New, or Second Degree.

The Canaanites, to be driven out, are the anti-Christian sects, who have monopolized the land, which must yet be divided unto the people of the country. They have raised fat hogs, rather than fine men and women. They live upon the lives of other creatures. In their generating—their sexual relations—they are lower than the animals they slaughter for food, and who, in turn, slaughter them, by diseases that they generate in their physical bodies.

Eternal warfare, with Amalekites, was the law of Israel, external. And eternal hatred of the carnal mind, with all its lusts of the flesh and spirit, is the privilege and duty of members of this Zion of God. It is their right to be in continual communion with the saints and prophets of all ages and races—to be baptized with the Christ of God—the Rock of Ages, which always responds when struck by the wand of truth, sending forth the living faith of the redeemed, in the Heavens, to the struggling saints on earth.

Better to be in communion with the true actors of the scenes of the past, now in the Spirit World, than to depend entirely upon the history that imperfectly describes those scenes.

THE CHURCH AND THE WORLD.

—o—

As members of the great family of man, we have one common ancestry, are imperfect and have need of boundless charity, and of improvement in every righteous direction. Wherein, then, do members of the true Church of Christ differ from the unchristianized citizens of the world? Just here—The former, having been baptized with the Christ-Spirit, have had their intuitions quickened and inspired and possess a consciousness of a divine call to higher, purer and more spiritual condition, and to the necessity of attaining it by every facility vouchsafed to them through the power of God. They are fortunate in having the invitation before others perhaps equally worthy. There is, therefore, no reason why such should arrogate, to themselves, superiority over others not thus favored, except by obeying their superior calling and conforming to a higher standard of righteousness.

The followers of Christ are commanded to be separate from the world. This enjoining does not refer to external habitations only. Some may have availed themselves of this external isolation for sordid purposes, continued in iniquity, and been a curse to themselves and to society.

All members of Christ's Church are under

sacred obligation to a life of righteousness, purity and charity, surpassing those who are not favored with like facilities. This is an interior work—a discipline which church members must keep in vital activity in all places and under all circumstances.

Souls are not worthy of the name of Christians—Shakers—unless they live such life all the time and everywhere.

Although I incessantly and earnestly bear the Cross of Christ, and thank God for the great salvation from sin that I enjoy, I do not thank him in the sense of a pharisaical righteousness that I am not as outside publicans. On close examination I find I have not yet attained that high standard of purity and righteousness—that redemption of soul from the nature of sin—which the spirit of progression is continually pointing me to.

Professed members of Christ's Church, who feed their sensual appetites and passions with narcotics—opium, tobacco in any form, beer, wine, cider, any stimulating or stupefying beverages—should not arrogate, to themselves, great perfection of separation from the world.

It is precisely on this physiological platform of self-denial that the Church of Christ, as an institution of progression, should cease to blend with the world. To mingle with outside society for the purpose of ministering the Christian testimony, or to transact necessary business, may be consistent with that separation from the world which characterizes the true Church of Christ. Neither Jesus nor Ann was afraid thus to mingle with the publicans, sinners and magdalens of their day, and break to them the bread of life.

A soul, who lives in purity and charity, and moves in obedience to his or her spiritual directors, cannot be injured by the society of the world. Such are able to minister virtue and avoid contamination.

There is suffering in the Church of Christ for want of laborers to disseminate its principles in the field of human society. For still the harvest is truly great, and the laborers are few. Should they not, even now, be passing and reaping over the great harvest field of the world, reaping where angel hands have sown?

THE SHAKER AND SHAKERESS is doing what it can, and is evidently instant in season in its efforts to reach the popular heart and conscience. Let us not cease to pray the Lord of the harvest field to send forth more laborers.

O. C. Hampton, Union Village, Ohio.

PUBLIC MATERIALIZATION.

—O—

MOUNT LEBANON, June 15, 1875.

HORATIO EDDY & Co.—*Esteemed Friends*:

I have been impressed that the time has arrived when Spiritualism should begin to do to Humanity the good designed by the Powers Above.

Materialization is the second step in Spiritualism—the second Degree. There will be seven Degrees.

A public meeting, in some great city, where the speakers—part of them—were materialized, would begin a Religious Revival as much exceeding that got up by Moody and Sankey, in England, as *Truth* exceeds *Error*, or substance its shadow.

Will you co-operate with me to bring this about? If so, on what terms, and under what conditions?

Please confer together, and, if at all disposed to entertain my proposition, consult the Ruling Spirits.

As educational preparation for the great undertaking of meeting the American Public, how would you feel about coming to Mt Lebanon and holding some sances here, in conjunction with our people? Would not the influences here be in every respect favorable? Could we not form a *battery*, composed of your natural Mediumship, the Shakers' acquired practical Spirituality, and those controlling Spirits, in the other world, who have the whole movement in charge?

In this work, should you, as Media, the Ruling Spirits, as Motors, and the Shakers, as Substrata, or working force, all concur and agree to confer together, and work together, I

suggest that we invite some of the leading minds, in the Spiritual movement, to join with us in the public meeting.

I address you first, upon the subject, as being, in my estimation, the *first* Media in the known world.

You may lay this letter before such of the Spirits as you recognize as the highest—most divine—authority, with whom you associate.

In kind, respectful regard to yourself and Spiritual household, I am your friend,

F. W. Evans.

CHITTENDEN, Vt., June 20, 1875.

FRIEND EVANS, This is our location at present. We are held here, by the bands that control in our sances, for a purpose known only to the Powers that control us. We shall wait their bidding.

Should they desire us to go to Mt. Lebanon, or anywhere else, we are ready. We trust in all their movements, knowing full well they will do all things right, and keep us where they can get the most power, and do the most good.

Let the Spirits make their own conditions, and the world will be convinced of the power of Immortality, as fast as they are prepared to be convinced.

Should we, on this side of the Spiritual or Spirit world, make conditions for the Spirits, there might be many pull-backs. We are not permitted to make any arrangements to go away from here, at present.

Best wishes from your friend, in the cause of truth,

H. G. Eddy.

LETTER FROM THE EDITOR OF "THE SUN."

—O—

NEW YORK, June 14, 1875.

FRIEND EVANS, I don't know that I have ever expressed the sentiment to you, but it is proper that I should say frankly, that I have no personal conviction that materialization is a true thing. Neither do I care very much whether it is true or not. I have no idea whatever that witnesses from beyond the grave are of any value as teachers of Spiritual Truth. Truth must stand on its own merits, and if it were uttered by ten thousand spirits, it would not be a whit more true than when uttered by one man in the flesh.

Having said this, I will say that such a meeting as you propose would be immensely interesting and important. If it is really possible to produce a spirit from the other world in the appearance of an ordinary human body, and to have this spirit address an audience, the fact would produce an extraordinary excitement. Nothing that could occur, I suppose, would so deeply impress the minds of people *in general*; and, if it is practicable, I can see no objection to undertaking it. As for defraying the expenses, there would not be the slightest difficulty in having that done over and over again, by charging a small fee for admission; but a considerable force of police would probably be necessary to preserve order. Yours sincerely,

Charles A. Dana.

MT. LEBANON, June 16, 1875.

CHARLES A. DANA—*Esteemed Friend*:

Your note of 14th instant, is to the point. I did not suppose that, individually, you believed materialization a verity, or that to you, Truth would be more valuable for being uttered by a Spirit. You are a sensible man.

Are not *old* men for wisdom and *history*? If Moses and Elias were materialized to Jesus and Apostles, two points were made—First, that they did exist, and could prove it; Second, being *older*, by many hundred years, than any earthly man, they were more valuable, for *history*, than two new books.

To me, the natural law of materialization is an interesting scientific fact. I expect to *instruct* materialized spirits, not to be instructed by them. But the materialized spirits may be inspired by spirits superior to themselves.

Should we hold a meeting, as I propose, I hope to accomplish two objects. First, by the Mediums we will bring with us, to materialize

Spirits from the other world, who will appear as ordinary men and women, and speak to the audiences. Second, by the Spirits we will bring with us, to inspire the speakers thus materialized, so that they shall utter truths of great importance and of the highest order—truths that will be of practical use to society and to the attendants of said meeting.

A *smith* may work cold metals—he prefers working them at red heat.

Excitement with human beings is as heat or fire to metals. To be baptized with fire and with the Spirit of Truth, is to *receive* Truth—Spiritual Truth—under excitement.

Will not Wisdom be justified of her children, if materialization be a means to a good end? Respectfully,

F. W. Evans.

DEAR FATHER EVANS:

I have read your Autobiography through with a great deal of interest. It has given me a better idea of your life and work, and of many things connected with the Shakers than I ever had before. Your conversion to Shakerism and your labors for the good of humanity, in various reforms, will be better appreciated when many of your ideas on other matters are better understood by the mass of the people. I never heard the Book of Revelations so satisfactorily explained as you have explained it. Whether your views be correct, or not, I have seen no explanation so applicable.

Although many years of my early life were spent within a few miles of the Sonyea Shakers, I never knew much of their belief, nor of what they were aiming to do.

Your religion is practical—not theoretical. It goes to the bottom of things. It is calculated to revolutionize every thing in society. The present system of Marriage would be changed—the present system of Laws would be changed—Society would be reorganized—Churches, Schools, every thing, would be revolutionized. In fact, it seems to me, you would make one grand smash-up of things in general. And what is the object of all this? Would the Shaker programme make the world better and happier? Would it rid the world of disease, crime and sinners? Would it do away with premature death, poverty and other evils, to which the human family are subject, under existing conditions?

I always supposed, that if the Shaker programme was fully carried out—the sexes not allowed to come together for procreative purposes—that the earth would, in one or two generations, be depopulated entirely. I could see no way in which human life could be prolonged, unless you show that Shakerism would bring physical immortality to those who adopt it.

If, by joining the Shakers, physical immortality could be secured—the last enemy, death, be destroyed, or overcome—I could see strong attraction to Shaker society. Could you demonstrate the possibility of such result, you would soon convert the whole world to Shakerism. But thus far, Shakers die as well as other people, and I am not aware that the average of human life is much greater, with them, than with the gentile world.

The *New Cycle*, which I learn from you, the Shakers are about to enter upon, will offer something of a very important character for the consideration of thoughtful minds. The division of the human family into three or four orders, in which all, but the most robust, live celibate lives, will prevent the propagation of sin, disease and misery. Such propagation has gone on long enough. 'Tis high time *sinners, criminals, diseased and deformed* persons stop reproducing their kind. We have, already, more than enough of *that kind* of humanity on the earth. Has not society the right to compel the criminal, the diseased and deformed, to a life of continence—if need be, to take from them the power to reproduce their likeness? 'Twould be better for *them*, and better for society. They have no right to curse the world with marred types of humanity. It is a legitimate subject for governmental supervision.

The first thing required is a class of men, for Rulers, who are masters of themselves—men and women in whose organization the in-

Intellectual and moral forces are paramount, controlling all lower law influences.

No man nor woman is fit to make Laws, administer them, or in any way govern or control others, who has not sovereign control of his and her own spirit and passions, so as to do right for the love of right.

When our public offices are filled with the right material — Law makers and Law administrators whose lives are devoted to Humanity's Elevation — Society's wrongs will be righted.

I see much in Shakerism that commends itself to my judgment. The intellectual and social life of communities could be made very pleasant. I never could see the use of the uniformity and monotony in your style of dress. Why not give to each a certain amount of money and let them dress to suit their own tastes? Nature loves variety. She never tries to duplicate herself. As your DRUG-FACTORY has burned down, why not use that force to cultivate flowers and fruits for market, and to beautify your homes—making them so attractive that every body will want to live with you? God has made flowers, birds and fruits, in such variety of beauty, color, plumage, flavor and odor, that it seems to me we should cultivate, use and enjoy them.

See what beauty and grandeur are in the sunlit clouds! in the variegated landscape! in the mountains! in the forests, and in the rainbow! Why not adorn your homes with copies of these also, and make those homes the Paradise the whole earth is to become in the Millennial Age?

You have the germs of that happy time. With perfect bodily health, the right kind of mental, moral and social surroundings, I fail to see why Shakers cannot begin the Millennial Age.

Yours with great respect,

Dr. E. P. Miller.

MT. LEBANON, June 17, 1875.

DEAR FRIEND MILLER: Your highly valued letter of the 14th is at hand. Let me get an article out of it for the SHAKER AND SHAKERESS. It is too good to lie idle in my desk. I shall use it, unless you say nay.

About the *flowers* and all that, there is no difference in principle. But about *dress*, you are intoxicated with the wine of Babylon. Your world's women are horribly ugly — no beauty about them — while *Shaker* women are the glory of the earth, and when materialized, at the Eddys, as they are, are admitted by all to be beauty incarnated. Your sense of beauty is perverted. It will come right, if you have a care of your diet.

Beauty rests upon utility. Also, we are only in our First Degree of the Seven. Let us alone until we grow up to the Ornamental. We want first to "clean escape the corruptions that are in the world through lust." Then, in this our Second Degree, we want to be freed from all physical diseases. We shall then have occasion for *flowers, instrumental music*, and cause for *Ornamentation*.

Sin, painted, is one of the most detestable of sights. When I look at world's women, bedecked with jewels and loaded down with dry goods, I keep thinking of the ills that feuale flesh is heir to, in this day. They should dress in "sack cloth and ashes," so that the *inner* and *outer* might agree.

Am always pleased to hear from you. Kind regards to your family, to friend Train, and to all friends.

F. W. Evans.

If you are well, let yourself alone. One of the great errors of the age is, that we medicate the body too much. More persons are destroyed by eating too much than by drinking too much. Gluttony kills more than drunkenness in civilized society. The best gymnasium is a wood yard, a clearing, a corn field. A hearty laugh is known the world over to be a health promoter; it elevates the spirits, enlivens the circulation, and is marvelously contagious in a good sense. Bodily activity and bodily health are inseparable. If the bowels are loose, lie down in bed, remain there and eat nothing till you are well. The best medicines in the world are, warmth, abstinence, and repose.

THE TELEGRAPH.

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IN 1837, a year or two before Morse's discovery of the magnetic telegraph, two of the girls in the Second Family of Shakers at Watervliet, N. Y., were in Vision, as it was called. Unconscious of mortal surroundings, they lay on a bed in the east end of a long room, called the T room. The room was literally packed with standing spectators, witnessing the thrillingly interesting phenomena.

The door of entrance was at the opposite end of the room. I came in late and seated myself near the door. The girls could not possibly have seen me, had their eyes been open.

They had gone to a far distant city, in the Spirit World, where they met Mother Ann, with whom they had, in their Spirit World excursion, frequently met and become familiar. They were now conversing as if all girls together.

I spoke not a word, but simply thought, how can they make their *bodies* talk, when so far away as they claim to be? The girls ceased talking, as if listening. Presently one of them said: "Mother, some of the folks at home wonder how we can make our bodies talk when we are so far away."

After apparently listening to the response, she said: "Mother says, it is not we that make our bodies talk. It is our Guardian Spirits, who remain with our bodies, to keep the vital action, while we are gone."

I thought, how can their Guardian Spirits get their words so readily?

The girl seemed to listen, then said: "Mother, the folks at home wonder how our Guardian Spirits can get our words so readily."

After apparently listening, the girl said — or the Guardian Spirit said: "Mother says she don't know that she can make you understand that. It is by a kind of telegraph that we have in this world. You have nothing like it in your world now, but will have before long."

At the date aforesaid — 1837 — *Telegraph* meant an agreed upon flag, or other signal.

We were subsequently informed, in manner aforesaid, that Dr. Franklin, whose favorite amusement, here, was halter-breaking lightning, when in the next world, succeeded in harnessing a similar power, to the mail-stage there, and that the facilities by which we are now enabled to talk around the world, in almost less than no time, are the materialization of what had pre-existence in the Spirit World. It may be so with all our modern inventions — the inventor being the medium of transmission. Some inventions may be the *re-materialization of lost arts*.

O. P., Mt. Lebanon, N. Y.

MATERIALIZATION v. MATERIALISM.

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THE star of "materialization" is in the ascendant just now, and thoughtful people are gazing heavenward with wonderstruck eye. And well they may, for this new constellation, glorious and bright, bids fair to eclipse with its splendor all the lesser lights that surround it; and the boasted inventions, discoveries and achievements of this steam and iron age, compared with this latest marvel, sink into insignificance.

Faith in the hereafter is the very basis of religion; and joyfully I hail "materialization," because I believe it is a weapon which, in the hands of the angels, will destroy that soul-stunting *materialism* that now rules a cold intellectual age. Even skeptics must accept the evidence of their senses, and worshippers at the shrine of reason dare not deny logical conclusions. If spirits can be handled, and weighed, and *recognized*, and can give conclusive proof of their identity, the inference is plain: — the spirit world exists, and communication between it and the earth is a possibility — truths which are indeed needed to warm and cheer the fainting hearts of the sons of men.

I have no theory to advance upon the subject. I have not, as yet, accurately determined the limits of spiritual forces, and ad-

mit that, to me, the accretion by a spirit of a physical body is no whit more wonderful than the growth of the thickest plant. That which is unfamiliar we are apt to consider marvelous.

I think it was Bishop Berkeley who taught the subjectiveness of all phenomena, and the impossibility of proving the existence of any thing outside of our consciousness. I am at no pains to dispute this position, because the vast majority of people do believe in the material substantiality of their surroundings. When they see a man they are content to believe it is a man, and when they meet a mad bull, they carefully get out of his way, for fear of the very forcible and disagreeable fancy of being tossed on his horns. To such, I say, the evidence is strong that many spirits do appear in bodies as real, material and substantial as our own.

But I anticipate the skeptic's sneering and ironical assent. It does, indeed, seem to be incontestible that mediums do occasionally deceive, and that manifestations are sometimes simulated. But a hundred frauds can never annihilate one genuine manifestation, occurring under rigid test conditions; whereas one genuine manifestation is a complete offset to a thousand bogus Katie Kings. The fact that Brother Thomas Smith and Brother Daniel Sizer, at the Eddy homestead, did actually see and *recognize* departed friends — materialized forms that were visible to all present — is worth more than volumes of erudition and finished essays proving "materialization" a fraud and a delusion.

To me, it is a comfort to feel that the spirit-world is near, and that spirits are concerned for the welfare of humanity.

Hewson Brown, Mt. Lebanon, N. Y.

VISIT TO THE EDDYS.

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KIND EDITOR SHAKER AND SHAKERESS: Thursday, April 22d, found Brother Daniel Sizer and your correspondent at Chittenden, Rutland county, Vt., the home of the much talked of Eddy brothers, mediums for spirit materializations. Presuming a short sketch of the facts seen, heard and felt would be of interest to many readers of your paper, I herewith tender the following account.

Chittenden, like many old settled New England townships, consists of a few straggling farm-houses, built near the most fertile spots of rough looking hills.

The particular house, made notorious by these materializations, is a plain one, standing a few feet back from the road, with some claims to modern additions in the shape of an Ell, running back from its center some 40 ft. with width of 20 ft., two stories high. The upper room of this addition being devoted to the spirits, is entered by a door in the back center of the old house. Its one large room is entirely unfurnished, with the exception of a stove, three or four common chairs, two long rough benches, a common table with leaves 4x2 ft., on which are placed various common musical instruments — violin, accordion, harmonicon, tin horns, bells, etc. At farther end of this room the floor is raised 2 ft., forming a platform 4 ft. wide by 2 ft. high, running the width of the room, and inclosed by a low railing, except at south end, where are steps. The cabinet is on this platform, and is formed by taking the space from the chimney (which stands in the center of back wall) to north side of building, inclosed with lath and plaster partition, leaving door space next to chimney, forming a room 8x2 ft. The doorway is covered by an old blanket, hung on hooks at upper end.

This evening, April 22d, there are eighteen persons present from various portions of this country and Canada. We assemble in the séance room at 7½ p. m., taking seats on the benches, the majority being on front bench, they joining hands. Wm. Eddy now enters the cabinet, while his brother, Horatio, takes a seat among the audience and plays upon a violin, accompanied by any one who can sing the various melodies — old religious hymns, spiritualist songs, ballads, negro melodies and sentimental songs.

In the course of five or ten minutes the curtain moves aside and there stands a spirit, so called. Presently the spirits step out on the platform, walk around, dance, speak, rap, materialize pieces of cloth out of nothing visible, call up some of the audience to feel of them, dance with them, etc. The light in the room, in the meantime, being a common kerosene lamp, burning at half light, then again turned up to full blaze, and held within 10 ft. of cabinet door, showing every feature as plain as daylight, color of hair, eyes, skin, clothing, every thing indicative of one's personality. Our first séance lasted fifty minutes, during which time my watch lay at my side, face open, and with pencil I noted the appearance of each spirit, time out, and length of time between their retiring into the cabinet and the appearance of another spirit. The shortest time being one and a half minutes. Fifteen different forms, of various sizes, appear this evening, some Indians, characteristically dressed in colored bead-work, belts, caps, leggings, etc., and a large proportion of the others recognized by different parties present as relations, etc. We attended four of these séances, with audiences varying from eight to twenty-four persons present, some constantly coming and going. In these four séances, forty-five different spirits made their appearance, all of whom were recognized by some one or other present. Some were able to speak; those seemed to be the most successful in doing so who had been materialized a number of times. Among the many occurrences interesting to the spectators, because of some personal peculiarity, deformity, or circumstance connected with them, allow me to mention a few.

A woman and her husband, of high social position and liberal means, form part of the audience before whom a spirit shows himself, a young man of twenty-five or thirty, with beard on lower part of face, dressed in black, whom they recognize as a nephew, called Charles. He walks back and forth on the platform, showing peculiarities of gait, build and dress, answers questions by raps and speech. At second appearance, he moves forward to railing and reaches his right hand out, beckoning to the woman to come forward, which she timidly does, extending her right hand, which he grasps with his right, and while shaking her hand, pats the back of her right hand with his left hand. This is in plain sight and audible to the whole company.

Again, a woman appears who is recognized as Ellen, a niece. Inquiry is made if her little child of three years is present, and can materialize. Affirmative response, and she retires into cabinet, to again appear in a few minutes, leading a little child at her side, whom she turns around, lifts up in her arms, bends down and kisses three times in a motherly fashion. Each person present receives tokens of recognition.

Aside from the materializations, we attended one each of the light and dark séances. In the light circle a curtain is drawn across the corner of room, behind which a table is placed, covered with the various musical instruments. The medium sits in a chair placed in front of curtain, some one selected from the audience sits beside him, with one arm bared to the shoulder, which the medium grasps with his hands. A blanket is now pinned around them both, leaving only their heads in view. The man's free hand is now thrust out of the blanket and held by some one of the audience. Immediately music begins, bells ring, horns blow, a guitar is thrust beyond the curtain in full view and played upon, horns are thrown over the curtain, hands appear and stroke the faces of those present, patting them, pulling their beards, etc. A pencil is taken by the spirit-hand and various signatures and messages written out upon cards, which are thrown out, together with various instruments, among the audience. Two one-quarter inch iron rings, of diameter sufficient to slip easily on upper arm, are next taken by the spirit-hand, and instantly the man next to medium finds them on his bare arm, without the medium moving his hands; all this while the large kerosene lamp stands at full blaze between the audience and medium.

In the dark circle things are somewhat different. The medium occupies a chair in the center of the floor, some six feet from the audience, one of whom ties his hands behind him with a rope, which is again secured to back of chair in which he sits; this is done as firm as ingenuity can do it. A man now takes his seat in the medium's lap, at the same time holding the hands of another person, who sits in front of him, but who might be supposed to be an interested party to the performance. The light is now extinguished. Then begins a medley of sounds, table moving and thumping, bells ring, voices speaking through trumpets, and finally playing upon instruments tones descriptive, of a storm at sea. Suddenly the instruments seem to be in all parts of the room, flying through the air, performing in concert the only music, worthy the name, which we have heard. This is very harmonious and pleasing, purporting to be a welcome of some parties to Spirit-land. In the midst of it comes a crash, and all is still as death for a moment, when some one remarks, "You have broken the circle, by releasing hands," which proves incorrect. A noise now commences as of a number of men running around the room, dancing, whistling, whooping, stamping, playing rough music, which continues ten minutes, when the spirits, speaking through the trumpet, say that a company of wild Indians had taken possession of the place and drove away those who were performing. The lamp is now relit, and the musical instruments found in different parts of the room, with mediums tied as at first, and in same place. Cord examined and found all right. Light extinguished, when the spirit welcome is finished—verses are improvised by spirit voices, on any subject selected by those present. A short lecture delivered, various questions answered, and séance concludes.

Among the spirits who materialize is a woman, whom they all seem to venerate, known as the Witch of the Mountains. She comes upon the platform with a quiet dignity, speaks in a clear incisive tone, pointedly and to the purpose, rising to eloquence in her language and delivery, teaching the highest moral lessons, and always making a deep impression on her hearers. On one of these occasions, when we were present, she spoke for ten minutes in a voice loud enough to be heard two hundred feet, by a large audience. She made the statement, that within five years it would be a common occurrence for spirits to speak from the rostrum, to meet friends in their homes and in the street, and be as familiar as mortals. She has made the assertion that it will be done at Chittenden, in broad daylight, in 1875.

An incident of our last séance may be of interest to many. There appeared a Shaker sister, whom the audience recognized as a Quakeress, while we knew her as one of our sisterhood, who departed many years since. She answered many questions, and was succeeded by another sister, who had deceased only a few months, who also answered questions. They were both unmistakably dressed in full Shaker costume, even to cap and handkerchief. This of course was very satisfactory to us—their names, Mary Ann Patterson and Martha Poole—special friends.

I have met many, since our visit, who were anxious in their inquiries, and all evidently interested in some form or other. To those, who have not seen or heard, queries numberless present themselves, as to the reality and meaning of it all. I unhesitatingly pronounce the materialization genuine—a reality. Its morality does not seem to be a point in the case at present. It is an open avenue through which comes a stream of human souls, vividly suggestive of society here good, bad and indifferent, without any, at present, apparent object in view, but the satisfaction arising from a re-union with earthly friends. As to the meaning or possibilities in the case, I hazard no opinion, for they seem illimitable.

Here is a new force developed, unique and without precedent in the realms of science—a force evidently capable of changing the whole face of society. New channels of thought open, and new modes of revealing to human beings the hidden secrets of God and nature

by means of which the creation of new heavens and a new earth—a re-organization of all mundane institutions—is reduced to a mere matter of time.

CANAAN, N. Y.

Thomas Smith.

HOW TO EAT.

BEFORE a man becomes hungry, watchful nature has calculated, in her way, how much nutriment the body needs, and provides as much of a liquid substance as will be necessary to prepare from the food which may be eaten, that amount of sustenance which the system may require. When this is stored up and all is ready, the sensation of hunger commences, and increases with the steadily increasing amount of the digesting material just referred to, and the very instant the first mouthful of food is swallowed, this "gastric juice" is poured out into the stomach through a thousand sluices; but no more has been prepared than was necessary, for nature does nothing in vain; so that if a single mouthful more of food has been swallowed than the unexcited or unstimulated appetite would have called for, there is no gastric juice for its solution, and it remains but to fret and worry and irritate for hours together. If the amount eaten is much in excess, the stomach, as if in utter discouragement at the magnitude of its task, ceases its attempts at digestion, and forthwith commences the process of ejecting the unnatural load by means of nausea and vomiting in some cases; in others, it remains for an hour or more like a weight, a hard round ball, or a lump of lead, an uneasy heaviness; then it begins to "sour," that is, to decompose, to rot, and the disgusting gas or liquid comes up into the throat, causing more or less of a scalding sensation from the pit of the stomach to the throat; this is called "heart-burn." At length the half-rotten mixture is forced out of the mouth by the outraged stomach with that horrible odor and taste with which every glutton is familiar. In some cases the starchy mass is passed out of the stomach downwards, causing, in its progress, a gush of liquid from all parts of the intestinal canal to wash it with a flood out of the system; this is the "diarrhoea" which surprises the gourmand at midnight, or in the early morning hours, when a late or overhearty meal has been eaten. When sufficient food has been taken for the amount of gastric juice supplied, hunger ceases, and every mouthful swallowed after that, no gastric juice having been prepared for its dissolution, remains without any healthful change, inflaming, and irritating, and exhausting the stomach by its efforts to get rid of it, and this is the first step toward forming "dyspepsia," which becomes more and more deeply fixed by every repeated outrage, until at length it remains a life-time worry to the mind, blinding it with horrible imaginings, and a weary wasting torture to the body, until it passes into the grave.

The moral of this article is, that the man who forces his food, he who eats without an inclination, and he who strives by tonics, or bitters, or wine, or other alcoholic liquors, to get up an appetite, is a sinner against body and soul—a virtual suicide!—*Hall's Journal of Health.*

HEALTH.

DEAR SHAKER AND SHAKERESS:

Much might be said and written on the subject of health. We should consider the health of the soul as well, or even more, than the health of the body. If we transgress the laws of nature the body has to pay the penalty, and it is just that it should. If we transgress the laws of God the soul must pay the penalty. It behooves us, therefore, to watch; be careful what we eat and drink, that our bodies may be a healthy abode for a righteous soul to dwell in, as the body and soul are so closely connected now, until this body shall have ended its course; then let us think how our matters with the soul. The soul that sinneth shall die, was, and is and forever will be the irrevocable decree of the Almighty. All men have sinned and fallen short of their duty; and the 144,000 who stood on Mt. Zion with the Lamb had all been sinners, but now are without fault, etc. O, what a happy and cheering thought that the way is now opened that sinners may return, for now is come salvation and strength and the kingdom of our God and the power of his Christ. Then let us begin the reform now, to-day if ye will; let us have a healthy soul and body; let us cut off all that is offensive to either; let us cut off all unnatural stimulants, should it even be as dear to us as the right eye or arm, or even no matter how long we have been accustomed to them; let us all be new creatures in Christ, and let the time past suffice to have lived after the course of the world; but now let us come out and be separate. I am ready, willing and anxious for a step forward, upward and onward for ever.

Jacob S. Kulp, Pleasant Hill, Ky.

SHAKERS.

A. DOOLITTLE, EDITRESS.

PERSECUTION, IDOLATRY, INFIDELITY.

It may be much easier to define Persecution—to portray its spirit and animus—if not to fix its boundaries—than to decide what is real *Idolatry* or *Infidelity*, when adjudged at the high court, where Justice and Truth are the arbiters. Persecution has its root in the wild raging passions of men, in the *war* spirit,—under the guise of religious zeal—and is fed from the same source, vain ambition, bigotry, superstition and the lust of power and dominion. The heathen nations, and the ancient Jews, were great warriors; and although the Jews sought the aid, and claimed the protection of their God in their battles, they were not as intolerant in regard to religious opinions as their descendants. Pagans, Mohammedans, and the great variety of Christians (so called), have all their peculiar gods to worship, each pitted against the other, who, like Saul of olden time, have thought they were doing God service in persecuting and torturing one another for opinion's sake.

Religious wars, of all others, have been the most ruthless and unrelenting. The blood-stained pages of history reveal the sad fact, that millions of human beings have been subjected to physical and mental anguish, to force them to accept opinions repugnant to them, and when that did not effect their purpose, *death*, in its most cruel form, was inflicted by those who had the power. Such the fruit of Church and State synthesis.

Constantine, the first Christian emperor, made it a penal offense for a Christian to become a Jew, and forbade Pagan worship in any form. He razed their temples to the ground, and the Fathers of the Church eulogized him for his edicts against Pagan worshipers. He held the balance of power in his hand, and made the sword his arbiter.

Augustine claimed the sanction of the Old Testament scriptures, when he passed sentence of death upon those who celebrated certain rites, which, but a short time previous, had been tolerated. Multitudes were branded as heretics, and suffered death in its most agonizing forms, under the pretense of defending the Christian religion! It is recorded that the worship of images cost five hundred thousand lives. The doctrine of Transubstantiation four hundred thousand more. The persecution of the Manicheans, instigated by Theodora, resulted in the sacrifice of one million lives in Greece alone. Their great crime consisted in believing there are two eternal principles. One, light, representing good; the other, darkness, representing evil. The great loss of life by Crusaders is estimated at five millions.

Mosheim says, that the "European nations were deprived of the greatest part of their inhabitants. For centuries, the fairest portions of earth were reddened with human blood, and strewn with human skulls."

Pagans, Catholics, Heterodox, Schismatics and Protestants, *all*, when they have had the power, were sure to use the sword, the gibbet, the dungeon and the rack, in the name of God. We learn from history that the Catholics slew thirty thousand in one day, and

when the leaders of the massacre could no longer discern their own people from the heretics, the Pope's legate cried with a loud voice, "Kill on; God will know His own."

Buckle states, that about one million of the most industrious inhabitants of Spain were hunted like wild beasts, and thousands were butchered on the road to Africa. How many thousands of Jews have been robbed, plundered, hanged, head downward between dogs, burned and impaled, while priests, directly or indirectly, have conducted the slaughter, will probably never be known until the recording angels shall open the great Book laid up in the archives in the unseen land of light, where all false coverings are removed, and things are called by their *real* names, and made to appear just as they are.

Queen Isabella banished hundreds of thousands from Spain, and tens of thousands were killed, and vast numbers perished from famine and pestilence. Eighty thousand besides, were baptized by force, and their children coerced from them to be educated in the CHRISTIAN FAITH! The famous schism that preceded the burning of Huss, and the *wars* consequent, cost one hundred and fifty thousand lives; and millions of the Aborigines in America were sacrificed on the altar of the Catholic faith by the priesthood and their abettors. The massacre of St. Bartholomew, it is said, cost fifty thousand lives.

One writer states that the whole religious influence of Spain was exerted to hasten the catastrophe which deprived twelve millions innocent individuals of life and happiness, to add to the glory of a merciful God.

In the reign of Charles V. from fifty to one hundred thousand were immolated for their faith, and many thousands more in the reign of his son. A mandate went forth from the Church in the fifteenth century which condemned all the inhabitants of the Netherlands to death, who were deemed guilty of heresy, and the king confirmed the decree. Three millions of people, men, women and children, says Motley, were sent to the scaffold in three lines. In Spain, three hundred and twenty thousand were burned, and subjected to various kinds of torture by the Inquisition.

Need we go farther to define what *Persecution* is? or to show its origin other than by the effects produced? Where is the "Lamb of God that taketh away the sins of the world" (errors in belief or practice)? who said: "Love your enemies." "My servants will not fight?"

Protestant Christianity has lighted the fires of persecution—whenever opportunity has offered—which have contained as much *caloric*, and whose flames have risen as high as have either Pagan or Catholic. Scotch bishops and the English church united in their fiendish plans to brand the Dissenters, as they were called, with hot irons, and tear their ears from their roots, and whip women through the streets, because they dared to dissent from the ritualism of the church. The Scotch Presbyterians exercised the cruel spirit of persecution to the extent of their power.

The burning of Servetus was approved by Protestants, and Calvin gloried that he had revenged the blasphemies of Servetus, by burning his physical body. Malanthon showed his approval of the diabolical deed, when he wrote to Calvin that "the Church

owed him a debt of gratitude for so doing, and that his magistrate acted justly in thus suppressing heresy." His chief offense was, that he claimed that Jesus Christ was not the Son of God from all eternity, but only since His incarnation. On that point he was heterodox; other than that it seems he was orthodox—a Protestant Christian.

The Anabaptists were greatly persecuted for their notions concerning infant baptism. The persecutions in regard to witchcraft and sorcery have been equally balanced between Catholics and Protestants, according to the power possessed by each. Luther, in theory and practice, advocated vindictive measures to suppress heresy. He said, "I would show no mercy—have no compassion on those witches." *Puritanism*, in effect, was no better—was the same in *spirit*, if not in degree.

New England eclipsed the glory of American history by her bloody deeds and intolerant spirit toward the Quakers, and by hanging *witches*. Think of it, in New England thirteen women and six men were hanged for witchcraft, and one man, eighty years old, was crushed to death under a board loaded with stones. Quakers had their ears cut off, were whipped and hanged; women were tied to cart-tails in the dead of winter, in a half nude state, and whipped through towns. Dark indeed is the cloud that rests over that sad chapter in the history of New England! But to the honor of New England it must be said, that much has been done to wipe out the foul stains stamped upon her pages of history.

Thousands of heinous cruelties and crimes might be cited, to show how far a blind zeal, instigated by an ambitious bigoted priesthood, will carry its subjects. The *war* spirit, whatever form it may assume, or name it may bear, proceeds from beastly passions. In all ages the lust of power is fed from the hells, while it usurps the authority to bind the consciences of men and women, and kill the prophets.

Let us inquire, "Who among all the orthodox and heterodox sects have been the *Idolaters*, and who have worshipped the true and living God?" Can we marvel that so many thousands should ask, "What is Christianity? Where and what its fruits?" Can Paganism, Mahomedanism or Judaism present more atrocious crimes than are found in the annals of what is called sacred history? Who will decide and point out with precision, the Heretics, the Idolaters, or the Infidels in the past, or at the present time? God sees and judges differently from men. He looks at the heart—judges the motives by the fruits produced.

The important subject now agitating the minds of deep and free-thinkers in Europe and America is, "Shall the beastly powers again ascend the throne and rule the consciences of the people as in the past, either through Papal supremacy, making a god of the pope, by giving him unlimited sway, or by placing the Protestant's God in the constitution of the American government?" Who wants to bend their necks to receive the usurper's yoke? Will America's sons and daughters consent to have their consciences bound to credal forms of belief and worship, by church and State power, or to be branded and punished as heretics? As well might we sing, "Carry me back to the dark ages—to the Inquisition, the faggot and flame," instead

of struggling to roll forward the car of progress, and talk of religious liberty.

Clouds that portend a storm are gathering, they are ominous. Mutterings which were at first but faintly heard in the distance grow louder and draw nearer. It would be well for us all to remember, that "God is not a respecter of persons," of names, sects nor professions. But they who seek to know, understand and do the truth, regardless of what it may cost, are His elect.

"LIVING WATERS."

JESUS, while upon earth, uttered the following memorable words: "Whosoever drinketh of the water that I shall give him, shall never thirst."

The spiritual signification of water, throughout the scriptures, seems to be a continual inspiration of Truth; something vitally necessary to spiritual growth, and health—moving—Living waters—nothing stale and dead.

The very best and clearest water, as it bubbles up from its source on the mountain side, or taken from the running streamlet in the valley—if allowed to remain for a long time, even in the purest and most costly vessel—will gather, from the surrounding atmosphere, those noxious gases, which living things are continually giving off in the different processes of growth, transformation and decay, and become dead—unfit for use. They are no longer *living waters*, containing the inspiration and vigor which are derived from them, when drunk from the spring, or the flowing stream; but are a prolific source of disease and danger.

On the contrary, the *living waters* of which Christ spake are continually springing up unto eternal life. They have the elements of life in them, which keep them constantly in motion. Their principle of life, like that of every thing in nature, is in constant activity. Still, pent-up waters grow *foul*, and *stagnant*, and will not support animal life, unless it be the lowest forms.

The vital significant truths, which it was the mission of Jesus to reveal, possess life-giving elements, and are as *living waters* to souls. There is *power* in them, evincing that they come from, and keep their connection and communion with the Fountain Head—the source whence they came. Those who profess to drink of the waters of life, unless they manifest inspirational *life*, and have that life to bestow on the thirsty famishing children of earth, how can they claim to constitute the Body of Christ—his Church? Have they, in their keeping, the testimony, the sound of which is as the "voice of many waters," which proclaims them to be the living servants of Christ? "By their fruits ye shall know them." A living, breathing pulsation from the great Fountain Head, and manifesting itself in stainlessness of life, and through consecration to good and holy uses, toward all with whom they come in contact, especially the "household of faith," is proof that they have drunk of those *living waters*; for by their acts, they show that they are vitalized by the pure and glowing love of the Divine Parentage, and have bathed in the waters of repentance.

If they follow their exemplar, in that repentance, which is unto life, will they not, like him, be willing to come to any "John the Baptist," who may be in order as a witness for God, and confess their sins—reveal the history of their lives?

The Scripture record of him is, "He was tempted in all points as we are, but without sin." Also, that "He learned obedience by the things he suffered." However that may be, it seems that he cheerfully submitted to the olden time rite, for the cleansing of the people; and in a child-like spirit, as was his wont, he said to his external Baptizer, "Suffer it" etc.

That Jesus was a chosen medium to receive a baptism of the Christ-Spirit, there need be no doubt. And that he was attended from his childhood days with a guardian Spirit, who instructed, and prepared him for that event, we have strong evidence. At the early age of

twelve years, when he said to his sorrowing earthly parents, who had diligently sought him three days, "Wist ye not that I must be about my Father's business?" he seemed to be impressed that he had some important mission to perform.

We are left in the dark concerning many years of his history; are only informed that "He grew in stature, and in favor with God and man." His season of temptation, which was painfully trying and severe—of which it is stated he fasted forty days and forty nights—was succeeded by beautiful ministrations from Angels; and thenceforward, his life seemed pervaded with a continual influx of good, which he ministered to his disciples and all who were willing to receive. In that noble, generous heart, there was no shrinking from duty. Through self-renunciation, and holy consecration, he endured and suffered, that he might benefit others, until his mission on earth was fulfilled.

He said, "he would send the Comforter" to his little Band; and promised, that those who would drink of his cup and be baptized with his baptism of fire and the Holy Ghost, should do greater works than he had done. Which promise was verified.

E. H. Webster, Harvard, Mass.

DO GOOD.

"Do good and cast it into the sea; if the fishes do not regard it, God will." This, though an ancient Arab saying, strengthens the belief that no good deed goes unrewarded, however indifferent the receiver of such an act may appear. Do good and bless life by your existence. Make better the place where you hold a right; let no opportunity pass unimproved. The way to increase our own happiness is to make others happy; it being "more blessed to give than to receive." In how many little ways we could, by an unselfish spirit, lighten the burdens of the overborne, and cheer the drooping spirit of a friend, or companion, if our aim be to assist others and be always doing good.

"Be kindly affectioned one to another, in honor preferring one another," are the words of the Apostle; which, if lived out, would lead to acts of self denial and care, lest we mar the happiness of another. "Life is made up of atoms;" and if they all tend to promote goodness, how blest the reward! "What we sow we must surely reap;" and who would not prefer a harvest of good deeds, kind words and affectionate regards, to that of wrongdoing, unkindness and hatred? We were intended as blessings, having power to be angels of love to each other. We have read that satan can appear as an angel of light, and misguide the unwary who are not wakeful in duty; but he never can be transformed into an angel of love, which we have the privilege of becoming.

We can make life pleasant, by improving the opportunities for doing good; or unpleasant, by counting all the disagreeables of life as insurmountable obstacles, and continually looking on the dark side; thus not only robbing ourselves of peace and quiet, but casting over others a chilling and blighting influence.

Do good; rise in the morning with this determination in your heart, renew it every hour; and bless society by your associations.

"Little acts of kindness, little words of love, Make this earth an Eden like the Heavens above."

The principle of preferring others to ourselves opens a way for all to receive acts of love and care. If our aim be to do good and make happy our sister and brother, who toil with us, and they, in turn, are governed by the same spirit to do good to us, then are we all made better by our unselfish aims.

Let us do good, for large is the field in which to labor, and we shall be more than compensated for all the self-sacrifice that such a course requires.

Harriet A. Johns, Canterbury, N. H.

TO BELIEVERS.

MONEY orders are an affliction. Please close up all accounts with S. & S. immediately, by drafts, on New York.

GOOD INTENTIONS.

How many there are who begin life's varied pursuits with good intentions, looking to the future with bright and sanguine hopes for success; and yet how many fail, sadly fail, of realizing those anticipations. *Meaning* to do well they become, in a measure, satisfied with their *intentions*, instead of actual good works. Thus they pass along till overtaken by misfortune, or the accumulation of neglected duties, while many of the most valuable years of health and vigor are squandered, and golden opportunities lost. We have never heard of the individual who became accomplished mentally or morally without a constant effort and application, meeting trials and disappointments withal. Let us learn endurance, and though we often fail of reaching the desired object, what *has* been accomplished may be again, with the same patience and unflinching courage. Each failure should serve to stimulate the mind and renew the energies for greater action. If "All real good is on the mountain top," then we must go up there to get it; and our trials and failures may prove, in the end, to be the very stepping-stones or means of our ascent to its summit.

Canterbury, N. H.

CONVERSATION.

AMONG the pleasant hours of entertainment, recreation and rest, are those of good solid conversation, wherein minds, through reciprocity of ideas, become enlightened, educated and possessors of others' thoughts. There is great beauty in, and *profit* derived from proper conversation; but they are not found in the surface talk which readily flows from superficial thinkers, who seek to entertain with the sheer *nothings* that pass and re-pass upon the stage of human existence.

When we come in contact with minds sensibly alive to great vital principles, with treasured items of useful knowledge which they are willing to impart, who take note of passing events, study causes and their results, by which they are able to discern the future, we are instructed; we intuitively feel that they drink deeply from the inspirational fount of learning—the Universe. If our feelings are consonant with theirs, we take pleasure while in conference with them, and *we also* are inspired with the noble theme of living to do and to acquire good.

Conversational powers are enhanced and sustained by individual effort, for information and improvement. "Genius unexercised is like the moth that flutters around a candle until it is scorched to death." Genius properly exercised, made active by being brought into service, is an educator, whether in a moral, intellectual or spiritual point of view, and is principally, at our own option, our own work.

We are surrounded with the means of education, and it remains with us whether we will employ the agencies placed within our reach, or not. Continued industry and close thought are requisite to reveal the lustre of pure Truth. Reason is applicable to all Truth, whether Natural, Scientific or Religious. Nature itself is a never-ending volume, from which a great variety of lessons may be learned.

The varied incidents of life through which we pass make diversified impressions upon different minds. Exchanging the various thoughts and views impressed upon minds of different cast from our own, augments our store of knowledge, intensifies thought, elucidates the power of perception, and lengthens the radius of meditation.

The exchange of thought by fitting conversation is like genial rays of sunshine to warm and vivify the heart, strengthen and give activity to the brain, and chase away the clouds of doubt and uncertainty that gather around and prevent the free exercise of the intellectual powers. By culture we grow in intelligence, and become useful members of society here, and by the same means we must prepare ourselves for the companionship of immortals, and to ornament the courts of heaven.

If all, in early life, would devote their minds to subjects both useful and interesting, that would demand the application of the faculties

according to their age, they would learn that happiness increases as knowledge and industry increase; and they would erect a fortress against temptation. Instead of pursuing self-gratification with eagerness and seeking happiness in vanity and romance, which lead to dissolute habits, there would be a calm and settled purpose of mind and a growing thirst for substantial knowledge and wisdom that would elevate and refine.

If woman would detach herself from the artificial and vain, and devote her powers of mind to the substantial and true, what an influence she would wield over the destiny of our race! The love and gentleness of her nature need not be diminished thereby; but all the true womanly qualifications, devoid of voluptuous delicacy, would be retained, and she would arise as a power for good, to educate the lowly, and in all her words and acts bear aloft the standard of moral purity, and make the world better, politically, morally and spiritually.

Charlotte Byrdsall, Mt. Lebanon, N. Y.

EMBLEMS OF SPRING.

—o—

Beneath the long despotic reign
Of Winter's icy hand,
How manifold the forms of life
That sleep within the land.
His frigid fingers touch the trees,
The grass, and flowers bright,
His chilling breath the waters close
In slumbers of the night.

But ever on the earth revolves
Around the orb of light,
And each gyration nearer brings
The morning of delight,—
When 'neath the warm and genial rays
That fall to bless the land,
The germs of life in seed and bud,
In loveliness expand.

And sparkling waters hurst the crust
That hushed their murmurous flow,
The tender grasses pierce the sod,
To feel the sunbeam's glow.
In rainbow tints and sweet perfume,
Are robed the smiling flowers;
By force unseen, their beauty's wrought
From sunlight and from showers.

The leafy tongues of forest trees
Unite each happy note
With light winged birds, whose mingled songs
Upon the breezes float.
And o'er us bend the graceful boughs,
All wreathed in blossoms fair,
A prophecy of ripened fruit,—
A recompense for care.

When selfishness and sin possess
Dominion in the heart,
They sternly hold a frigid power
That chills the spirit part.
But if we turn to seek the light
That cometh from above,
We'll feel the warmth of angel life
In sunny beams of love.

They will the icy coverings melt,
Of envy, hate, and fear,
And joyously will Spring's bright morn
Within the soul appear.
The plants of virtue then will grow,
Life's fountains he unsealed,
And lateat energies awake,
That long have been concealed.

Affections pure like early flowers
From wintry slumbers start,
'Mid verdancy of good desires
Upspringing in the heart.
The tree of endless spirit life
Unfolds its fragrant bloom,
In token of the precious fruit
That never finds the tomb.

We see that this exterior sphere
Is clothing for the soul,
Which is the vitalizing force
That animates the whole.
The glorious sun that giveth life
To all material things,
That from a dark chaotic state,
Such wondrous beauty brings,—
Is but an emblem of the Truth,
The motive power—Love,
The element in which our souls
Have being, live and move.

Catherine Allen, Mt. Lebanon, N. Y.

DIET.

—o—

We read that Felix listened to Paul, while he reasoned of *Righteousness, Temperance and Judgment*. If the Apostles of Jesus, eighteen centuries ago, reasoned upon righteousness and temperance, What is the duty of the advocates of the Christian religion, after the growth and development of reason and science, for so many ages? There are many

preachers of righteousness at the present time, who are doing a good work in staying the flood of intemperance in *drinking*. But to be temperate in *all* things is a duty that intelligent beings owe to others, and to their own well-being.

The subject of *proper diet* has occupied my thoughts from time to time; but I must confess that I have been a transgressor of the laws of hygiene; some times through ignorance, at other times, through weakness and force of circumstances. How unstable and irresolute are poor mortals, many times, when placed in the way of temptation; and how easily drawn aside from the path of rectitude! It is lamentable to see how large the number of people, in the nineteenth century, who profess to be *free*, and still are slaves to abnormal appetites.

Intemperance in eating is as pernicious, if indulged to the same extent, as intemperance in drinking. Eating improper food, and at irregular hours, deranges the stomach, poisons the system, produces dyspepsia, that vexatious affliction upon human beings, and is a destroyer of peace and happiness, resulting in misery and premature death.

The life of a *real dyspeptic* is fraught with pain and sorrow. The path which he or she travels is oftentimes despondent and gloomy! Dark caverns appear before them and they are filled with fearful forebodings of the future! Again, hopes brighten, and the spirits are exhilarant; signs and scenes are fitful and changing. We cannot violate the laws of health, without paying the penalty. We may flatter ourselves with the delusive hope that we shall pass unharmed if we indulge in all the tempting luxuries of life in meats and drinks. The same deceptive spirit, that ages ago said "Thou shalt not surely die," to-day walks in our midst, says the same things and lures thousands to commit sins against their bodies and souls.

Stimulating drinks, hot cakes—all nice and white—rich mince pies, pastry and sweetmeats—made delicate and palatable—are disease-producing causes. How much time and strength are unwisely spent in the preparation of unhealthy food; thus aiding the weak to continue their unphysiological self-indulging habits and appetites.

Dwelling in illy-ventilated rooms, which are warmed by tight stoves, accompanied with stimulating drinks and unwholesome diet, is a prolific source of disease, sorrow and death. Hence, of the millions of human beings born of diseased parents, every year, only a fractional part reach maturity; and especially in our own country, at the present time, we see a generation of weak, puny youth and children, upon whom, in a few years, must rest the burden and responsibility of framing laws, and of sustaining the republican institutions, in what is called free America. To the same source, Believers in Christ's Secoud Appearing must also look for members to replenish their ranks. And they who are called to constitute the highest Spiritual Church on earth—by living a pure, virgin life, a life of consecration in all things—should be saviors from *physiological* sins, as well as the sins which relate more particularly to the soul. To eat and drink for strength—for use—and not for gratification and gluttony, should be the law of God's house. We may speak as with the tongue of Angels, and make loud professions of Faith; but by our *works* we shall be known—by the fruits brought forth we shall be judged.

If we are transgressors of the laws of life and health, relating to body or soul, how can we become saviors—helpers to others in like condition? Instead of unbosoming their sorrows and showing the causes of their infirmities, as the sick patient would confidentially approach a skillful physician, would they not say, "Physician, first heal thyself?"

There are multitudes of people in our day, who profess the healing art, and point out a panacea for all the ills of soul and body, and are prepared to reform every body but themselves. When we see reformers who have first reformed themselves, who will practically demonstrate *how* they have done it, then we have confidence that they understand how to administer the healing balm to others.

When I cast my eyes over society, and reflect how many friends—near and dear companions—have gone down to premature graves, my heart bleeds, and my spirit is pained! I yearn for a higher state of things, when sickness, pain and untimely death will not bear rule as in the past. I pray for the ushering in of new earthly conditions, to prepare the way, and make room for greater spiritual, heavenly truths; that the kingdom of heaven may come so perfectly on earth, that God's will may be done by healthy souls in healthy bodies; and that all who profess to belong in that kingdom, will have learned the all important lesson, "Eat to *live*, and not live to eat."

The "Shaker and Shakeress" is a small sheet, but contains many weighty truths, and is doing a good work. Indeed, there are inspirational effusions from almost every article comprised therein, which are instructive and strengthening. Its deep tones sound aloud, and continuously call to higher action. May its voice, as a spiritual messenger, be heard far and near, even to the remotest isles. The millennial truth must go forth from Zion, and the time is hastening when it will be said, "The law of *use* is the law inscribed on every vessel in the Lord's house, and nothing shall hurt nor harm in all His holy mountains." Slaughtering dumb animals for food will be among the things of the past, and there will be no more use for poisonous drugs to counteract the poison taken in the human system by unhealthful food and drink.

We see cause of rejoicing, that the downy beds, which a few years ago were held in high esteem throughout the country, and were used quite extensively, are now considered disease generators, and have gone into disrepute and disuse. It is a hopeful sign. Let all of Zion's children be of one heart and mind, and bless every effort at true reformation, strengthen others who are weak, by being strong in the truth, and thus lead on to victory.

Nancy L. Rupe., Pleasant Hill, Ky.

FEMALE VOTING.

—o—

A DECISION has been reached in the United States Supreme Court, which seems to settle the status of women as qualified voters. In the case of *Minor v. Hoppersatt*, the decision, while conceding that women are citizens of the United States, and of the State where they reside, fails to make them voters by virtue of such residence. The court were unanimous in the opinion that the Constitution of the United States does not confer the right of suffrage upon any one. That right is made one of the attainable privileges of a citizen and is not an absolute one. The United States possesses no voters. Their officers are chosen directly or indirectly by the voters of States. To vote for Federal officers, one must be first competent to vote for State officers. Women cannot become voters, therefore, until authorized by the respective States in which they reside.

VICTOR HUGO has taken his stand in favor of Woman's Rights. In a recent letter to the French Society for the Amelioration of the Position of Women, he said that all the efforts of his life had been to secure a better lot for women, and added "Man has been the problem of the eighteenth century, woman is the problem of the nineteenth; and to say woman is to say child, that is to say the future. The question thus put appears in all its gravity. It is in its solution that lies the supreme social appeal. Woman can do all for man—nothing for herself. The laws are imprudent to make her so feeble when she is so powerful. Let us recognize that feebleness and protect it; let us recognize that power and direct it. There lies the duty of man; there lies also his interest. I do not tire of saying the problem is put; it must be solved. Whoever bears a part of the burden ought to have a part of the privileges. Half of the human race is outside equality; it must be made to re-enter. It will be one of the great glories of our great century to give the rights of the woman as a counterbalance to the rights of the man—that is to say, to put the laws in equilibrium with the customs."

GERMS OF TRUTH.

MT. LEBANON, N. Y.

1. There are germs of truth up - on the earth, That nev - er have been known, And seeds of grace In ev - ry heart That an - gels there have sown;
2. The type of many un - born flow - ers, Are placed be - fore our eyes; We catch a hope they yet will bloom, And then the vis - ion dies;

They struggle 'neath the heav - y soil That shrouds the land to - day, The seeds of er - ror check their growth, Im - pede their up - ward way.
But when the mag - ic spir - it power Of an - gel min - is - try, Shall rule the el - e - ments of earth, All life the good will see.

3.
And we who 'neath God's holy light
Sad winter little know,
May lend a summer's warmth to aid
The soul in grace to grow.
And we will pierce the threatening clouds
'Till sunshine floods the earth,
'Till it reveals the mighty strength
And depth of angel worth.

4.
And we will seek in every heart
To find the germs of truth,
And breathe thereon the holy life
Of everlasting youth;
Then, when the eventide of years
Around our spirits close,
No lingering fear or sad regret
Shall mark the last repose.

GIFT OF LOVE.

-o-

I.

My heart nurs'd wishes for a gift,
But somehow dared not to express them;
In silence only, and when left
Alone, 'twould fondle and caress them.
I knew it could not be for gold,
For that is worthless to the spirit,
Who toil'd for years in mother's fold
Heaven's Inner kingdom to inherit.
Nor could it care to wish for fame;
O, nay — for who could wish to find it?
Nor even less for titled name —
All these were things long left behind it.
And so what could it be but Love —
That gentle spirit, guiding many?
Some angel did my doubts remove;
It was the gift of Love, if any!
And season went and season came,
And wonder'd at a world so funny;
And still my wishes were the same,
And still the skies looked bright and sunny!

II.

One afternoon I plowed the sod
With steady hand and quiet feeling,
When lo! I felt the Love of God
On snowy wings around me stealing.
And then I knew my heart had dared
To give expression to its wishes,
And God in His great Love prepared
Not only loaves, but also fishes!

And since that hour this gift of love
Hath left my heart not for a minute;
What'er befall, where e'er I move,
This heav'nly gift is always in it.
'Tis there! I feel it when I kneel
At eve with those beloved in heaven,
Or when I rise at morn I feel
The gift I wished for, God hath given!

C. A. Emil Fickeyson.

WHITE WATER, January 17, 1875.

To me, it is not a matter of dispute whether in Jesus, the first Christ was manifested to men, or not. I accept him as typical of said Order, in the distant past, as in the coming future. If Jesus was not the first unearthen man, I shall be happy in knowing that of Christs there are millions, seeing I can partake of their spirits and powers.

Daniel Fraser, Shirley, Mass.

TWENTY IMPOLITE THINGS.

-o-

1. LOUD and holsterous laughing.
2. Reading when others are talking.
3. Reading aloud in company without being asked.
4. Talking when others are reading.
5. Spitting about the house, smoking or chewing.
6. Cutting finger nails in company.
7. Leaving church before worship is closed.
8. Whispering or laughing in the house of God.
9. Gazing rudely at strangers.
10. Leaving a stranger without a seat.
11. A want of respect and reverence for seniors.
12. Correcting older persons, especially parents.
13. Receiving a present without an expression of gratitude.
14. Making yourself hero of your own history.
15. Laughing at the mistakes of other people.
16. Commencing talking before others have finished speaking.
17. Answering questions that have been put to others.
18. Commencing to eat as soon as you get to the table.
19. Not listening to what one is saying in company; and
20. Whistling and loud talking in a printing office.

Question — What does the SHAKER AND SHAKERESS do?

Answer — It stops one of the gaps in the wall of the world's complaints — that we never go out to proclaim our principles and give to seekers of the truth, a reason for the faith that is in us. It bears witness, to the world, of the reality of physical — Spirit — manifestations — but not of the truthfulness of supermundane communications from the lower spheres.

As a medium of present revelations, from the higher spheres, it is edifying to the saints.

James S. Prescott, North Union, Ohio.

"THE history of the past and the experience of the present show that the best men and women have suffered most severely in their reputations; have been reviled, persecuted and crucified. It would seem as if these revilings and persecutions were proportioned to the purity and goodness of the individual.

"A decent respect for the opinions of others, and a proper love of approbation, stimulate us to do right; but at the same time, there is a true and noble independence which results from right actions, that lifts us above the influence of malice and slander, and the well-poised mind is not moved by these, except with indignation of pity for those who indulge in them."

Henry T. Child, M. D.

PERFECTION.

-o-

My God, my home, my precious call,
Ideal grace unfold;
I see that glory in them all,
Which ancient seers foretold.
My God is perfect, true and wise,
And while this God is mine,
Perfection will alone suffice
In life that is divine.

How much salvation do we ask?

For it a price we give,
If only from the grosser ills,
From these remote we live.
If we desire the saving power,
From every thought of sin,
We give our all, from hour to hour,
'Till we perfection win.

Mary Whitcher, Canterbury, N. H.

CREMATION.

-o-

CREMATION, in India, is the cause of the Asiatic cholera. Let Americans, who have plenty of land, bury their dead, far enough apart, to plant a tree by each grave — have all funeral ceremonies as simple and inexpensive as possible.

When Catholics enter church, Rich and Poor are on a level.

When Protestants come into their sick rooms, and burial grounds — let them then, if nowhere else, be on a dead level Quaker equality.

THE following address was recently delivered at the funeral of a San Francisco type-setter: "Our brother, Mr. John Harlan, is dead. His last letter is distributed, his case is emptied, his stick is full, the last line is spaced out, and the clicking of the type is no more heard as stuck by his hand. A paragraph is made, a period put in, his last proof is taken, his galley cleared. His form is made up, and lies upon the cold imposing stone of death, silent, lifeless. His faults are set in diamond and pica, so that no more proof can be taken. His virtues are set in six-line pica, colored, framed and hung on the walls of memory, never to be forgotten. Be warned and be ready. Correct your proof."

OBITUARY.

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DANA CAMPBELL, 73, May, 1875.

PAULINA EDWARDS, 40, May, 1875, South Union, Ky.

JAMES DARRAM, aged 86, Union Village, Ohio. Was a vegetarian for fifty years; his last words were "The way I have lived is right. It was never designed of God that his people should cut throats."

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F. W. EVANS,
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SPIRITUALISTS.

—o—

SPIRITUALISTS are developing spiritual science, while Shakers are making it practical by putting it to its proper uses.

Spiritual movements, like stars in the firmament, have their risings and their settings—their voices of promise and their frequent failures, in both letter and spirit. The barren fig-tree, after having been duly digged about, yet found fruitless, was hewn down and “cast into the fire”—the fire of judgment. Has the spiritualism, brought into public recognition nearly thirty years since, at Hydesville, New York, met the expectations of its friends? Are the devotees of Spiritualism purer, better, nobler than other people? Are they more honest, temperate, forgiving, benevolent, and self-sacrificing than other Protestant denominations? Our visionists prophesied of, and saw the workings of Spiritualism more than thirty years ago. The phenomena, as facts, are not new. The “gifts,” in some form, have always been in the world, and probably ever will be, as witnesses of a future existence. But so far as resulting in any organization, or any general concert of action for propagandism, for harmonizing the elements—for religious improvement, or benevolent purposes—it has proved a failure. Though an angel of light having “great power,” it has not proved itself an angel of salvation. Spiritualists, with whom we converse, do not profess to be saved, nor to walk in the newness of the resurrection.

Disintegrated and divided, as their publications testify, they cry: “Lo, here!” with V. Woodhull; “Lo, there!” with A. J. Davis; or “Lo,” in some other direction, “is Christ.” Professing to have no leaders, they are *all* leaders, clawing into each other like crabs in a bag. Surely, as words have meaning, this is Babel! While Spiritualism, as a science, is true, Spiritualists have not met our expectations. They are not progressive. They continue in their bad habits. They love the fashionable, the riches, and the pride of the world. They “marry and are given in marriage.” They fight, and, in many other ways, prove themselves anti-Christian.

Mediums in cities are numerous; but to identify the “familiar spirits” communicating through them is next to impossible. To “try” such spirits is like trying the case of Beecher and Tilton. Obsessives are common. Some of this class have come to us to be “restored to their right mind.” The materializations that we witnessed a few months since at the Eddys were genuine; and yet these materializing spirits, with few exceptions, are from the lower spheres. They do good in so far as they prove a future life. Spiritually, however, they are as children. Imposters, according to

the Spiritualist journals, are numerous, while disorderly circles and an irreligious spirit prevail extensively. If some get rich through clairvoyance, their riches often take wings. Selfishness is the sin that so easily besets. Private property is neither Christian nor apostolic. Most of the best Spiritualists, so we are informed, attend “liberal Christian denominations,” and financially support them. Many of the oldest lecturers upon Spiritualism, such as J. M. Spear, Joel Tiffany, A. E. Newton, S. J. Finney, T. L. Harris, T. G. Forster, S. B. Britton, Emma Hardinge Britton, and others, do not now speak in public. Andrew Jackson Davis neither lectures, attends lectures upon Spiritualism, nor the sessions of the children’s lyceums. So we are informed by a prominent New York Spiritualist. And then, where are Charles Partridge, Dr. Gray, and others whom we used to meet in the New York conferences twenty and twenty-five years since? What does all this mean? Are Spiritualists satisfied with themselves? Satisfied with the lives they live in a selfish, wrangling, competitive, fighting, speculating world of monopolies and legislative rings, with the rich growing richer and the poor, poorer? My friend, the late Horace Greeley, once asked how long it “would take to heat an oven with snow-balls.” And, I ask, how long will it take Spiritualists to reform the world while they continue in the fashionable and evil practices of the world? In Bible times, the angelic voice was, “Come ye out from among them.” This is *now* the voice of the Christ-spirit to Spiritualists.

We have taken the ground all along that Spiritualism was a science; and, being a science, lacking the religious element; lacking the gathering, the harmonizing Christ principles of purity, consecration, and unselfish love, it would necessarily degenerate into sharp individualisms, the “lusts of the flesh,” the “pride of life,” and the vain practices of the world.

When friend J. H. Harter, a Spiritualist preacher of Auburn, visited us, telling his trials among “false brethren,” and with unworthy clergymen, we could only say—while deeply sympathizing with him—that those who choose to stay in the world must expect to be partakers of the world’s tribulations. “I am not of the world,” said Jesus. And being not of the world, he had a “bread to eat that the world knew not of.” Many Spiritualists—excellent people after the world’s model—as well as many in the Protestant churches, are inquiring their way toward Shakerism—the church of the second coming—the pentecostal church, based upon the Christ-principles of purity of life, peace, and “all things in common.” We are pleased to know this. The Spirit and the Bride say, come;

come unto me all ye that labor and are heavy laden, and I will give you rest—the “rest that remaineth for the people of God.”

VISITORS.

—o—

RECENTLY, we have had Robert Cooper, an English traveler, who had spent two weeks at the Eddys’, as a scientific investigator of the supermundane phenomena occurring in their presence. His experience and observations are given at great length, and in minute detail, in the “Religio-Philosophical Journal.” His conclusion is, that no person, of sound mind, unbiased by preconceived opinion, or partisan motives, can visit the Eddys, remain a reasonable time, and come away other than a settled believer that spirits of men, women and children of different ages, size, weight and general contour of face and body, and of various nationalities, do appear as tangible materializations; that they talk, dance, sing, lecture, prophesy and give tests, by knowledge of facts respecting the history and domestic relations of the spectators, that dispel from their minds all doubts of the supernatural origin and character of the manifestations.

Robert Cooper is a cautious, cool, philosophical, conservative Englishman. He is a witness, whose testimony would be taken in any Court of Law.

J. J. Morse is a trance medium, on a lecturing tour through the United States, and is also a believer in “Materialization.” Subjoined are a few lines of poetry of which he was the ostensible author.

The Editor of the SHAKER AND SHAKERESS became acquainted with both of these friends in London, and was pleased to meet them again in the New World.

“I MAY NOT BE A PROPHET.”

I may not be a prophet; but methinks I feel the time
When freedom’s breath shall fan the cheeks of all
in every clime;
When labor shall be virtue, and religion shall be
truth,
And all earth’s sons and daughters shall enjoy a
lasting youth!

I may not be a prophet; but is not the era near,
When the Church will cease to rule men through
dogma, creed, or fear?
When human life and Nature’s laws, in harmony
entwined,
Will be the base of better lives, the Christ of all
mankind?

I may not be a prophet; yet soon will dawn the day
When science and religion will the highest truths
display;
The voice of each, eternal, shall resound through-
out the land,
A system then, for head and heart, will reign on
every hand.

I may not be a prophet; but the time is almost
here
When the woman with the man shall stand and
take her proper sphere.
Restricted and confined she’s been, in all the ages
past;
Thank God! those states are almost dead—she
will be free at last.

I may not be a prophet; yet how soon may it arrive—
That epoch in the world's career when love for
rule shall strive;
The birth of peace, the death of war, the silencing
of gun,
The prize of peace we're striving for will then be
nobly won.

I may not be a prophet; yet the fabled time's at
hand
In which the nations shall combine as one united
band.
That day will see one God, one Church, one govern-
ment on earth,
The long expected golden age, the truer second
birth.

I may not be a prophet; but methinks I feel the
time
When freedom's breath shall fan the cheeks of all
In every clime;
When labor shall be virtue, and religion shall be
truth,
And all earth's sons and daughters enjoy a lasting
youth!

New Haven, Conn., May 17, 1875.

MOSES AND JESUS.

It was one of the ambitions of our childhood to become wise enough to know how Moses, through the "law," was our schoolmaster to bring us unto Christ." We think we have learned the lesson, at the expense of much damage to our early religious education. It is conceded that general Christendom despise the Israelites—despise it a feeble word to express the feelings of many, who think they are pretty good Christians.—It is common to hear them terribly traduced; and they must, apparently, forever, suffer the unequalled ignominy of killing the Lord Jesus! Were I a Christian, after the heart of the so called, popular, Christian Churches, I would thank the Jews as a nation, and bless those who were conspicuous actors at the scene of Golgotha; for have they not given to these Churches the blood of Calvary, that they so fondly anticipate will be an atonement for the sins of their miserable, sinning adherents?

The very common Sunday School impressions made on minds in the moulding state, are, many times and in many directions, erroneous, cruel, wicked.

By these we learned that the Jews were and are a wicked, God-forsaken people—the very antipodes of true Christians; and that, after the appearance of Jesus, the Mosaic statutes became of no effect—a worse than worthless instrument.

As a consequence of such teachings, tens of thousands of us became imbued with the idea that Jesus was not a Jew, but a born Christian! that he did not like the Jews; that he taught doctrines, not only superior to, but the very reverse of those taught by Moses; and by his teaching and example, his immediate disciples, and all who shall succeed them, were prompted to discard and condemn the institutions of the great law-giver—Moses. These are terrible wrongs, committed in the past, continued in the present, and for their correction, we ask a hearing while we cry "Halt!" to their continued diffusion. I cannot conceive that doing Moses justice would be any detraction of Jesus; and yet we will compare some of his sublimest sayings with the same of Israel's prophets, and if they prove identical, or nearly so, to whom shall we give the credit—Israel or Jesus? That Jesus was a Jew, and did not assume his Christos or Anointing, until he was thirty years of age, is too palpable to need proof, except with the very ignorant. That he read the law for years, in the synagogues of the Jews, and expounded upon with all the fascination of a brilliant, rising orthodox Rabbi, there is an abundance of proof in the gospels; and while not doubting his loyalty, the people wondered whence this young man had so much wisdom! His words breathed the inspiration and the expression of the great days of prophecy. Isaiah never commended the law, nor more faithfully followed it, than did Jesus of Nazareth. What could be stronger than "Till heaven and earth pass away, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled?" Again, "Whoever therefore shall break one of these commandments, or teach men to do so, he shall be called the least in the kingdom of heaven." "Think

not that I am come to destroy the law, or the influence of the prophets; I am not come to destroy, but to fulfill." In these sayings did the Jews perceive renewed demonstrations of the permanence of the teachings of the great doctors of Israel; and they listened attentively to the new Rabbi, and everywhere greeted him with this revered title. In a former paper we have stated, that had not Moses taken the children of Israel out of Egypt, away from their bondage to physical and spiritual sins, we would never have had a Jesus! Herein is the key, how the law would teach us to come to Christ; even as in like manner it taught a people so to live, that from them was produced so beautiful a specimen of humanity as was Jesus—one in whom God's promise to Moses was fulfilled: "I will take all sickness from the midst of thee!"

Jesus kept the law, and, as a consequence, his health; and preached the gospel of health to his converts, teaching them, that by keeping the laws of Moses, they would be in a prime condition to receive Christianity. I know of nothing, that I think the spirit of Jesus has greater testimony against, to-day, than an unphysiological diet and practice of life. And yet, there are many that are ready to affirm, that Christ cares only for the soul. It is beyond the power of all Christs to resurrect the soul, while it is inhabiting a sickly, law-breaking body! Let Moses through the laws of health, be "the schoolmaster to bring us unto Christ." The baptism of Christ makes a reaper of a sower, teaches the superiority of the angel, celibate estate, over the reproductive plane—resurrects from the planting and sowing of the Adam, earthly to the harvesting, "cutting off from the earthly" condition, to be as was Jesus—Christ—a Shaker! Did Jesus ever teach adversely to Moses? Excepting a few instances, which shall be noticed, I am persuaded that none did Moses more honor through obedience than did Jesus; and none indorsed the renderings of the law, as given by the prophets, any more than did he. So fully in accord with them was he, that in his rebukes he followed in their footsteps, using almost identical language—(see Isa. I. II *et seq.*, and 58, 3, and continue); and then we find, that for what we have been giving Jesus credit, as an originator, should have been more properly dated from the prophets. In the beautiful sermon on the Mount, who is there but thinks that such sentiments were never uttered before? Let us see: First, observe the scrupulous care with which Jesus connected this sermon with the whole of Judaism. Here comes in the already quoted remark, "I am not come to destroy the law;" and how frequently did he conclude, "That is the law and the prophets!" Let the curious Bible reader compare the following passages: Matt. 5:5 with Psa. 37:11; Matt. 6:15 with Cant. 28:3, etc. In Talmud Massechet Kalah may be found: "He who looks upon a woman with impure intention, has, it may be said, in so doing, committed adultery." Compare with Matt. 5:28. The principle of non-resistance inculcated by Jesus will be found in almost identical language in the lamentations of Jeremiah, even to "he giveth his cheek to be smitten;" compare also Matt. 5:44 with Lev. 19:17, 18; Ex. 23:4, 5; Ex. 23:17; and so on through all the principal sayings of Jesus. There is no remark in all the beautiful sermon on the Mount, that is so new, that its identity may not be found, in all richness in the older Bible or Talmud! The expressions, that often follow: "Ye have heard that it was said by them of old," would almost lead us to think Jesus an innovator, rising in condemnation of the past; which so far from being true, in the apparent repetition of so-called statements, may rather be called a wholesale and indefensible calumny, which can be clearly proved! The rebukes which Jesus uttered to the people, find an equal in the prophets; and some of them sound like the reading of the latter, as in Isa. 1:11, *et seq.* One subject of Jesus was particularly odious to Jews—his professed divinity.

For this they killed him, after giving him ample time to save himself if he was divine. Not being a believer in the Atonement, I am

most sorrowful that Jesus was not left to die naturally; when, I believe, the Jews would have better understood him. By this provision, also, we might have been spared the demoralization of Scripture as introduced by Paul, and learned by happy experience that Moses, through the law, is yet "our schoolmaster to bring us to Christ," even as he so schooled Jesus.

G. A. Lomas, Shakers, N. Y.

CORRESPONDENCE.

EXTRACT of a letter from Wm. Wheeler, dated Hebron, Ind., June 23, 1875, to Elder J. S. Prescott, of North Union, Ohio.

"Please tell me if you believe in the Bible alone as the perfect rule and guide to heaven and eternal life? And also, will the "SHAKER AND SHAKERESS" allow our brief correspondence to be inserted in it?

Please let me know. I hope to hear from you again soon. We join in sending our best love and wishes to all. I must say I have particular regards for you and yours. Hoping all for the best,

Wm. Wheeler, P. O. Box 38."

REPLY.

NORTH UNION, O., June 28, 1875.

WM. WHEELER,

Dear Friend—Yours of the 23d inst. is received. We are not in favor of theological discussions. If truth be the object, there is a better way to obtain it. It is well known that we do not believe in the plenary inspiration of the Bible as being the only "perfect rule and guide to heaven and eternal life."

We believe that some parts of the old and new Testaments were given by holy men of God, who wrote and spake as they were moved by Holy Spirits, the same as some do in this day. The Bible of to-day, the day and age in which we live, is as much an infallible guide to heaven and eternal life as the Bible of two thousand years ago, and more reliable, because it has never been corrupted by translators.

We believe that other parts of the Bible contain discrepancies and contradictions—words of wicked men and lying spirits, the same as are ministering in this day. It is generally admitted, and that too by some of the greatest sticklers of Bible infallibility, that some parts of the old Testament are too obscene to be read before a public audience or a promiscuous assembly.

And some parts of the Bible are simply historical, and no more the "word of God" than the history of Rome or of the American rebellion. And yet it is all summed up as the only infallible word of God. What an absurdity!

"All scripture given by inspiration of God, whether ancient or modern, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect—thoroughly furnished unto all good works." 2d Timothy, 3d, 16, 17.

The design of all scripture, given by inspiration of God, both Jewish and Christian, was the perfecting of the saints, the man and woman of God, that they might be thoroughly furnished unto all good works. But how have these scriptures been perverted to sectarian purposes even unto the present day?

Hence the necessity of a "more sure word of prophecy"—"present Revelation"—whereunto we do well to take heed as unto a light that shineth in a dark place." We are aware of the powerful organization now forming to get the Protestant Bible, with all its imperfections, engrafted into the Constitution of the United States.

And what is all this for? Is it to give these anti-christian Priestly bigots a chance to burn heretics and all who will not subscribe to their religious dogmas? May Heaven save us from such a back-set into the dark ages, is the prayer of thy friend

Jas. S. Prescott.

RETALIATION. Never retaliate nor seek revenge for real or supposed wrongs. By rendering good for evil, we not only disarm our enemies, but oftentimes make them our truest friends.

THE BRIGHT SIDE.

MAN'S free agency allows him to view, either the bright, or dark side of life. Unrestrained by the invisible powers, his aspirations produce the "conditions" which attract his proper spirit guides. If he court a cheerful disposition, with pure and holy thought, the bright angels are his guides and constant companions. Consequently he perceives the bright side of every thing and becomes a "bright and shining light." To those in the "slough of despond" a beacon to guide them to higher and firmer ground.

Imagination is the chief agent for producing dark forebodings in the human mind, which are usually followed by disease and premature death. The fact that Shakers, who love light, rather than darkness, and numerically considered in proportion to the masses of the generative world, retain their physical life and vigor much longer than their neighbors of the natural order, is due, in a great measure, to an unclouded conscience, and the dismissal of imaginary condemnations from their minds. It is recorded, that one of the primitive apostles of the Christ order, said, "From whence come wars," etc. "Is it not from the lust which is in your members?" It matters little with us, however, whether these words were uttered by apostle or apostate. We know it is the truth. When lust is conceived in the members, we soon become discontented with our surroundings, the life of purity becomes a grievous cross, the wheels of progression are clogged, retrogression follows, darkness begins to obscure our spiritual vision and our last state is worse than our first. When the unregenerated, in or out of Zion, are in the light, they perceive it not. "Having eyes, they see not." Physical death is their "king of terrors" and they have no victory over the grave. Community order, on the basis of celibacy and progress, is the consummation of the "Kingdom of Heaven," to every truly regenerated soul. God's children are all equal "on change" — priest, prophet and king — for all, who put on Christ, become priests and kings unto righteousness. Speaking of communism in the *Boston Christian Era* of March 18, 1875, says: "As a means for securing a comfortable animal existence these communistic systems are successful. As aids for the developments of the spiritual and intellectual life they are failures . . . they are of the earth, earthy. It is not from these that the social and industrial redemption of the world will come forth." Leaving out the class of communists that are of the "earth, earthy," I think our friend, by careful investigation, will find the average intellectuality and spiritual developments of the Shaker fraternity on par, if not a little above, the masses of the private family order. As to the redemption of the world, in the generative point of view, the Shakers spare no pains within their power, to endeavor to elevate the sons of Adam to the standard of true humanity — righteous generation — but it should be remembered that this is a deed of charity on their part, for the general good of the human race, as their work is of an entirely different nature, viz.: Regeneration. Does it become those who profess to "love the ways of Jesus," to condemn the institutions of those who both love and follow his ways and receive unto their homes and hearts every truly sin-sick soul who flees from mystical and false theologies of Babylon, aiding them by example as well as precept "to rise to joys of the Angelic birth?"

For nearly twenty centuries the earth order have been looking for the redemption of the world, through the "blood" instead of the life of Jesus. "New lights" have and are constantly rising upon the horizon of their troubled sea, only to be dimmed by newer rivals. But the "age of reason," which is fast dawning, teaches them that nothing is of value, unless it can be practically applied, that the zenith of human redemption can be attained only by a practical application of the doctrines set forth in the earth life of Jesus, who became the first fruits of purity through the spontaneous baptism of the Christ-Spirit. He rose from the sin-beclouded spheres of lustful generation, into the bright spheres of eternal purity, and became the then "only Son of

God," with power to confer the same honor upon his followers, through all time, by owning them as brethren and sisters and "sons and daughters" of "our father and mother — God." Have we not then the bright side for our portion? Can there be any dark side with the "redeemed of earth?" Then let

"Storms of woe and whirlwinds rise,
Each curl on earth to sever,
There bright and joyous as the skies
There is our home for ever."

On the bright side.

Emery E. Howard, South Hadley, Mass.

ADULTERATED CANDY.

A LATE writer on the subject insists that candy is injurious, not only to the teeth, but the stomach, and hence to the health of children and adults. The oils and acids used in flavoring are particularly dangerous. He says the jargonelle pear flavor is made of the acetate of amylic ether, which is prepared by distilling a mixture of fusil oil, acetate of potash and concentrated sulphuric acid. The pineapple is made from butyric ether dissolved in another portion of alcohol. Butyric acid is made from decaying cheese, grape sugar and chalk, fermented together. Various mixtures of the ethers, with the addition of various agents, such as acetic acid, camphor, orris, vanilla, the volatile oils, etc., result in imitations of strawberry, raspberry, apricot, currant, etc. The tonka bean is used very much in place of the vanilla pod, to imitate the vanilla flavor. The common oil of almond (bitter) always contains a considerable amount of prussic acid. This oil is said to be substituted sometimes by the oil of mirbane or nitro-benzole, eight or nine drops of which is said to have produced death. The peach and almond flavors are also imitations, made from prussic acid in some form, and are very poisonous.

Extract from a letter to Elijah Myrick Ayer, Mass.

BUCKLAND, MASS., July 4, 1875.

MY DEAR FRIEND AND BROTHER:

I have been re-reading all those beautiful and God-like utterances of the SHAKER AND SHAKERESS.

Truly, if ever divinity shaped mortal aims and purposes, and clothed in spirit dress and power, the thoughts and words of mortal men and women, it has been done in the productions of this blessed paper.

I think I see clearly a special new spiritual and physical revelation of divine love and mercy to the race of man, in the inception and active promulgation of the principles underlying the economy and faith of the Shaker system.

Looking over the declaration of principles and the holy life and simple purity exhibited in the whole system of Shaker life, I feel constrained to exclaim Eureka! the remedy is found. I think Shakerism the only remedy for the miseries, political, moral and theological, of the race. I think the solution of the perplexing labor question can be found in the Shaker community system only. I see clearly that the only certain antidote for the moral pestilence, the social evil, is seen in Shaker celibacy.

The cure for financial ruin and distress can be found in the Shaker simplicity of dress and life.

I fully realize that the restoration of humanity to the blessings of full physical health and a development of full physical beauty and moral and mental force, can be reached by a strict adherence to the Shaker system of food and labor.

In short, I am fully convinced that if men learn war no more, beat their swords into plow-shares, if the lion in humanity lie down with the lamb, it must be done in and through a channel precisely like the life of the disciples of Ann Lee.

Your brother for truth, humanity, for God,
William Alcott.

SECOND VISIT TO THE EDDYS.

THE Editor, accompanied by Eldress Antoinette and Louisa Green, has spent four days at Chittenden. Result—Confirmation. See next number of Shaker and Shakeress.

[From the Springfield Republican.]
MOTHER SHIPTON'S PROPHECY.

EVERY now and then, for these four hundred years and more, some one has brought to light the prophecy and memory of Mother Shipton. An event follows event in mechanical progress, her doggerel verses fall in so pat that they must needs be quoted. One of the predictions thereof — "Fire and water shall wonders do" — has come to pass time and again, and the latest fulfillment is the Keely motor. This Mother Shipton was one that would have taken high rank as a medium in our day; in hers, the fifteenth century, she was said to have been begotten, like the wizard Merlin, of the phantasm of Apollo, or some aerial demon under that guise, and a beautiful orphan Yorksire girl named Agatha. She had the weird lonely girlhood that the child of shame is apt to have, avoided or persecuted by those who should have been her mates. She was christened Ursula by the Abbot of Beverly, and grew up so eccentric and unnaturally shrewd that by and by this tradition, in those superstitious days, grew about her birth. She prophesied as she grew older, and even "persons of quality" consulted her. She told the great Wolsey that he should never come to York, and, indeed, when within eight miles of it, he was arrested by Northumberland, at King Henry's order, and brought to Leicester, where he died. Also, she is said to have foretold the great fire of London, the execution of Charles I, and many notable events, besides of the Reformation and the reigns of Elizabeth and James. At the age of seventy-three she foretold her death, and at the hour predicted she died. Her name is a popular tradition in Yorksire even to-day, and the tradition is founded in part upon fact. Her famous prophecy was said to have been published in her life-time, and again two hundred years ago, for we have seen it in a book of that time, where it was said to be copied from an older book. Though most of the items are vague enough, some show a marked coincidence with remarkable events, such as the invention of steam, railway locomotives and tunnels, the telegraph, iron-clads, and the admission of Jews into Parliament (in 1858). Without further preface, these are the elegant lines:

Carriages without horses shall go,
And accidents fill the world with woe;
Around the world thoughts shall fly
In the twinkling of an eye.
Water shall yet more wonders do,
Now strange, but yet they shall be true;
The world upside down shall be,
And gold be found at the root of a tree;
Through hills man shall ride,
And horse nor ass be at his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk;
In the air shall men be seen,
In white, in black, in green;
Iron in the water shall float
As easy as a wooden boat;
Gold shall be found and shown
In land that's not now known;
Fire and water shall wonders do;
England shall at last admit a Jew;
The world to an end shall come
In eighteen hundred and eighty-one.

REFORM.

ON the first day of April, 1872, there were four brethren in the Canaan Upper Family who used tobacco. Now there are none. The reform came in this manner:

One day, Elder Frederick called at our house and asked to see those four brethren. After we were seated, he began to talk about tobacco, and called it some hard names, which, though true enough, we did not all of us like to hear. But, as long as he generalized and confined his remarks to tobacco alone, we did not feel much disturbed. It was soon evident, however, he now meant something more.

He had come bearing a proposition, sanctioned by the ministry, that all the brethren in our little group who used tobacco should now quit it. This was a "hard saying, who could bear it?" "I'll quit it," said the eldest of the four; and he has kept his promise to this day. Another argued stoutly for his quid, as if it were a good thing; but finally came up to the help of the Lord against the nauseous weed, and like a good Believer, determined to conquer or die. He, too, has kept his resolution, and a short time since handed me two large plugs of navy tobacco, saying

with a pleasant smile on his face, "I have not put a bit of tobacco into my mouth from that day to this, nor shall I, as long as I live."

The other two also took sharp hold of the proposition and are steadfast.

January 1, 1874, there were four brethren of our small group, of about thirty souls, who ate animal food. Now there is but one.

We have used in the past year 1,500 pounds unbolted wheat meal; 1,400 pounds unbolted corn meal; 800 pounds of oatmeal.

Charles Greaves, Canaan, N. Y.

THE HARVEST PERIOD.

THE millennial age, or thousand years' reign of the saints, upon earth, with Christ, is the harvest age of the race, in which time, be it longer or shorter, the Everlasting Gospel will be preached to every creature, and all souls will enter the judgment—a new probation for their final order. It is the transition period of the race, from their natural life, to the spiritual. It is the disciplinary stage, for the final REST—the glorified state of all who receive the merciful offer of Christ, in his anointed messengers, and volunteer to follow his self-denying footsteps, to life everlasting. Its duration may vary from 7 to 70 or 100 years, according to diligence and faithfulness, after the work is begun.

These messengers, or rulers— for they sit upon Thrones of Judgment, and reign with Christ— are beheaded for the witness of Jesus, and the word of God. This signifies, they have ceased to follow the lead of their own self-will and wisdom—the head of the earthly man—and have submitted their necks to the Gospel yoke, whereby Christ has become their head. They are slain to the worldly, or selfish life, by the cross of Christ, and by the sharp sword of the word of God, sitting upon purified human tabernacles, likened to white horses. Their carnal pleasures, likened to *flesh*, from whence they arise, are given to the fowls of the air and beasts of the desert, to whom they properly belong. Thus they are put to death, flesh-wise, and quickened spirit-wise, and bear witness for the Truth, as Jesus did, by dying as he died, to a self-pleasing life, and living as he lived, a life of Righteousness—daily rising from the dead, by walking in newness of life.

Alonzo Hollister, Mt. Lebanon, N. Y.

From Boston Journal of Chemistry. BOLTED SUPERFINE FLOUR VS. TEETH.

BY EPHRAIM CUTTER, M. D.

THERE is no doubt that the decay of teeth prevails to an alarming extent, and it is very humiliating to our modern civilization to have it characterized so generally by the occurrence of diseased teeth. The aetiology of this disease is a great, broad, and deep subject. No doubt many elements combine together to cause it; and the person who should positively announce a single agent would be dismissed as unworthy of attention. Still it is a matter worth discussing, and deserving the attention of the ablest minds. To ignore is not to arrest; hence we offer a few suggestions for consideration.

"The *Chemical News* ascribes the potato rot to a deficiency of lime and magnesia in the soil. Different observers state the percentage of magnesia in the ash of sound tubers at from five to ten per cent.; in the diseased tubers an analysis shows only 3.94 per cent. Analysis of sound tubers shows over five per cent. of lime, but in the ash of diseased tubers only 1.77 per cent. was found. A similar observation was made some years ago by Professor Thorpe, with regard to diseased and healthy orange-trees; in the former there was a deficiency of lime and magnesia."

According to these authorities, a deficiency of mineral salts in the vegetations named is supposed to be a sufficient cause for decay. Now it is an interesting question whether there is any article of food employed by mankind which is deficient in mineral matter. If so, then it should be made known to every family in the land.

Perhaps there is no article of food more generally consumed than flour, *i. e.*, wheat flour. In the

forms of bread, cakes, and pastry of all kinds, it enters into every house, and is universally used and regarded as the "staff of life."

Does flour possess a requisite amount of mineral matter?

To answer this question, Mr. Sharples, the well-known chemist, analyzed for me the "Peerless Flour." He found 0.55 per cent of mineral ash, a little over half of one per cent. He stated also that the proportion of ash in the whole grain varied from 1.65 to 2.50 per cent. So that the diminution of mineral food varies from two-thirds to four-fifths. In other words, *by the use of flour mankind loses from two-thirds to four-fifths of the elements that go to make up teeth and bony structures.* This statement deserves to be written in letters of gold over the door of every bakery and kitchen in the land.

Flour has been used for generations, and if we can rely upon Mr. Sharples' statement, mankind has all this while been deprived of the greater moiety of the mineral food that the Almighty intended it should have the benefit of. Is it not natural to expect that the bony structures should suffer from this great withdrawal? For it is a great withdrawal. Suppose that a water supply pipe should be cut off two-thirds to four-fifths, would not the supply be greatly diminished? Cut off the same quantity of time from the hours of daylight, would not our darkness be great? Take away two-thirds to four-fifths of our muscular food, would not a strong man become very weak? Cut off air to the same extent, would we not lose our breath? And why should the bony tissues not suffer in like manner when their food is withdrawn? I think they do. Perhaps a little evidence in the contrary direction may throw light upon this.

A dentist, whose name is well known, said that he filled some fourteen cavities in the teeth of his first-born child by the time he was four years of age. He put his family upon the use of the whole grains, and the next child had no retarded dentition, and not a decayed tooth up to the same age.

The same gentleman says that the teeth which decay are not compacted or knit together with the firmness of healthy teeth. There seems to be an arrest of perfect development. Though what can be more natural than to expect imperfect development and decay, when from two-thirds to four-fifths of the proper bone food is habitually withdrawn from an article of diet which is more largely used than any other?

How common it is to see infants not cutting any teeth at all, until they are twice as old as they ought to be. The good effect of the whole grain diet is shown in Dr. Harriman's second child, above alluded to. To be sure it is only *one case*, and must not be made too much of.

Now, what is to be done about it? Certainly, one man's dicta amount to but very little alone. What we need is evidence from others. Suppose every medical association of Massachusetts take up this matter, have analyses of flour made, try feeding mothers and children upon the whole grain of wheat meal, oat meal, corn meal, beans, etc., and suppose they all come to the same conclusion as the writer has done. Suppose they officially announce the result. Would it be long before the general public would heed the truth, and thousands of persons would rejoice in the possession of that priceless treasure, a set of perfect teeth?

NOTE.—Through the kindness of Mr. E. H. Davis, Superintendent of Public Schools in Woburn, Mass., the writer has been furnished with the following astounding statistics, embracing returns from several of the largest primary schools of Woburn, a fair representation of the prevalence of diseased teeth among children:

	No. of scholars.	With sound teeth.	Decayed.
Lawrence Primary.....	113	13	100
Plympton St. Primary ..	94	27	67
Highland St. Primary...	71	25	46

EGOTISM.

WE, is the Community pronoun. It seldom offends the ear. *We* build the mill, and make the dam. *We* harvest the Broom corn, and *our* money is in the Bank. *We* bought that farm, and paid \$200, for the sorrel horse. This is *our* house, and shop. *We* baked the bread, and made the dinner. Neither in, nor out, of community, is the ear offended by this use of pronouns.

Should we substitute *I*, for *we*, and *my*, for *ours*, we alter the case, and run the risk of offending the ear, if not more.

Some years ago, an aged man planted a nursery. When Budding and Grafting time came, he took, as assistant, a youth, who had been apprenticed to him, as Shoemaker. The youth became an adept, and the entire care of this branch of the business devolved on him. One day, the aged brother was in conversation, with another person, on the thriftiness and good order of the nursery. The youth, being within hearing, noticed that the aged brother invariably said *my* nursery—I grafted those apple trees—I budded those peach and quince trees. It was all *I* and *mine*—never a *we*, nor *ours*.

Some persons are, unfortunately, so developed in *selfhood*, that touch what they may—be connected with whom they will, they seem to think, the success—if success there be—was largely owing to *their* wisdom, skill and manoeuvring.

Few things fill sensitive minds with deeper regret, than the effort, some persons make, to trumpet their own fame. They may, in the main, have a fair record for just dealing, correct business habits and capacity; yet nothing whereof to be vain. Had they been content with the consciousness of having done their *duty*, they might have finished their mortal pilgrimage with good repute.

From the miserable, selfish *I*, *mine*, and *me*, Good Lord, deliver us.

We have been told, that in other worlds, man's employ will largely consist in praising God. But what time will Egotists find for such employ? Habits are stubborn things. His penchant for self glorification will go with him. Let us get out of our miserable selves, into *community* Heaven, and find an element in community praise.

In community life, it may not readily appear where praise, or blame belongs. Hence none should claim credit, largely, who are not willing to take their share of blame.

Of Josephine, it was said, She was the Power, behind the screen, that gave success to the Annies of France. Her Wisdom and Gentleness sustained the Empire. When they were withdrawn, the Empire fell—and great was the fall.

There are reasons for believing, that in Community life, the real worthies—the successful operators on the electric wires, who, by the force of their magnetism, give success to our efforts, are but little known. They council in secret, and point where Wisdom directs—where success will result. They weep over the failures and short-comings of Society—rejoice in the prosperity of all, and are content to suffer, if Society prospers. Are not these the Fathers and Mothers, around whom the sacred influences of our Gospel principles cluster, fathers and mothers whose unassuming, unobtrusive influence makes glad the Zion of God? And when the seekers of self praise are lost in forgetfulness, shall not these remain a blessing and a praise to our sacred cause?

William Reynolds, Union Village, O.

HOW TO BREAK OFF BAD HABITS.

UNDERSTAND the reason, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge in the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice—a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavor to understand why it is you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think it is an easy thing that you have undertaken. It is a folly to expect to break off a bad habit in a day, which may have been gathering long years.

Goodness in childhood and youth is the beauty of old age.

Any system of theology that shocks the mind of a child is a false system.—Thomas Paine.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

AT no time during the Ministry of the Apostle Paul, was he more deeply imbued with the Christ-Spirit, or had a clearer perception of the duties of those who would live holily, than when he said "Be not conformed to, but be transformed from the world. Ye are the temple of the living God. What agreement hath the temple of God with idols? Come out from among them and be separate; touch, taste, and handle not the unclean things thereof, and I will receive you, and be a Father unto you. I beseech you by the mercies of the living God, that ye present your bodies a living sacrifice, holy, and acceptable unto Him, which is your reasonable service."

Have principles changed since that time? If a separation from the world, and a cross against the carnal mind were requisite to the attainment of a true Christian character in the days of Jesus and his apostles, why not at the present time?

The views, and teachings of the early Christians, have become antiquated; and the popular theologians of to-day, who are paid from five hundred to a hundred thousand dollars annually to preach smooth things, tell their hearers to go their way, "eat, drink and be merry;" they will not be brought to judgment for secret sins, nor be rewarded according to their works. If they will only believe on Jesus, he will be their sponsor and expiate their sins. They may continue to eat their own bread, live in worldly and carnal pleasure, "and wear their own apparel," if called by the Christian name. And the people, as with one voice, respond, "Give us more pleasure, and less of the cross of self-denial, and we will bestow honor, praise and riches upon our venerable Clergy, crown them with laurels while living, and decorate their graves with floral contributions."

The same spirit is seeking to find entrance, and rule in the Shaker Order. And a voice from without is constantly pleading with members of our institution, to "come down from the cross." It is said that we practice too much self-restraint—that the line of demarkation is too apparent—that in manners, in dress and life-practice we are too distinct from the world. They say, they like the Shakers, and if we would renounce some of the peculiarities, which make us singular and unpopular, then we could fraternize; and many people who are seeking a quiet home of rest, but cannot find it, would join our Community.

A dear sister of the Shaker fraternity, who has passed beyond four score years, sensibly, feeling the force of the worldly element, in different forms, striving to undermine and destroy the very foundations of the Church of Christ in this day, writes to me, confidentially, in regard to it. Her motherly and saintly spirit is pained at the apparent lack of faith in God, and the growing desire of a class who bear the name of Believers, for more present pleasure and enjoyment in worldly things, at the expense of their spiritual life, and soul's welfare. And I take the liberty, without her knowledge, to make some extracts, hoping to benefit a few, and not do harm to any.

When I meet a person, who has lived in the

service of God as many years as our venerable sister has done, with mental power so clear and with spirit bright and inspirational. I am reminded of the saying of Christ, "I am the resurrection. He that liveth and believeth in Me, shall never die." Our sister has lived the Christ-life—done the works—and knows on whom she has believed.

We may be numerically weak, yet be strong in virtue and spiritual power, or *vice versa*. About the time of the recent revival in Plymouth Church, when over a hundred were added to that sanctuary in one day—majority females—a young woman was visiting in our family; and as she stood curling her hair in ringlets, at which she had been engaged a long time—she remarked, "I am going to join the Church next Sabbath." "For what purpose," inquired one of the sisters? "Is your motive to live more in conformity to Christ's teachings?" "Oh, no," she replied; "that time has passed by. No one is now expected to change their habits of life by joining the Church. I can get access to certain individuals, and enjoy their society better if I join the Church, than if I remain isolated from it;" intimating that it was more fashionable, and popular to be connected with some Church, than to remain outside. How many such Christians would it take to make one perfect heaven?

BELOVED ELDRRESS ANTOINETTE:

I would not willingly trespass upon your time, but I wish to unfold some of my thoughts, and disburden my mind to you. I feel that I am committing myself to a faithful friend, unto whom I may speak confidentially. The importance of the subject that I would portray, so impresses me, that I feel impelled to write to you. I realize that my mental and physical powers are waning, and my best efforts are somewhat feeble.

I perceive, in a certain class of professed Believers, a great lack of Faith and Spirituality; and such are fearful that the work of God in the Millennial Order is dying out; because there are not greater accessions to our ranks. I cannot view the subject in that light. I see the Sun rising, higher and higher in the spiritual horizon, as the day advances. The increase of truth does not depend upon numbers. I am confident that many of the more spiritual and enlightened class in society are now looking toward Zion for something higher and better than what they have yet attained. Let her inhabitants keep the *love-fires* constantly burning on her altars; and many *truth-lovers*, and *truth-seekers*, will see the light, and be attracted to her Courts.

As a senior member of the household of faith, in this day of Christ's Second Appearing, I feel to ask in a spirit of kindness and sisterly love, that all would strive to maintain true Christ-like forbearance and consideration; that the bond of peace may remain unbroken, and the unity of the spirit be preserved in this time of conflicting opinions. It is noble, and praiseworthy, to seek for new and increasing light; but it is unwise to let different views of minor importance hinder the full flow of pure love from circulating through all the members of the body.

New developments, in religion and science, should be met by calm investigation instead of opposition and persecution. As far as I have obeyed the injunction—"Try the Spirit"—making due allowance for crudeness and error,—which always attend the evolving process of newly revealed truth—I have found safety. It is wise to look at principles—to trace things to their source—thence to their ultimates as far as possible. Then reason, if not perverted, will aid us in arriving at just conclusions.

Truth will ultimately gather all its subjects into one spirit, and God's people will see eye to eye in all things; but it will be a work of time. We need *patience*, even as the husbandman, when he has deposited the precious

wheat in the soil, awaits its growth and maturity before it can be harvested; and then, it must pass through the process of threshing, cleansing and grinding, to make it ready for use. So must we work, wait and trust, for the growth and unfolding of new and advancing truths.

Not hearers of the word only, but doers of the work, will grow into a knowledge of true doctrine—be able to understand the will of God and to do it—for through patience they will prove all things and hold fast the true and good. If there be a division in sentiment, the enemy has the vantage ground and will work to hinder a spiritual harvest, which may be nearer than many now anticipate.

According to both ancient and modern prophecy, the Law will go forth, from Zion, to earth's inhabitants. There is a constant draught from without upon the strength and vitality of our institution, which few seem to realize; but it causes spiritual debility and the members feel that strength and life go from them,—as did Jesus when the woman touched the hem of his garment,—even if they do not know where it goes.

Believers sympathize with, and contribute to the support of all true reforms; but in so doing we need unremitting energy to keep a separation from foreign, worldly influences, that would serve to divide and dismember, or cause dissension in any way. O how much we need to watch, and to pray, that Angels, from high and holy spheres, may guide and keep us!

As I near the change that I feel is coming upon me, I frequently review my life, from childhood to the present time; and as I read the pages of my life-history—the spiritual losses and gains—all the awakenings of conscience that I have experienced, which have brought me to feel deep tribulation and Godly sorrow, and to utter strong cries to God for greater self-conquering power, have helped me to quicken my pace for heaven, made my spirit more vigorous and active, and have filled my soul with peace.

I do not wish to leave this world in a state of stupor, from which it will take a long time to emerge. It is my earnest desire to go to my home and friends in spirit spheres, living and growing; that I may commence my work there, just where I leave it here. I have not attained unto the present state of peace and justification, which I now feel, by blending and uniting with the spirit and practice of the world. I wish to give my testimony in favor of a pure consecrated life, and of non-conformity to the world, in dress, or manners. My spirit is in unison with the founders of our Order. They strictly enjoined self-denial and crucifixion of the carnal mind and all inferior loves.

It is claimed, by some, that if we would increase in numbers, we must conform more to the people of the world, in manners, and in habits of life. What has been our experience in this regard, where the experiment has been tried? Where concessions have been made, have our numbers been increased, or diminished thereby? Or, has the power that is effectual in protecting souls from sin, been strengthened, or weakened? Justice demands, that we look at things just as they are; and then decide, whether it be a real desire to help lift humanity to higher and better conditions that induce to action, or the pleadings of the worldly nature within our own hearts, that seeks gratification, and goes forth to meet the spirit of the world without, that would allure, and draw souls away from the pure virgin life.

The greatest ingathering to Christ's fold, that I have ever witnessed, was at a time, when there was the most exclusion from without, and the strongest and most searching testimony, within our own courts, against all *sin-producing causes*. While a separation from the world is necessary to maintain the Christian life and character, it is our duty to treat all with kindness and respect, and to be ready to give to all a reason for our hope of eternal life, and to present the cross of Christ by which we are redeemed unto God.

In conclusion let me say, the "SHAKER AND SHAKERESS" is a *real treat* to me; and I know

very few in Harvard, Shirley, or elsewhere, who could bear the idea of having the paper discontinued. We hail its monthly arrival with joy; it seems so much like having a sweet visit with our dear Gospel friends at the Mount, and in other societies. I hope nothing will occur to render it necessary to discontinue it.

We recently had a brief, but very pleasing and instructive interview with Elder Frederick. It was soul-cheering to witness the true Christ-like spirit that he manifested on all occasions while with us.

I suppose you are nearing the time of your annual "Social Gathering." How delighted I should be, to be present, and participate with you. That Heaven's blessing may ever attend those meetings, is the prayer of your aged friend and sister.

Eunice Bathrick (aged 84), Ayer, Mass.

The following communication is from a Shaker Sister, eighty-five years of age.

Paul's exhortation to the Hebrews, "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight," etc., will apply with force, reason and profit, to Believers in our own time.

Another octogenarian speaks through our little Monthly. She has proved the efficacy of Gospel faith—reduced to practice—more than seventy years. Hear her: ED.

ELDRESS ANTOINETTE:

Dear Sister—I feel greatly interested in the SHAKER and SHAKERESS, and hail every new number with joy; would be pleased if it were a weekly issue instead of a monthly. Seeing many testimonies from brethren and sisters, that I love and prize for their work's sake, inspires me to briefly add mine.

While reading the SHAKER and SHAKERESS I have been reminded of the flying roll seen by the Prophet Zachariah which was sent forth as an accuser through the land, condemning sin in every form. It is also a messenger of glad tidings to sorrow-stricken, sin-laden, repentant souls.

As I have nearly run my earthly race, I feel that a brief synopsis of my experience may be of some interest to the junior members of our society.

I was brought to Mt. Lebanon, and placed under the guardianship of Believers when I was eight years of age. My first baptism was a ministration of love, from my visible guides and protectors, which met a response from my own heart, and influenced my actions. As I advanced in years, and grew in stature, I found that I had a choice to make, between good and evil, which to serve. I read and believed the Scripture, which said, "To whom ye yield yourselves servants to obey, his servants ye are," that by being made free from sin, we could become servants of righteousness. I saw, and felt, that doing what was just and right, would give peace of mind—cast out fear—and enable souls to serve and worship God in love. "Love would work no ill to its neighbor," and was really "the fulfilling of the Law." I resolved to make Love my axiom, and I felt my heart expand with love toward all the human family.

My faith in God, and in the Gospel of Christ through the order of male and female, increased. I believed "the pure in heart would see God," and be able to understand those things which pertain to His kingdom. I strove with all the strength of my mind, to be pure, and to keep myself unspotted from the sins of the world, to be meek—merciful—a peacemaker. Thus I progressed from faith to faith, and from strength to strength. And it is still my determination to keep in the *increasing work*, which I believe will grow brighter and brighter unto that perfect day, when every thought, word, and action, will be under control of the Christ-Spirit.

I have ever chosen to serve under the Christian banner, and have thereby been able to abstain from a sinful life. And I now rejoice that I can testify, to all who may feel an interest in me, or in my experience as a Believer in the work of Christ's Second Appearing,

that I have so successfully fought the good fight of faith, when evil, in its varied forms, is presented, it finds no abiding place in me; and with many of my dear companions in Gospel travail, I can raise a shout of victory.

I would not exchange the peace and satisfaction that I feel, in my advanced stage of life—blessed, as I am by visible and invisible friends—for all that this world could give me. I am thankful to testify, that there is a fountain opened in Zion, wherein souls may wash and be made free from the stains of sin; and whosoever will may drink freely and live—live forever.

Lucy Hammond, Mt. Lebanon, N. Y.

GOOD WORKS.

Of what profit is *faith* unless it be made manifest by *good works*? Good words, when timely and fitly spoken, often give solace to the afflicted, and comfort the mourner; but to the naked and famishing, "Be ye warmed and clothed," in *word* only, would be of little account. By good works we not only "lay up treasure in heaven," but like Dorcas of old, confer benefits upon destitute humanity, and blessings return to us manifold.

We may be very correct in our faith, and love, admire and laud others, who show their faith by *works*, yet, if we lack the courage and energy to reduce *our* faith to practice, it would be as unavailing as implements in the hands of the husbandman who is too indolent to use them.

Deeds of charity toward individuals, and acts of kindness and generosity, attended with soft and gentle words that will prevent or turn away wrath in communities, would form a heaven on earth, and pure, peaceful spirits would delight to gather around and hold communion with such souls, for they are nearly allied to angels.

Ruth Webster, Union Village, O.

OUR GOSPEL PRECEPTORS.

WHY should we not love and revere the Ancients of Israel—our former Teachers—those Gamaliels, at whose feet we have sat and listened, and received much valuable instruction? They have been to us, spiritual Fathers and Mothers, Brothers and Sisters, and were bright examples while here. Their lives were well spent, they have passed on before us to the "summer land," and left behind them a record of good works.

True, many of those worthies drew spiritual life and sustenance, to a large degree, from the inspiration of the past, looked to types and symbols, and were somewhat veiled in mists and shadows. They were accustomed to accept and revere whatever they found between the lids of the Bible, without calling in question its consistency, or authenticity.

Now, the light of reason and Divine Revelation has opened, more clearly to our vision, the links of the great chain that unites natural and spiritual truth—conjoins Science and Religion. Will that justify us in setting at naught the righteous teachings of our Preceptors, or in discarding the good of the past? There have been good men, and women, in all ages, who were Saints. They were the salt of the earth; for they loved, honored and served God, according to their understanding, and made their mark for good to humanity. Gleams of light overspread their spiritual horizon, and lighted their pathway; and, aided by Bible teachings, they lived righteously, in their day, and were accepted.

If, by increased light, we now see that they believed too much of Bible records, and accepted them altogether, without reasoning, and making due allowance for mediums, circumstances and conditions at the various periods when the Scriptures were written, and did not distinguish between fallacy and verity; it would seem unwise for the present generation, like the swing of a pendulum, to go to the other extreme, and become infidel in *spirit*, if not in profession, and reject the true as well as the false.

One thing we must concede, if honest; *i. e.*, many worthy souls in the past, who adored

to, and trusted in, the Scriptures as their rule of faith possessed more vital religion, which consists in goodness of heart—purity of life—and a willingness to suffer, and to do, for truth's sake, than the rising generation who have cast off reverence for the past, and virtually deny present revelation, however much they may expatiate upon Truth, Reason, and Common Sense.

The goal of immortal happiness has been the highest aspiration of the enlightened portion of our race—the boon for which humanity has sighed, and for which Saints have suffered, and Martyrs yielded up their lives. Many have thus triumphed over death and the grave, and found a haven of rest.

But to those who at the present time denounce the Bible as a whole, and say that, as a sailing craft for the mariner on life's sea, it is no longer reliable—there are so many loose planks, it is better to abandon it altogether—we would suggest, whether it would not be better to cling to the old vessel, and to teach their children to believe the story concerning the bears that came from the wilderness, and devoured forty and two children, rather than have them grow up in a defiant, mocking spirit—destitute of the fear and love of God, or respectful regard for their fellows, and superiors. Is it not a safer way, to hold on to the good of the past, until we are sure that fate, destiny, inspiration, or whatever we choose to call it, gives us some better, more reliable plan, by which to obtain the one object in view—happiness?

Speaking from personal knowledge, I might be considered incompetent to judge; for I came among Believers at an early age, and have never passed the ordeal of orthodox Church discipline—Sabbath-school training—neither learned the Catechism, nor any creed; and have never committed any formal prayer to memory,—except what is known as the Lord's prayer. That prayer, I have always thought beautiful, expressive and impressive; and it never waxes old. I have been free to be my own Bible interpreter,—a privilege largely enjoyed by the members of our community.

To observation, and the experience of others, I owe what knowledge I possess of the present unsatisfied state of society without, and the increasing tendency to disregard all that was once deemed sacred. Elder Frederick Evans says, that when we advance into New Light, we are sure to take with us a portion of the old orthodoxy from which we emerge; that while new light is developing, the old conservative element, which has formerly environed us, is slowly removed. That seems to me a wise provision to avoid confusion and inharmony.

In this age of free thought, free speech and action, there is great need of a fulcrum, whereon to rest the lever of Truth, that the religious world may move from its old foundations of error, without destroying its equilibrium, and tumbling it into worse confusion than ever.

I propose that firstly,—before throwing the old and new Scriptures away, and taking the ground that Jesus of Nazareth was a myth—we find the Christ-spirit, and the power of God unto salvation; and learn to reverence, and love all, who deny themselves of sinful works, live purely and deal justly, whether they be man, woman, or child. Let us all remember, that he, or she, who sins against light and conviction, if not of the devil, is not doing the will of our Father and Mother in heaven.

Anna Dodgson, Mt. Lebanon, N. Y.

DEAR EDITORS OF SHAKER AND SHAKERESS:

We offer a tribute of thanks for our monthly visitor, the S. and S. It is hailed with joy, and love greetings, every time it comes, and we invoke the blessing of heaven upon those who strive so much to make it interesting and instructive.

We need Saviors on Mt. Zion; those who are eagle-eyed—clear sighted—divinely inspired, and in rapport with spirit spheres. They will find the keys of revelation, that will unlock what have been called the "mysteries of godliness"—of religion—reconcile the past with the present, give confidence in the

coming future, and show that Philosophy, Science and Religion are indissoluble friends, and will walk hand in hand together.

But the sword of truth, proceeding in love from the mouths of the Lord's prophets, will separate the false from the true; and we pray that the days of the ever faithful prophets, and prophetesses, that are now with us, may be lengthened. We also pray, that such greatly needed laborers and teachers may increase manifold.

Lovingly your sister,

Nancy Riley, West Pittsfield, Mass.

I LOVE to peruse the "S— and S—," and would signify my approval and appreciation of its contents. I feel deep interest in the welfare of humanity, and would rejoice in spirit to see them elevated to better conditions; to see them rise out of the sphere of self-serving and self-pleasing, and devote their time and talents upon the broad basis of universal love to God and mankind. Then justice would rule in the affairs of men.

Great reforms are needful; but where is the power to meet the present exigency? Men and women, unassisted by the grace of God, cannot effect the needed change; it must be wrought through faith and prayer, accompanied with good works.

Omnipotent Power must fathom man's loss, And teach him the glory of bearing the cross, Until from all sin he finds a release,

Enhancing his joy, and his blessing.
My sisters in suffering, I oft pray for you
That angels of mercy may guide you safe through,
Where together we'll meet on Canaan's bright
shore,

A heaven of glory possessing.

Julia Scott, Mt. Lebanon, N. Y.

THE NEW JERUSALEM.

—O—

In the twenty-first chapter of Revelation, a City is described, as coming down from God, out of heaven; and a voice was heard, saying, "The tabernacle of God is with men." That city had twelve foundational stones—representing twelve fundamental principles, from which all the Christian virtues proceed—and which form the gates of entrance to that city, which was four square—equal in all its parts—and from which, every thing impure, or untrue, was excluded. The New Jerusalem, that descended from heaven to earth, did not require natural light, or heat, because God, who held the burning lamp of Truth—Divine revelation—lighted the whole city.

A pure River of water of life was also seen, proceeding from the throne of God, flowing through the city; and on either side of the river were trees of life. To my understanding, that river signified waters of judgment and repentance; through which souls must pass, to purify, and fit them to become indwellers in the temple, that was lighted with God's glory; and that judgment will be dispensed by, and through His witnessing saints, male and female, who were represented by the trees on either side of the river. They, as good and true physicians of souls, will distribute the medicinal leaves of those trees, which were to be "for the healing of the nations." And it is there stated that "The nations and kings of the earth would bring their glory, and honor unto that beautiful city and temple."

When Jesus said to his disciples, "In my Father's house are many mansions; I go to prepare a place for you," we would not suppose he meant to convey to their understanding, that previous to that time, there had been no place prepared in Spirit realms for saints of previous ages. There are heavens, and a heaven of heavens.

The antediluvians had their heaven, or state of justification; which consisted in obedience to natural and physical laws, as made known to them, by the ruling Spirits who were appointed to give them such lessons, as they were able to receive at that time.

In obedience, they were promised a fullness of temporal blessings. That was the highest attainment which they could appreciate; for they were in a crude, undeveloped condition. The highway of progression remained to be opened up, little by little, through succeeding epochs, in future generations.

The Jews had their heaven. The tutelage of the Jews was very superior, and in advance of that received by the antediluvians. Hence, the requirements upon them were greater. They had prophets and seers, who were blessed with rays of spiritual and divine light; and they caught glimpses of heavenly conditions in the distant future—of the more perfected mansion which Jesus referred to, when he said to his disciples, "I go to prepare a place for you, in my Father's house of many mansions."

There are different degrees of knowledge, and attainments in goodness and truth in each of those mansions; so that we might with propriety say, "there are mansions within mansions;" or there are ascending steps, like the rounds in a ladder, from the commencement of one dispensation, until, by those progressive steps, the way is prepared for the opening of a New Epoch.

A friend once said to me, "You know that in our Father's house are many mansions. I belong to one of the Churches,—one of those mansions—and am going to heaven," signifying, that the many Churches are the synonym of the many mansions of which Jesus spake. In a qualified sense that may be true. If God's watchful care be over all the works of his hands, and there be some truth, more or less, in all the Churches, mixed up with time serving, and idol worship, that good, whatever its measure or degree, belongs to God.

But the perfected Virgin Church—the New Jerusalem—that was seen to descend to earth, attended with the heavenly Bridegroom and Bride, wherein woman finds her proper lot and place, as co-worker with man in the redemption of human souls, is the highest spiritual condition on earth; and represents the heaven of heavens in the Spirit world.

Nancy G. Danford, Canterbury, N. H.

KNOW THYSELF.

—O—

IN social life, and in all the relations that human beings hold to one another, how many ills would be averted and unpleasant feelings avoided, were that most excellent rule of serious second thought more frequently called into action.

A moment's consideration of consequences would often check a quick impulse, quell fevered passion, press the lips and put a bridle on the tongue, just in time to save a storm or tempest that might forever blight the loveliest blossoms of the soul.

A thoughtless act, a passing word, or a speaking glance—prompted by wrong motives—tell volumes that would remain forever closed, were the mind bent on obeying the golden rule.

It is a wicked heart that magnifies, intensifies, and glories in enlarging its neighbor's faults, while striving to conceal its own deformities. "Know Thyself," in a deeper meaning than that which is applied to the mental faculties, should be stamped on every mind; a meaning which penetrates the secret springs of life; "tries the heart and reins," and analyzes the motives which prompt to utterance, or to action.

They who have a thorough knowledge of themselves, and square their lives by the perfective spirit of Truth, nobly expand in God-like charity and love for humanity, and become saviors to souls, messengers of wisdom and light, rather than destroyers of virtue through evil judging.

Where vain arrogance and jealousy, bitter envy and poignant malice are harbored in the soul, peace departs, and the bliss of life is trampled in the very dust of earth. Friendship there finds no lasting hold; love is repulsed, and heaven-born charity spurned. Those direful enemies of human progress and happiness can only be removed from society by individual effort; every one must discover in themselves the root of bitterness, and destroy the very life that produces such evil fruit.

A profitable exercise of mind to be engaged in is discovering when and where we may make peace, and not break it. "Neither give nor take offense." Speak no ill of our neigh-

bor, and turn from the hearing of slander; that will produce the desired effect. Words aptly spoken—kindly acts—loving smiles—and courteous manners, all conduce to happiness and peace. If we always apply the rule to consider well before we speak or act, we shall never fail to obey the promptings of the higher law of love.

"He who can command his own soul is the bravest of the brave," said Mohammed. Ah! this is life's great lesson. The strength of self-control is the secret power that is able to manacle the strongest opposing powers of good that take possession of the battle-ground of the soul, and let us attain it through the glorious cross of self-denial, that develops and unfolds the angel in our being, and annihilates its opposite. Then shall we be able to see the angel in others, however dimly it may manifest itself.

Martha J. Anderson, Mt. Lebanon, N. Y.

PEACE.

Pause, gentle angel, o'er us now,
And spread thy wings divine,
Let every heart in reverence bow
Before thy sacred shrine.
We'll bless thee ever, angel Peace,
With us, make thy abode,
To thee our love will never cease,
For thou art born of God.

Oft do we come to thee, fair one,
To seek thy heavenly aid;
Thy pearly gates to us unfold,
And glories that ne'er fade.
We'll praise thee ever, angel Peace,
For works, both great and good,
O may thy mission never cease,
Thou loved one of our God.

We grasp the wealth that will endure,
Such crowns as angels wear;
Immortal treasures, that are pure,
And joys the ransomed share.
We'll honor thee while here below
We tread this earthly sod;
All hail! sweet Peace—blest messenger—
Thou angel sent of God.

The angry waves upon life's sea,
At thy command are still;
The fiercest storms that there may be,
Are silenced by thy will.
O, heavenly Peace forever reign,
Thy influence spread abroad;
Till earth shall from thy spirit gain
The love and power of God.

Genevra De Graw, Sonyea, N. Y.

COMMUNE WITH NATURE.

—O—

Alone within the forest,
Fair nature's balmy bowers,
I hold commune with angels,
Expanding hidden powers.
Through birds and beauteous blossoms,
Am lifted far above,
To the elysian cities
Of God's eternal love.

I walk his golden temples
And glorious gardens fair,
Drink in at living fountains,
And eat of fruitage rare.
I list the holy anthems
Of souls redeemed from sin,
The radiant band of heroes,
Who fought, the race to win.

I see their whitened raiment,
The diadem and crown,
And in their foreheads written,
True victors of renown.
Who Jesus' cross have carried,
For love of truth and right,
And now with him are seated
In mansions of delight.
And then a precious healing
Calms every inner strife,
And all my heart is strengthened
To cope again with life.
Then soft and gentle whispers
Come stealing on the air,
And back my soul is bidden
To time, and toil, and care.

I take the heavy burden
And lay it next my heart,
With pledges unto heaven
To act the christian's part.
With faith in God's rich promise,
That in his own good time,
He'll crown me with these glories
In fairer worlds sublime.

Julia Johnson, W. Pittsfield, Mass.

How well to live and do no harm,
Though very little good we do;
How great the lesson yet to learn,
To be to others kind and true.
Snatched from the world, we know we are,
To find the holy, just and pure,
To calm the elements that jar,
And make a peace that will endure.

M. W., Canterbury, N. H.

FOUNT OF LOVE.

CANAAN, N. Y.

1. Up - lifted to the realms above, Through living faith and prayer, Our souls can reach the fount of love, And find a blessing there.

2. Life's rugged pathway oft is drear, When sorrows deeply roll, And we would speak a word of cheer, To help each struggling soul;

3. Oh, let our lives be ev - er life With kindly love and peace! Through meekness banish every strife, And let all dis - cord cease;

Though trials oft the heart oppress, There is a healing balm, A spir - it ev - er near to bless, And shield from every harm.

Then like the bread so soft - en cast Up - on time's troubled sea, It will re - turn a - gain at last, With blessing pure and free.

Then we may chant the conqueror's song, And triumph in the right, Give praise to whom all praise belongs, When faith has turned to slight.

SHAKER AND SHAKERESS.

NOT ALL A DREAM.

I dreamed of a flowing river,
That was fed from mountain and plain,
That came like a harvest gliver,
To gardens, and fields of grain,
Whatever it touched it brightened,
For life was within its wave;
Whatever it washed it whitened,
For in it was power to save,
But I dreamed that its waves, impeded,
Shrank back to their little springs;
And the tide that the great world needed,
Was circling in hand-breadth rings.

I dreamed that the angels planted
A vineyard of God, below;
That unto the earth was granted
The power to see it grow,
That up from her barren places,
Her desert's extended scope,
Like music the echo chases,
Came voices of joy and hope.
But I dreamed that the vineyard perished,
That all hut its roots were dead!
For strength, that its life had cherished,
Like dew of the morning fled.

And I dreamed of a holy altar,
Where Truth had kindled a fire;
A light for the feet that falter,
A gleam for the eyes that tire.
Its radiance flamed with a glory,
The dwellings around to fill;
And the earth was thrilled by the story,
Of the city upon the hill.
But I dreamed that the altar tumbled;
That its glow became a spark;
That its steps and its pillars crumbled,
And its dwellings around were dark.

I dreamed a new song was started,
That floated the wide world o'er;
That brought to the weary-hearted
A courage unknown before,
'Twas the song of the Revelation,
The song that the harpers sung;
Its theme was the new salvation;
Its words were the glad new tongue.
But I dreamed that its numbers ended
Ere their import half was told;
That the singers from heights descended,
And covered their harps of gold.

Yea, I dreamed that the dual token
Of Zion, was lost to sight;
And I wept, that a bond was broken,
And quenched was a heavenly light.

Then I dreamed that our hearts, in union,
Went out to the children of men—
That the swell of our love's communion,
The river sent forth again,
By toil of our hands, united,
The vineyard in beauty bloomed!
Devotion and truth relighted
The city, our home illumed!
And the gift of deep inspiration,
That flowed through Mount Zion's throng,
Was heard by each listening nation,
And known as the full new song.

Cecilia Devyr, Mt. Lebanon, N. Y.

SABBATH.

Turn from the outward leaf of life,
And give the Sabbath place;
Be earnest in the upward strife,
Be thine the christian grace.
A Sabbath is a day of rest,
Not measured by a span,
They who with gospel faith are blest,
Have rest in God's own plan.

Each covenant the Saviour taught,
Gives peace unmarred within,
And forms a Sabbath, truly wrought,
Out from a life of sin.
Second to this, the work of hands,
The toil on earthly sod;
For when the truth our life commands,
We've constant rest in God.

M. Whitcher, Canterbury, N. H.

THE POINT.

FACT, OR FRAUD—WHICH?

WHEN from five to twenty-five forms, of men,
women and children, appear in an evening
seance, on the platform of the Eddy Hall, in
Chittenden, in presence of from twenty-five to
fifty spectators, gathered from all parts of the
Union, and some from foreign countries, one
of two things occurs—either those forms are
the product of downright fraud and lying
trickery, and all these spectators—leading
minds, from Chicago, New York, Philadelphia,
London, Texas, Rhode Island and Mt. Leba-
non—are imposed upon, deceived, deluded,
bewitched, and made to think and know that
they see, and hear uttered, high and noble
sentiments touching the welfare of society,
by the materialized spirits of men and women
from the Spirit-World, when in reality it is
only the Medium and his co-conspirators—or,
a *New Epoch* has opened to mankind, that shall
ultimate in the *Kingdom of Heaven upon
Earth*, uniting God to Humanity, through the
Law of Materialization and de-materializa-
tion. Through its agency Angels will de-
scend upon the sons and daughters of men,
eliminating, from Humanity, evils, *physical*
and *spiritual*—substituting in their place
the virtues and graces of the *Angelic hosts*—
the consummation of the ages, so long looked
for—the Millennial Era.

CREED.

I BELIEVE in God, the Father and Mother, in
whose likeness *Man* will be when they grow
to it.

I believe in Jesus and Ann, and in all who,
like them, do right because it is right, irre-
spective of cost.

I believe in the Communion of Saints, and
in courtesy and kindness to Sinners.

I believe in the Resurrection of Body and
Soul from unphysiological diet, habits and
appetites— from low ambitions, carnal desires
and misuse of reproductive powers—and from
their use by such as aspire to Life Everlast-
ing. Amen. O. P.

SPEAKING.—In speaking, the object is, to
be heard and understood. Every speaker to
public audience, whether few or many, should
stand while speaking. To sit is disrespectful
to the audience. Speakers in public should
measure the magnitude of the room, and so
pitch the voice that all may hear—should
speak slowly and articulate clearly. If the
hall echo, speak very slowly.

SWISS BURIALS.

A REBUKE OF THE PREVALENT AMERICAN FOLLY
IN FUNERALS.

IT is very doubtful how far we in America would
be willing to tolerate any invasion, by the govern-
ment, of the inalienable right of the free citizen
to run up a bill with his own favorite undertaker.
But those who have seen as much as I have of the
suffering which is sometimes produced in families
of slender or even moderate means by the too un-
restricted exercise of this liberty on the part of
both the contracting parties, will feel that these
Swiss republicans (who have, withal, the reputa-
tion of being reasonably jealous of their liberties)
find some compensation in their hereditary bond-
age. I was surprised at the small amount of the
bill which I was called upon to pay at the mairie of
Petit Saconnex for the expenses of our modest
funeral ceremonial. I could not help admiring the
success with which the people here had protected
themselves from the dilemma in which families of
small means at home are often shut up—between
a pauper funeral and a crippling debt to the un-
dertaker. The evil cries out for a remedy. The
Roman Catholic clergy have made honorable
efforts to abate it among their flocks, and Bishop
Coxe, of Buffalo, has done the little that can be
done by remonstrance in his denomination. If a
sumptuary law is ever needed, it is on this point.
But a more hopeful prospect of success, consider-
ing the habits of our people, would be in the social
combination of individuals and families, begin-
ning with those of large means and unquestioned
position, to discourage funeral extravagance. It
would be a most Christian thing for rich and in-
fluential families to pledge themselves to stand by
each other and by their neighbors in the practice
of a severe simplicity and economy in such mat-
ters, and in providing a way in which funerals
should be arranged in a modest but suitable man-
ner, with absolute security against extortion.—
Lippincott for July.

A good point of practical reform. The Shaker
funerals, for a century, have been simplicity, neat-
ness and economy combined. The love, sympathy
and respect of the survivors is directed toward the
soul, just separated from earthly friends by the
loss of the body, that has been hitherto the life-
long medium of communication between them;
whilst the body is put in a plain board coffin, with-
out paint or ornament, and is quietly dropped
into the ground—the grave of forgetfulness.—Ed.

OBITUARY.

SARAH PILOT, July 3, 1875, aged 19, Union Village, O.
JULIA E. PEARSONS, July 25, 1875, aged 38, North
Union, O.

CALVIN J. PARKER, June 17, 1875, aged 76, Enfield,
Conn.

SALLY McCOMB, April 22, 1875, aged 79, South Union,
Ky.

ELLA NORRIS, March 16, 1875, aged 25, South Union,
Ky.

SHAKER AND SHAKERESS

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F. W. EVANS,
EDITOR.

Mt. Lebanon Col. Co. N. Y. October, 1875

SIXTY CENTS
PER ANNUM.

SECOND VISIT TO THE EDDYS.

IN company with two Sisters—representatives of their Order—we made, in July, a second visit to "Spirit Vale"—Chittenden, Vt. We were kindly received by the Eddys, by their visitors—some forty-five or fifty—and by the Spirits. We witnessed many materializations and communications of Spirits.

That the Mediums are true and honest in the part they act, was the general verdict of those present. There was *one* exception—a reporter of the Boston *Herald*—a young man, whose manner and bearing impressed all with whom he came in contact, as an entirely untrustworthy describer of any thing he might see, or hear, pertaining to Spiritualism. His report of the séances, each of which we witnessed, is untrue in fact and egregiously wrong in spirit.

And here I would make a few remarks upon unprincipled Journalism. Perhaps, I cannot better illustrate than by stating, that I, as Editor of the SHAKER AND SHAKERESS, am, from time to time, in receipt, from parties styling themselves "Publishing Bureaus." They offer to contract to furnish any quantity of matter, from one column, to a dozen, at a rate to be agreed upon. The matter to be in the form of letters or communications, and upon any subject designated. Any grade of *theology*, or shade of politics, that the Editor may desire, will be presented!!

It is a common practice, in our great cities, especially New York, for Editors to send Reporters to meetings, of different kinds, to write them *up* or *down*—to *represent* or *misrepresent* their sayings, and doings, just as the Journal inclines, *for*, or *against* the cause advocated, the principles enunciated, or the parties engaged. When I conversed with the *Herald* Reporter, I had no more doubt, than after reading his *report*, that he was hired and sent, by his employers, to denounce, ridicule and utterly condemn the Spirit Vale, or Eddy materializations, regardless of what might be the *facts* of the case. How far the *poor* young man is responsible for the consequences of his service to his employer, I leave an open question, of little moment.

But what of such Journalism?—Every new and true phase, of human progress, must pass through this trying ordeal. In the end, Truth triumphs—*Error*, alone, is slain by such weapons.

The Blood of Martyrs is the seed of the Church. By the sufferings of pioneers, the soil of freedom is cleared of the gigantic forests of evils, and opened to the Sun of Righteousness.

In St. Louis, Aug. 10—W. C. Clark, Medium—Henry Twining paid fifty dollars for liberty to shoot a Materialized Spirit. The Medium directed by Mother Ann Lee to proceed to Mt. Lebanon. Letter and answer next number.

GHOSTLY STONE THROWING.

THE Albany *Express*, August 10, had an article concerning Ghosts. It states that in a neat little village in Michigan, called Byran, a family of the name of Turner are stoned by Ghosts. It commenced last fall, while the woman was milking, and is still in operation. Stones fell several days, puzzling all searchers and inquirers, "when the neighbors came, and the stones continued rapidly falling about them in their search for the person throwing them."—When the snow was deep the stones still kept falling.

"A thousand, or more, persons have visited the place, and all are convinced that there is a Ghost in the case."

Does the *Express* remember the Stratford, Ct., excitement, of some twenty years ago? Stratford was a beautiful little village, inhabited mostly by retired D. D.'s and their prosperous deacons. Their godliness had been profitable to them, in all things pertaining to this life and the world that now is; but it had not enlightened their understandings relative to the world "that is to come." They had taught the people to believe, *devoutly*, all the Bible marvels, as set forth in King James' translation—the Protestant word of God. Men carried, for miles, by Spirits, who held them by the hair of their heads. Through their agency, Women, past age, became happy mothers. They fed Elijah with food that lasted him forty days. At his word they improvised primitive fire that burned up fifty men, and then repeated it and consumed the second fifty. On another occasion they caused 80,000 Syrian soldiers, in one night, to become "dead corpses." Even this was no great marvel, compared with what they did in drowning all the inhabitants of Earth, except a small remnant, to continue the practice of their marvels upon.

Some men they made to walk upon water. Others, to pass through the waters, dry shod. Three men they kept from burning, when in the midst of a fiery furnace, so that their garments had not a singe upon them. When one of these same men was thrown into a den of Lions, the Spirits made those Lions to be at peace with him till morning. He being taken out and his enemies thrown in, they broke their bones and ate them up for breakfast. Considerate and discriminating Lions!!

Are our religious guides blind to these and a long list of similar facts? Have they been deceiving us for filthy lucre's sake, or are they only blind to the underlying Laws—the occult forces of Nature? Is it really "like Priest, like People?" so that ghostly stories, if modern, puzzle? Dr. Phelps' son Henry, of Stamford, was a medium for ghostly stone throwing. They broke the Dr.'s windows,

daily, with stones. They stoned the carriage when Henry was in it, passing to the neighbors. They threw stones all the way from house to house, and when he was in the house they threw stones on to the roof and all around the premises.

How would it work for our Protestant Clergy and their people, who so freely and so fully believe the *ancient* records of this class of marvelous facts and phenomena, upon the evidence of other people's senses, to attend at Chittenden, examine, investigate and report to us, upon the evidence of their *own* senses and upon the evidence of witnesses living there, as capable and credible as themselves? And thus teach us the scientific laws upon which those ancient facts—Bible marvels—rested; that we simple people may avail ourselves of the *same laws*, by which to explain and make plain the far more incontestable and better substantiated modern facts and phenomena of our own day and time? Or else, let us all be consistent, and reject the so-called supernatural manifestations, both ancient and modern.

CATHOLICS AND PROTESTANTS VS. SPIRITUAL PHENOMENA.

"THE protestant church begins by denying their occurrence, except as examples of legerdemain; but when confronted with some peculiarly striking phenomenon, either attributes it to an occult force, under control of the medium, or circle, or as a last refuge, finds a satisfactory explanation in the direct interposition of the devil. The church of Rome, on the other hand, admits the facts without argument, and if they happen outside her own jurisdiction, passes them to the credit of Satan."

Dr. Alcott.

JESUS CHRIST.

If there was ever a thorough non-sectarian, that individual was Jesus. Yet this same name has been misused by an almost innumerable body of sectarians, as the corner-stone of peculiar dogmas, each crying "Lo, here is Christ!" and declaiming with as strong vehemence, and much unchristian grace, against all differing, yet neighboring persuasions. To be "evangelical always, sectarian never," is "the blest tie that binds our hearts in Christian love." Herein is the true life-line of conduct by which we may all be "made fishers of men," for their salvation. That the gospel of Christ "is the power of God, unto an increasing salvation," there is no room for doubting, in the minds of any truly consecrated Christian.

Christ came upon the earth to lay down and leave a rule of life that would save men before they died; to relieve all from becoming "dead in trespasses and sins." This rule of life is not an arbitrary commandment to any, but a loving invitation to all, to live as Jesus lived. In the simplest and most affectionate

terms does Jesus address all: "If any one would be my disciple, let him live as I do;" which, being continued or transposed, teaches us simply that if we do not live as Jesus lived, we cannot be his disciples—cannot be rewarded as his disciples are and will be. Nowhere do we find the good man, Jesus, enunciating anathemas because men chose not to follow in his footsteps. He sorrowed for them; he prayed for them; he died, and more, he lived for their conviction and conversion. But he never needed to send apostates to the punishments of endless torments, for he well knew that with their light becoming darkness they had hell enough already. He was "lifted up," a character purer, better, more lovely in every sense than aught on earth; and by this elevation he "would draw all men unto" the principles he loved and practiced. If we ever become like him it will be by persuasion, conversion; never by compulsion.

Who can read a certain sentence in *Christian at Work* for October 29, under head of "AT THE CONFSSIONAL," without the conviction that we have in it the boiling down of multitudes of arguments for Christ—the whole rule of life for a Christian, printed in five lines? Remembering that any other sect might, with the same propriety, displace "Episcopalians," editor Talmage writes those words that can never die: "Episcopalians are to learn * * * and not forget that those who are living THE CHRIST LIFE ON EARTH, under whatever denominational banner, are all one Church—all one under their glorious Head!" Here we have the gospel in so simple and plain language that "he who runs may read," and none need be mistaken.

To live the Christ life here on the earth is the resurrection most desirable; because, by this rising up out of ourselves and donning the character of him who died daily unto sin, we have a perfect example, the results of which accrue to us the hundred fold of heavenly blessings, heaped up and running over with the life that is eternal today. If all should live the life of Christ, as did Jesus, would they not already be in possession of the eternal life promised? And wherein did Jesus ever die, but unto a worldly life? True, he was crucified, and passed beyond; but that was not death to him. So, if we will live the Christ life, we shall never die, except unto the world, with all its affections and lusts. "Evangelical always," we shall want to live the Christ life, and then teach it. "Sectarian never," we shall care not by what name a brother or sister is called; the only question we need ask is, Do you love and live the Christ life?

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

SECOND APPEARING OF CHRIST, ORDER OF ITS INCREASE.

In the First Appearing the following facts were manifested: First, a virgin life; Second, goods in common; Third, non-resistance; Fourth, separation from the world. Observe how these testimonies refer themselves to the life and teachings of the man of Nazareth 1st, "He who looketh on a woman to lust after her hath committed adultery." "Blessed are the pure in heart." And the example of his life. 2nd, Jesus and his disciples had goods in common. 3d, Non-resistance, "My kingdom is not of this world, if it were, then would my servants fight." When one who was with Jesus smote off the ear of one of those who came to take him, he healed the ear, and said, "Put up thy sword within its sheath," etc. Again, when asked if fire might not be called down and consume his enemies, he said, "Ye know not what manner of spirit ye are of." Lastly, when he had gathered a few under the shadow of his spirit, he said, "Ye are not of the world, even as I am not."

Note A. The primitive church followed in the same line, a virgin life, goods in common, separation from the world, and non-resistance. Some of the early christians suffered death, rather than bear arms. We see that the conditions of a sinless life in the First Appear-

ance, were purity of thought and person. No selfish interests. Non-assimilation with the world, and an attitude of peace toward all men. All who abode in the teachings of the Apostles embodied the foregoing testimonies. After a lapse of time, the gentile Christians, composed of married people, carnal Corinthians, etc., overshadowed the primitive church, and trod it under foot. Finally, nothing remained as a whole, of these cardinal testimonies. This state of things remained during the dark ages, and for more than a hundred years after the Reformation. The Puritans, the Non-conformists, the Covenanters, the Quakers and the French Prophets, prepared the way for the Second Appearing of Christ.

Ann Lee embodied in herself, as did Jesus, the foregoing testimonies. And the Shaker church is a living transcript of the Primitive church, on a broader foundation. It includes the woman as an integral part in government, and in procedure. The Shaker church, its homes and property, are open to all who will embody, in themselves, purity of thought, devotion to the body of Christ (not to self), non-assimilation with the world, and the spirit of peace. The lust of the flesh is chief of the propensities. The Shakers, of to-day, freely declare, that not a single animal propensity can have a place in heaven; the products of the propensities—flesh and blood—cannot go there. Hence, the order of the INCREASE, in the Second Appearing, will be in the line of giving no place to any propensity. The lust of eating is nearly allied to the lust of the flesh, feeds its fires, and is prone to unfit the body for the in-dwelling of the Holy Spirit. This lust, when indulged, creates disease, bodily inefficiency, and premature decay. The signs of the times in and out of the Shaker church, point to this lust as the next in order to be dealt with, not smoothly, and fearfully, and very gently, but that each one, him and her, grapple with it, put it in its place, and so render the digestive functions subservient to health, strength and purity of life. There is no need of sin; neither is there any need of sickness. Put them both away.

The more advanced, outside of the Shaker church, advise the use of unbolted flour and the fruits in their season, in preference to much animal food. The more advanced, inside, testify, that over-eating, and all animal foods, oysters, etc., stimulate the lust of the flesh, and ought to be discontinued in the Church of Christ. Killing animals for food, violates the higher instincts of our being, hardens and petrifies the feelings, and is so repulsive, that it is a hard matter to find a Shaker brother willing to butcher animals. The use of superfine flour is a great waste, and directly contrary to the injunction "Gather up the fragments that nothing be lost." It is deficient in brain or nerve food, and when combined with saleratus or soda, the case is aggravated. The chemicals impart to the tissues placidity, and are, no doubt, a predisposing cause to a softening of the brain; and of course to insanity. When the cooks get up a dish of superfine flour-bread toast, just think of this.

The prevailing debility, and all the disorders of the digestive organs refer themselves to improper food, over-eating, and to bad air. Flesh meats, butter, milk, pastry, etc., at one meal, are all together out of place. Live to be well, and not for indulgence. Let each one, according to his or her calling, be a power for good in this direction. There is such a thing, at all times, as the patience of the saints.

All true progress in this, or in any other direction, will consolidate existing order. "I am the vine, ye are the branches." It is the function of the branches to show growth—to progress to more light. It is the function of the trunk to consolidate the eliminated products of growth. So in the Church of Christ, the novitiate orders will be the first to show growth; that is, if they are good for any thing; and when the crudities of that growth are eliminated, let the choicest atoms be consolidated into the appropriate orders. The branches cannot bear fruit of themselves; the leaves cannot be the roots. The order of divine life cannot be less perfect than plant life.

David Fraser, *Shirley, Mass.*

BERLIN, N. J., Jan. 26th, 1875.

Dear Friend Eaton:—For several years past I have desired to write for an article for the SHAKER AND SHAKERESS, on the position of Christ in relation to war, but you have so many better writers within your own society, I have thought you would not care about communications from so imperfect an outsider as myself, I will however, send you a few lines and you can do with them as you think best.

During the late terrible war, nearly all the ministers in this nation, preached war as a Christian duty. Their texts were always the words of Christ, where he commanded his disciples to take swords. Had they understood the true meaning of that command, instead of its favoring war it would have been a most emphatic and decided testimony against war. When he sent forth his apostles to preach, he commanded them to take neither gold, silver, brass, purse or scrip, nor two coats apiece, and at the same time told them he sent them even as sheep among wolves, and that they should have power over all devils.

Now, if swords are necessary for protection, by whom could they be needed more than by people who go, as sheep, in the midst of wolves? If Christ believed in war, why did he not arm them then? What was the sequel? Why, they went forth as he had commanded, and a divine power went with them and opened the hearts of certain classes to supply their wants, and the same divine power restrained the wolves, their enemies, so that no one could lay hands on them. They needed no swords, though like sheep among wolves, for the Lord God of Hosts was as a wall of fire round about them.

When they returned he said unto them, Lacked ye any thing? and they replied: No, nothing. He said to them, Take swords, and he that hath no sword, let him sell his coat and buy one. They answered; here are two, and he told them they were enough. If his intention was to fight, would he have expected to conquer all that would come against him, with two swords? Nay, verily. He had no intention of fighting. The same scripture declares that he knew his hour had come. Why then did he want swords? For the purpose of bearing a final and decisive testimony against war, by showing that though armed he would not permit his disciples to fight. If his disciples had no swords, people might have questioned whether he would not have fought if he had been armed. But having swords and forbidding his disciples to use them, even to save his own life, was a testimony that none need doubt nor mistake. Yet the blind leaders of the blind, who with their followers are all wallowing in the filth of their own lusts, have taken this last testimony, of Christ against war, plain and simple as it is and made it mean just the opposite of what Christ intended, so that in the late war were seen people who professed to be the followers of the Prince of Peace, mangling and destroying each other. Orthodox arrayed against Orthodox, Methodists against Methodists, and so on through a hundred different sects, all arrayed against each other, all praying to the same imaginary War Demon for success, against each other, while priests all over the nation were shouting, "Christ commanded his disciples to take swords, and therefore it is the duty of Christians to unangle and kill those who never harmed them, at the beck of ungodly demagogues, to preserve a Union that each generation has a right to dissolve!"

Your Friend,

J. Hacker.

Friend Hacker is right—and wrong—right, in his idea that war is wrong—wrong, in his idea that Jesus and the apostles were infallible in judgment, perfect in knowledge, and that the Protestant Bible is the word of God, a finality.

Jesus and the apostles were all born Jews—born of Jewish women, and educated, by them, under the Mosaic Law, and traditions then existing.

Joha, the Baptist, and his disciples had a similar schooling.

Jesus was over thirty, when he began a new departure, under influences, coming from far above all heavens ever known to the Jews,

and from spheres into which David had not yet ascended.

Filton has borne strong testimony to the fact, that early libidinal theological ideas have a tremendous power of cohesion with the soul.

Jesus and his disciples, like Ann Lee and her disciples, were converts to the missionary labors of the Christ-spirit, who came to introduce, to humanity, a New Order—the Resurrection.

By the Law, was the knowledge of the sins of the flesh, in the marriage relation. It taught *use*, not *indulgence*, of the reproductive forces. Under that Law, Jesus and his disciples could attend weddings. In Christ, they ceased to marry, and to attend marriages. They neither bought nor sold private property. If they used war power, in the Temple, it was while under the inspiration of the God of the House, for the purpose of restoring that House to its normal condition, as a Jewish Temple. There was no Christianity about the Temple, nor any Christian service performed therein.

The Christ spirits impressed Jesus that he had been transgressing.

Calvin Green, a deeply-inspired man, claimed that Jesus, himself, put the sword into the hands of the Jews, by which they took his life.

Is it not quite as simple to admit, that when Jesus and his disciples armed themselves with two swords, they anticipated spirit assistance, similar to what they received when clearing the Temple? that the Christ-spirit withdrew from them? Hence the exclamation, "My God, my God, why hast Thou forsaken me!"

This accords with the present light of the writer of this article, for which none other is responsible, accountable, or accusable.

CUTTING OFF AND PUTTING ON.

DID Jesus ever travail beyond that mixed condition? Was it one of the cases wherein he learned obedience, to the Christ-spirit, by what he suffered—for what he had done, or allowed to be done, under the impulse of his Jewish proclivities?

Did not Ann Lee illustrate the same forces, while travelling out of her inherited and acquired Gentileism? Did putting on the ear, by a Gift of healing, under the law of materialization, prove both the *War* and the *Peace* principles to be of the Christ-spirit? Or was *War Jewish*, and *Peace Christian*? Is it advisable to thus blow hot and cold with the same breath? *Babylon* means *mixture*. Was not the whole transaction of that character? Would any of us be willing to have any one man cut off our ear, or nose, for the sake of letting some other man replace it, by supernatural agency?

If right to put the ear on, was it right to cut it off? Or had Jesus missed the mark, when he gave his disciples liberty to possess themselves of swords—carnal weapons? They not only had arms, like soldiers, but used them.

As a natural man, history furnishes none more perfect, in generation, than Jesus. Ann Lee, in relation to war, was, in testimony and practice, equally perfect. The council of *Peace* is betwixt them both. Neither, without the other, is complete—for it is not good for man to be alone—and *vice versa*.

After the experience of many centuries, with the reflection that comes of leisure, Jesus may have helped Ann, in her travail. She affirms that he walked and talked with her in the Spirit World.

May we not be pardoned, should we presume to think that the twelve Apostles, as they sit upon their twelve thrones, judging the twelve tribes of Israel, look down upon the world of Gentile Christianity, and judge the great, bloody Whore? All Religious Organizations that preach *peace* and practice *war*, outside of their organizations, and, to this day, maintain the Inquisition, in some of its hydra-headed forms, *inside* of every religious institution in Christendom.

Babylon Christians, who worship Jesus as God, justify marriage, and hold it a Sacrament,

because Jesus attended a wedding. And they equally justify war, because his disciples had war weapons, up to the time of his final arrest by the Romans.

Why is the Testimony of Christ's Second Appearing superior to the First? Is it not because more perfect in separating the chaff from the wheat—the false from the true—the *flesh* from the Spirit?

NEW ENFIELD, N. H., December 25, 1874.

DEAR ELDER FREDERICK:—On this Christmas day, I feel in duty bound, in profound respect, to express my gratitude to you, believing you a true Prophet and radical Reformer of Reforms—removing the rubbish and superstition of by-gone ages—clearing and preparing the way for a new structure, both in physical and spiritual philosophy. I go with you, heart and hand, as far as I comprehend your logic. Your ideas of Jesus of Nazareth, as given, from time to time, agree with my perceptions of right—also the Thunders, uttering their voices. Testimonies against divers evils. I'm glad the "Old Dams" are giving way, to make room for something better.

I love the SHAKER AND SHAKERESS. It affords me much satisfaction. Above all other things, I desire a pure heart and clear understanding of spiritual things.

The work of God is moving swiftly. Quite a number are gathering here. I am thankful for the "Seven Thunders that are uttering their voices." Am glad that some are privileged to hear, understand and obey, as far as I have. I can say, with you, "It comforts my spirit to see the young men and women coming up to the help of the Lord, against the mighty influences of evil."

You have fought the good fight, and kept the living faith, in your own soul, and in the souls of many others. The "Second Thunder" is roaring in the heavens. The old Theological Dams are giving way. The stagnant waters are being stirred, as never before.

I am thankful for all the self-denial I have practiced in eating and drinking. I have born my cross, against flesh meats, more than twenty years. Since I came here, I have been as strict a vegetarian as ever before, and am enjoying comfortable health. It is a general time of health here.

We, Shakers, have many things to learn of the Jews—and Jews have many things to learn of Shakers.

I claim the right to think—to reason—the right of conscience. I claim that *Woman* is the equal of *Man*—possessing the same rights—and that the *Land* belongs, by inalienable right, to the *Race*—not to individuals. When I first heard of man's taking possession of a tract of land, calling it his own and selling it at a high price, I was surprised.

When quite young, I considered it unjust, for a Lawyer, or Doctor, to charge a poor man \$5 for five minutes' service. I never have courted opposition, nor persecution. May have been too silent to such wrongs. I have stood still to see the Salvation of God. I may have stood still altogether too long. I perceive there are physical, as well as theological errors, not only in the natural, but in the Spiritual Orders. He, that iterates, and reiterates them, is not an enemy, but a friend—even as Truth is our friend.

Elders Abram and Orvil wish me to send their Love. Accept my Love and Blessing, for yourself and all your Family.

Clark Hayden.

ELECTION, TEMPERANCE, LAND.

ETERNAL, abiding and unchanging law: *Truth* is the only fore-ordination that ever was or ever will be. We are nominated and drawn by the Father, but our election depends on the Mother, in the tangible form of *works*; deeds of holiness and righteousness qualified by temperance. Under the law the heirs of temperance are promoted to honor and trust, to office and to the teaching, with grace and truth, gifts of the spirit, healing, speaking in unknown tongues, etc. So far the "Shakers" have done well in fulfilling the law of Moses and the

teaching of Christ, relative to marriage, duty to God, duty to our fellow creatures, abstinence from strong drink, swine's flesh, etc. In the primitive, or Father's adopted Church, a wife was permitted. The permission lasted into the setting up of the Mother Church. The ax hath been used for all advances in progression. It has lopped off, in that Church, husband and wife, strong drink, swine's flesh. The ax will be wielded further. All permissions must run out. Offenses must cease in proportion to Church progress.

POETIC.

WINE is a mocker of pleasure and health, Money a mocker of treasure and wealth. Parties for gain are easy to make, But all selfish cords, they are easy to break. The vows of its colleagues it often betrays, Like unto the serpent it hath crooked ways, And however proper the aim for its use, It seems as though doomed to a constant abuse. It, like the future, will bring on a day When bartering will be the unfaltering way. Flesh-meat is a mocker of pure nature's plan, The soil of the clamorous woman and man; The soil for disquiet, for those not above it, And every base passion, and all who do covet; A soil, void of mercy, where cruelty reigns And bindeth its subjects in pernicious chains. Without good, hand labor to baffle its might, All peace, love and quiet will flee out of sight. As demoniac food, it carries its laws, Demoniac labor, effect of its cause—Tobacco, it mocketh at virtue's promotion, It stifles the voice in heart-pure devotion. The subordinate coffee and tea, with the rest, Are mockers of need, and of comfort at best. Other "parties" of these, below and above, Are mockers in deed of impartial love. The purchase of land for mere love of gain, Is mocking the prudent, the wise and the sane. The monopolizer enjoyeth not worth, The "meek," it is said "shall inherit the earth." Of what mood or manner of spirit we are, It is good to be mindful in hours of prayer. Our needs they are simple, are cheap and all plain, Requiring no extra of labor or pain. The lusts of the eye make us strive to acquire—The more that we gain the more we desire. Let us strive for that food which does satisfy, The food of the Angels that comes from on high.

J. Barnett, Pleasant Hill, Ky.

AVERSION TO MANUAL LABOR.

THE practice of educating boys for the professions, which are already overstocked, or for the mercantile business, in which statistics show that ninety-five in a hundred fail of success, is fearfully on the increase in this country. Americans are annually becoming more and more averse to manual labor; and to get a living by one's wits, even at the cost of independence and self-respect, and a fearful wear and tear of conscience, is the ambition of a large proportion of our young men. The result is, that the mechanical professions are becoming a monopoly of foreigners, and the ownership of the finest farms, even in New England, is passing from Americans to Irishmen and Germans. Fifty years ago a father was not ashamed to put his children to the plow or to a mechanical trade; but now they are "too feeble" for bodily labor, one has a pain in his side, another a slight cough, another "a very delicate constitution," another is nervous, and so poor Bobby, or Billy, or Tommy is sent off to the city to measure tape, weigh coffee, or draw molasses. It seems never to occur to their foolish parents that moderate manual labor in the pure and bracing air of the country is just what these puny, wasp-waisted lads need, and that to send them to the crowded and unhealthy city is to send them to their graves. Let them follow the plow, swing the sledge, or shove the foreplane, and their pinched cheeks will be expanded, their sunken cheeks plumped out, and their lungs, now "cabined, cribbed and confined," will have room to play. Their nerves will be invigorated with their muscles; and when they shall have cast off their jackets, instead of being thin, pale, vapid coxcombs, they shall have spread out to the size and configuration of men. A lawyer's office, a counting room, or a grocery is about the last place to which a sickly youth should be sent.—Colorado Republican.

COST OF THE LATE WAR. MR. DAVID A. WELLS has furnished the Cobden Club of England with an essay upon the expenses, income and taxes of the United States. We copy the following statement of the cost of the Rebellion:

The whole cost of the war to the Northern and Southern States from 1861 to 1866 is estimated as follows: Lives, \$1,000,000; property, by destruction, waste, etc., \$9,000,000,000. The gross expenditures of the United States from June, 1861, to July, 1866, \$5,792,257,000. Of this the actual expenses were about \$5,342,237,000.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

"THE POOR MAN CRIED AND THE LORD
HEARD HIM," ISA.

We live in an age of profound thought and deliberation. In society at large great inequality exists—riches and poverty abound to an alarming extent. The toiling millions who spend their energies in rearing magnificent mansions for the capitalists to luxuriate in, while *they* dwell in rude cottages, and subsist on scanty allowance of food and deficient clothing, feel sorely oppressed; and they dream of a better state of things in a day which they believe will dawn upon them in the future. When they read the avowal of the Founders of the American government, that "All men are created free and equal," they keenly feel the injustice of the state of society as it now exists. Thousands are heard to say that a *Christianity* that does not take into account, and provide for the *physical*, as well as the spiritual needs of its subjects, is spurious—wanting in essence and vital energy.

The public mind has conceived the idea that somehow, through the communistic principle, a true Brotherhood is the possibility of the race. Although it is divided in opinion as to the most sure method of attaining that desired object, whether to work from a rational, socialistic and benevolent basis, or to combine the material, intellectual and spiritual, in one grand system that represents, comprehends, and supplies, the entire needs of the whole man and woman.

The late Horace Greeley, an acknowledged philanthropist, who gave his thoughts and life labors in a large degree to benefit and uplift human society from oppression and want, irrespective of their religious creeds or professions, wrote thus: "Christ never intended that of his disciples a few should enjoy every costly luxury which imagination could suggest, while millions famished and shivered, wanting the veriest necessaries of life.* * *

"Man is fallen and is divided; he must be raised and re-united. Darkened in understanding, and made gross by sensuality, he needs to be taught his first duty to his brother. 'Thou shalt love thy neighbor as thyself.' How read you this, ye upholders of War, Slavery, and that Social Order which leaves millions to grow up in Ignorance, Want and Temptation; which provides prisons for the guilty, and poor-houses for the helpless and starving, but makes no provision that the still innocent and nobly striving, shall have Opportunity to earn needful Bread?

"Tell me not this is Christian Society, in which the widow sits toiling from dawn till midnight, consuming her slender remnant of health and vision, to earn of her sister, in the Church, the smallest modicum of food and shelter with which her tender babes can exist. The frightful excess of Social anarchy, misery, and destitution, in the midst of the most abundant wealth and prodigality the world has ever known, is driving millions in inquiry and study with regard to their causes and their cure. Division, Alienation, Isolation, are the bane of our Race." Were truer words ever spoken or written than those?

We honor Horace Greeley for his efforts to roll forward the car of human progress. He was the poor man's friend. He felt the throbbings of the great heart of humanity, and his soul was moved with compassion, while he sought to understand the producing causes of individual and society wrongs, and if possible to find and point out a remedy. He was evidently a man of high culture, possessed strong intellectual powers, and his reason and conscience were in harmony. And we would bestow "honor where honor is due." We highly appreciate, and honor all honest laborers in the field of reform, who give their time and talents, to lessen human woe; and set up way marks to guide the rising and incoming generations, in paths of virtue and integrity.

"All men are created free and equal," says the Declaration of American Independence. That must be accepted in a *qualified* sense. We cannot say truthfully, that all are equal in physical strength nor in intellectual powers; but all have a right to life, and to sufficient means to sustain life. There is a great variety of intellect and capacity in the human family adapted to meet the varied conditions in society; and that diversity, if rightly used, and not abused, is a blessing.

The *head* of any body of people, either religious, civil, or social, should never oppress any of the members pertaining to it; not even the least. If this be done, the life fluid which should circulate as freely through the limbs, of the body, as through the head, and trunk, is obstructed, causing pain and disease.

Some persons in the pursuit of happiness, would naturally turn to the cultivation of the soil—others to hewing wood and drawing water. Another class would seek to learn and teach the sciences by which those branches of industry can be performed to the greatest profit, with the least amount of labor. Talents thus used are beneficial to society and a blessing to humanity; there is neither wrong nor oppression in it. Those who are leaders, in the order of their creation, by the inherent powers which they possess, will rise to occupy their proper position, as heads in the department to which they belong; and justice demands that the superior talents, which is Nature's gift to *them* for the benefit of others, should be used to promote the happiness and well-being of every member of the body over which they are called to preside.

Leaders should be unselfish workers. As society is now organized, multitudes are seeking to live without labor, to eat and drink without giving an honest equivalent; and they "grind the faces of the poor," and the spoil which they unjustly take from the widow and the fatherless is seen in costly mansions and gaudy equipages. Did God ever design that his noblest gifts to man should be thus used for selfish ends and purposes? That strong and brilliant talents should be employed to enrich the few and impoverish the many? By what law are merchantmen enabled to send out their large vessels, heavily laden with costly wares, until they whiten many waters? Or those millionaires who store their wealth in vaults and guard it by a strong force, while the poor man who has given his strength to help create those riches, and now dare not put his finger upon them, reaches out his brawny hand and imploringly asks a morsel of bread for himself and children? Is there no remedy

for this state of things? "No balm in Gilead, no physician there?" Surely, we must say with Horace Greeley, "This is not Christianity."

We venture to say, that no person has a right to the elements of subsistence without labor. Statesmen, Scientists, and Theologians, are *all* in duty bound to perform manual labor, more or less; their physical health requires it; and no one should seek to live by wits alone; and those who do it are not made happy thereby. They may sail over many seas and roam in distant lands, visit the pyramids of Egypt, the cathedrals of Rome, and the fine statuary of Greece, and thus while away the hours; but in the cool of the day, when the shadows of night gather around, conscience speaks, saying, "God is just, and every work will be brought into judgment," and a just recompense be awarded. Dismay fills the mind, when they reflect that the Lord, who placed them in his vineyard to work, will call for his own with usury.

REFLECTIONS UPON SOME OF THE PARABLES OF JESUS.

In reading some of the parables put forth by Jesus, I have been led to reflect how much easier it is to *make* good resolves than to keep them. And how few there are who are really willing to *forsake all* to follow Christ, when called. Many would gladly grasp the treasures of immortal life, and possess the goodly pearl, but are not willing to pay the price.

Like the young man who addressed Jesus as, "Good Master, what good thing can I do to inherit eternal life?" When Jesus said to him, "Go sell all thou hast and give to the poor, and thou shalt have treasure in heaven," he went away sorrowing. His riches were, in reality, the god he served. Jesus said: "Hardly shall a rich man enter the kingdom of heaven." "Foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head."

Some, without consideration and mature understanding of the cross and self-denial required to become a true follower of Christ, are ready to say, "Lord, I will follow Thee whithersoever Thou goest;" but as soon as they find that if they "would reign with Him, they must also suffer with Him," their courage fails—there are many idols in the way.

One whom Jesus called said, "Suffer me first to go and bury my father." "Let the dead bury their dead," was the reply, which was equivalent to saying they who are dead in trespasses and sins—who are living the natural generative life, and have not been resurrected therefrom—must attend to the duties of that Order. Let them bury their own dead; "preach thou the kingdom of God;" "My kingdom is not of this world," plainly showing there were higher duties to be performed, and that there could be no real fellowship between light and darkness—no blending of flesh and spirit—but that His mission was to draw souls from the worldly life—its *affections* as well as its lusts—and lead them up to a higher plane.

This was plainly demonstrated by the answer that he gave to one who asked permission "first to go and bid farewell to his friends at home in his own house." Jesus said, "He that putteth his hand to the plow and looketh back is not fit for the kingdom of God."

Jesus plainly taught, by precept and example, that it is not practicable to serve two masters; that no one can be grafted into the New heavenly vine, unless cut off from the Old earthly vine, and that it must cause pain and suffering to die—lose the natural carnal life—to find a life that will be eternal.

Elmira Hillsgrove, Canterbury, N. H.

Let our haste to bless good equal our earnestness to reprove evil.

To be fully employed is the best warrant of rapid growth.

WHAT IS SACRIFICE?

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AT the present time there are comparatively few who call in question the immortality of the human soul; especially since "Spiritualism," the Angel seen by John the evangelist, that descended, "having great power, and lightened the earth with glory," has worked so effectively among the infidel classes, and become a potent agent in removing mysterious doubts which hung over the minds of many, and of unfolding to their vision the realities of the eternal world. The same instrumentality is disenchanting many devotedly religious minds. Though sincere and earnest they were creed-bound and held in strong bands of superstition. Through long ages past, Superstition in matters of Religion has dethroned Reason, occupied its place, and ruled with fearful tyranny.

Now, Aspiration and its unflinching response, Revelation, are moulded by Reason, while liberated Conscience, with her balances, is active in duty; thus, more rational and just conceptions of Deity -- of the soul -- and of the effect of the present life upon the future are attained. And the fact that our being is twofold, natural and spiritual, is undisputed. Both have their uses. The natural is first -- first developed. It is transient, temporary, and must be superseded by the spiritual, which is eternal.

The general idea of heaven is that of *condition* rather than place. The narrow limits of private family relations of *me* and *mine*, with all the selfishness pertaining thereto, are being exchanged for the expansive relationship of beneficent, harmonious fraternity, where the wealth of virtue that vanisheth not, and the joys of Angels which cannot be borne away on Time's fleet pinions, shall be the soul's treasure to possess in a life that is imperishable. But who would call this exchange *Sacrifice*?

If we give perverted appetites for the true and good in the *natural*, that is not *sacrifice*. So, in leaving the natural for the spiritual -- the earthly for the heavenly -- we lose nothing of permanent worth, even if this be done while in true. In forsaking the friendships and connections formed by our first birth, we test our sincerity and love of truth, and try the affections upon its fiery altar. The result is, a baptism of pentecostal love, which is purified, and new relations are formed in a household of Faith, a heavenly parentage and kindred, near and dear, beneath whose sweet ministrations crosses vanish and give place to blessings. The relations we form with such souls unite us to Angel bands and strengthen us to grow in goodness. By leaving the old for the new, the perishable for the eternal, it is not necessary to undervalue the good of the past.

There are many in the world at large who do not find an element or sphere in which their interior life can unfold. Such often seek to give expression to their feelings by an artistic mode of dress and external decorations; but the deep longings of the soul cannot be satisfied in that way. There is a home for the soul where all is truly refined and beautiful. The soul *there* becomes as a mansion, lighted with the glory of goodness. The hallowed remembrances of prophetic visions are like beautiful pictures to embellish its walls; and the heart's virtues will bloom and send forth fragrance like sweet scented flowers, growing perpetually beneath the sunlight of truth. Such is the reward of those whose "lines are hid with Christ in God." Can this be called *Sacrifice*?

Is not the weight of the Christian's Cross and the *Sacrifice* overestimated by many, and the blessings received undervalued? What is it but giving the inferior for the superior, the artificial for the real? And they whose superior intellectual endowments qualify them for Leaders in the van of Reforms or in literary labors, find strong incentives for the development of those powers, for the Gospel opens a broad field for action and offers a reward known only to those who draw the vital elements of support from the great First Cause, the Fountain of their being. Unto such ministering Angels will open the bright

portals of revelation, and they will feel impelled by the powers of the spiritual world to give freely of their treasures to bless humanity, and to yield their lives in unselfish devotion.

It has been ascertained by careful investigation that no individual receiving a just remuneration for labor can amass much wealth in excess of life comforts and necessary expenditures. Only through speculation and monopoly, a system that scatters broad-cast the seeds of vice and destruction, destroys the peace of the Community, and preys upon the heart of the Nation, are riches heaped up. Thus toiling millions, often in servile wretchedness, support the few in wanton extravagance, who at *their* expense are made wealthy.

And those highly gifted as *financiers*, who consecrate that talent to the united interests of a religious community, securing for its inmates the just recompense of honest toil, with the assurance that whatever is accumulated will be dedicated to the diffusion of good, derive therefrom supereminent satisfaction, heaven-high above the toilers for selfish gains whose wealth has been wrung from the toil and sufferings of thousands.

We ask again, where is the great *Sacrifice*?
Catharine Allen, Mt. Lebanon, N. Y.

RELIGION.

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RELIGION does not consist merely in the belief that the man Jesus lived a self-denying life, and taught, both by precept and example, that his followers should do the same, neither is it found in wild speculative theories, concerning the doctrines which he taught -- while in *practice* denying them.

It is not pure religion which only recognizes God, and asks assistance on occasions of special need; while in general prosperity, the Father's gifts are woven into selfish interests, and his beneficence forgotten. Neither does it consist in formulas, creeds, modes of worship, and particular styles of dress -- all of which may be expressions of religious sentiment, but vitally considered, are not *spirit power*, quickening the soul into resurrection life and producing good fruits, works, which are the evidence of true religion. Throughout all nations there is an innate idea of worship in some form; and every sect has a corresponding creed, which finds expression in diversified ways.

The Shakers profess *not* to have a creed, to bind and fetter the soul's progress, the effect generally produced, but they believe in God, as a duality -- Father and Mother -- and in the soul's progression, without bound or limit. As a sequence of this belief, that God is dual, their order of government is represented in dual form. The male and female work, in harmonic relations, together, as brother and sister in Christ -- children of a Heavenly Father and Mother, they are co-workers in building up a household of Christian faith, and promoting the cause of truth. Under the spiritual faith that the true *resurrection* pertains to the *soul*, and that whoever comes into Christ, practically, enters the resurrection work. The Shakers give outward expression to their inward feelings, in worship. When they go forth in dances, it is an expression of joy, which they feel, that they are disenfranchised -- freed from the bondage of sinful passions. In marching they express the idea of traveling home to God -- leaving old things of the past for the new -- the inferior for the superior. And when they engage in "battles of shaking," it is a sign that all that is false and erroneous must be shaken off, and left behind; and they have found, that shaking is effective, as a means, in disarming the enemies of the soul's peace, and pulling down satan's kingdom.

Religion that works by love and purifies the heart, will demand strict self-denial, and lead to an honest confession of sin, and repentance toward God, and thus souls will gain confidence, and be strengthened to pursue their heavenward journey, step by step, until they stand in perfect justification.

The question is often asked, Can all minds become religious? We believe that every soul is possessed of a germ of spirituality --

of love to God. That germ needs cultivation, growth and the means of education, and the free will of individuals to receive and obey light, greatly determine the results. We believe it is a possibility. It is true that many are blest, through a natural inheritance, with a greater degree of spirituality and intuitive perception, than others; and it is apparently easier for them to comprehend the soul's needs, and to receive divine influences; but there is a greater responsibility resting upon such. If they fill the sphere in which they were created to act, they must be connecting links between the lower and still higher grades of beings. Earnest labor, time and growth, will elevate and progress all.

Religion will bring all faculties of mind and body, into harmony of action, in the service of God. It indeed requires great skill, and is a delicate work to guide the heart -- turn it away from all its perverse tendencies -- to perfect purity; and to guard against pride, vain emulation and self-esteem, and induce humility and love. To learn to prefer and honor others before *self*, requires constancy and care and battling with worldly temptations.

Religion leads from narrow, selfish conservatism, and teaches Christian benevolence, and universal love. Witness how bounteously are the gifts of our Heavenly Father and Mother spread over the universe; in what variety and profusion; they are sufficient to meet the needs and fill the minds of all. In like manner, finite beings should dispense charity to all who are in need, and from pure motives, give with a liberal hand, as far as consistent. In this way, they become God-like -- Christ-like -- and fulfill the command, "Be ye perfect, even as your Father in Heaven is perfect."

True Religion, then, is the outflowing of the principle of love toward God -- the source of all goodness and power. It is like a living, growing, fruit-bearing tree, whose roots are deeply imbedded in the soil of truth, and whose branches are ever reaching upward to the spiritual powers above -- the elements of divine life -- for nourishment, and to be fed by the Christ-spirit. And they who are engrafted thereon, their "leaf shall not wither," nor their power wane, till eternal life is won -- the victory gained. They who toil in earnest, and sow the good seed, then patiently wait for growth, will see the fruition of their hopes and labors.

Elizabeth Martin, Canterbury, N. H.

NORMAL CONDITIONS.

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WHEN the marriage institution, under orderly normal conditions, is used to produce a healthy race of beings, who will honor their parents and live according to the laws of their being on the natural plane of existence until they progress beyond that state, and find a growth into the more divine life, the present condition of inharmonies will be changed, and peace, to a great extent, will be established in the earthly order.

If the marriage relation, as claimed, be founded upon love, why is it not more peacefully sustained? Why do the public journals teem with detailed accounts of jealousies, jarring contentions, moroseness of habit and temper, often ending in bloodshed? It is often said, "There is no *effect* without a cause." There must be a terrible defect somewhere; a great perversion of physical laws; for what are now sometimes pictured in poetic strains as "Matrimonial heavens," to my mind appear more like a pandemonium and "Hymen's silken bands" might more appropriately be called *HEMPEN cords*, which in a wily manner coil around its subjects, then fasten and bind with fetters strong as the chains of chattel slavery, which cost much suffering and many lives to break!

The high and low, rich and poor, priests and laymen fall into the same snare! Ye thinking men and women, prophets and prophetesses of the nineteenth century, will ye point out the *cause* of all this trouble, and show the *remedy*? Let it be written in language so plain, that they who run may read and understand.
Julia Johnson, West Pittsfield, Mass.

BAPTISM.

BAPTISM, in some form, is the door of entrance into the popular churches. How far the ordinance is efficacious in removing sin from the heart, and giving power to abstain therefrom, is a subject worthy of consideration. The tree must be judged by the fruit it produces.

There are different kinds of baptisms spoken of in scripture. John's baptism of water, which was for the cleansing of the human body, to prevent disease and keep it in a healthy condition, was symbolical, but as essential as the true Christ baptism of "fire and the Holy Spirit," which is to cleanse and purify the soul, consume all grossness from the heart, and burn the chaff, while it gathers and preserves the wheat.

As I take a retrospect of my life's journey, thus far, I can see how kindly I have been dealt with, and how I have been led by unseen hand step by step, in paths that I knew not; and my heart swells with gratitude, as I recount the many blessings which have been dispensed to me; and with the Psalmist of olden time I am led to say, "Goodness and mercy have followed me all the days of my life."

In early life, I sought to be a Christian. I was admitted into church communion by passing through the rite of baptism by sprinkling. That was as far as my light then led me. After a time, the spirit again strove with me, and seemed to urge me to take another step. I reflected that Jesus was baptized by immersion; and in order to follow him, I must also be immersed. I yielded to convictions of duty, and felt blest, for the time being.

I searched the Scriptures, and found there were *Covenants*, as well as Baptisms, spoken of; and I sought to understand what those Covenants were. I learned that there were Laws and Statutes and Covenants given to the ancient Israelites in the Mosaic Dispensation; but they were not strong and effective; and "made not the comers thereunto perfect." I also read of a *New Covenant* that was to be made with the house of Israel, in which the Law was to be written in the hearts of the people; and Christ would sit as a Refiner in his temple, and old things would be done away, and all in his kingdom would become New, and there would be "one faith, one Lord, and one baptism."

Soon after that period, I received a call of the Spirit to come out from the world, its spirit and practice; and to make a full consecration of my whole being to the service of God. I saw and began to understand the New Covenant, and felt the power of a new baptism—the baptism of fire—even the Spirit of Truth. I became a member of the Church of Christ's Second Appearing, and have been striving for many years to delineate the character of a true Believer in Christian principles, by practical life.

The mission of Jesus was not to destroy the Law and Covenants of the past, but to fulfill them, and reveal a *higher law*—show a more perfect way—while it included all the good. "The law and the prophets were until John;" and it was his mission to call men and women to repentance for all transgressions of the law of Moses, and thus prepare them to receive the kingdom which Jesus came to inaugurate; showing that repentance must precede the reception of new and divine truth. He taught his disciples to pray for that kingdom to come, in which the will of God would be done by mortals on earth, as it is done by Angels in heaven. That kingdom will manifest itself, not in word only, but in saving powers. It will be constituted of souls whom the love of truth draws together—"a peculiar people who are zealous of good works—whose meat and drink it is to do the work of God." Blessed and happy are they who find an inheritance in that kingdom, and with the saints who possess it, have their names enrolled in the Book of Life.

No one can reign with Christ except they be willing to suffer with him. Jesus said to the woman who came to him with a petition for her sons, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism

that I shall be baptized with?" He understood full well that few would be willing to be buried with him by baptism into his death, that they might be raised in the likeness of his resurrection. The physical suffering which he endured when he was buffeted, spit upon, forsaken of friends, crowned with thorns, and led as a sheep to the slaughter, were light, compared with the mental suffering and grief of spirit that he felt, when he saw how few were willing to receive the weighty truths which he was sent to confer upon a lost race. When he neared Jerusalem and cast his eyes over the city, and saw how few were willing to accept his teachings, he wept and said, "Oh, Jerusalem, Jerusalem, how oft would I have gathered you, but ye would not!"

Ruth Webster, Union Village, O.

SABBATH.

"GIVE us this day our daily bread," was the prayer of Jesus. The ancient, typical Israel received their manna fresh every day, and if any, through greediness, gathered more than they needed, it decayed—became corrupt—and availed nothing the ensuing day. Is there not in this fact a significance for pilgrims this later day? If we are industrious and prudent may we not trust in Israel's God to give us food suited to our wants and necessities, both temporally and spiritually?

While we are fulfilling the type of the forty years pilgrimage of the children in the Wilderness, if the Lord give us food—manna—from the heavens, will it not be wise for every one to gather for him and herself, in proportion to needs, that thereby we may be nourished and grow? They were instructed to gather, according to their need, but to leave nothing over, except on the sixth day. "To-morrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will to-day, and that which remaineth lay up for the morning, for on the Sabbath day ye shall not find it in the field. Let no man go out of his place on the Sabbath. So the people rested on the Sabbath day." What an admirable plan to destroy avarice, and to teach a lesson of dependence and humility!

We would not be understood that we believe the seventh day was better, and more holy than the six preceding days, other than it was sanctified by the people, and devoted to higher and holier uses. But it was meet that one day in seven should be set apart for spiritual culture and elevation, to refrain from secular business. And who does not believe that the physical, temporal and spiritual conditions of the people were improved by the observance of the Sabbath of rest and devotion, on which day they were cited to study the law and scriptures of that time?

And shall we, of the nineteenth century, of what is called the Christian age of the world, refuse to observe the Sabbath in consonance with its *real* meaning, or spend the time in idleness and recreation, and thus fritter away the golden moments?

It is said of Napoleon, that while on his marches with his army he observed the seventh day of rest, for not only his men, but his horses needed that rest to retain health and vigor, and that theory has the sanction of scientists.

Especially are those who profess to be a "peculiar people, zealous of good works," a "royal priesthood," under the guidance of the Christ-spirit in the male and female order, bound by that profession and by love to God, and duty to our neighbor, to spend the Sabbath as we profess to do, in such a spirit of true consecration, spiritual exercise and devotion, as will be productive of the greatest amount of good to our own souls, and to others, and thus promote the cause of righteousness in the earth.

Now, in this day of Christ's second coming, we cannot present ourselves blameless before God if we do not gather the bread of life wherewith to feed the hungry, and living waters to impart to the thirsty. The earth needs saving—purifying elements to-day—salt that has lost none of its savor.

The day, and time in which we live, call

upon us to be men and women of growth and progress, not to *lower* the standard of holiness, but to *exalt* it—raise it still higher. It is our privilege to plunge into the "risen waters" and swim clear of those inferior desires and passions which fetter and bind many souls to earth. May we receive a fullness of the promise made to Israel of old, "To the eunuchs that keep my Sabbaths (and Sabbaths of Sabbaths), and choose the things that please Me, and take hold of My covenants, unto them will I give in Mine house and within My walls, a name and place better than of sons and daughters."

E. H. Webster, Harvard, Mass.

RETALIATION.

"RECOMPENSE to no man (or woman) evil for evil." "If thine enemy hunger, feed him" (or her). That is good scripture; it is Christ-like. When we are wronged, it is natural to retaliate—to seek revenge—the reverse of the spirit that would lead us to pray for, and forgive those who despitefully use us. It is easier to *talk* of forgiving an enemy, than to *really* do it.

I ask myself this question: If an incendiary should maliciously, without provocation, put the torch to my dwelling—as was recently done at Mt. Lebanon—would I feel like seeking revenge, and rejoice in the infliction of punishment upon that person? I think I can truthfully answer to the negative.

I respect the protective laws of our country, and the judiciary which enforce those laws for the safety of the public; but I would gladly commend the erring to the mercy of God, and of the civil magistrates—if they would repent and sin no more.

The prayer of Jesus for his enemies was, "Father forgive them; they know not what they do." Thus we would pray, and forgive. But if they are not brought, through the medium of their own consciences, nor by the moral influence of their friends, to see the great wrong they have done, it were better for the safety of the community, and even for their own happiness in the end, that they be placed by sentence of law where they cannot continue to bring so great suffering and sorrow upon others.

I am deeply impressed by the recent disastrous fires, with the importance of laying up treasures in that house not made with human hands, beyond the reach of fire or flood.

Nancy G. Danford, Canterbury, N. H.

OATMEAL AS FOOD.

THE advantages of oatmeal as an article of food are getting to be tolerably well understood, and all persons who have commenced its regular use will agree that its nutritious and health-giving properties have not been overrated. Chemical analysis shows that oatmeal is richer than wheat in starch and the nitrogenous compounds, the first being fat-forming and the latter flesh-forming constituents. As compared with barley and corn, oatmeal is found to be still richer in these elements. As food, it sits lightly on the stomach, and is exceedingly digestible. It is one of the best articles of food to give to growing children, and is especially valuable, also, to persons who do brain work. A little oatmeal mixed in water makes a cool and refreshing drink, and farmers and contractors who supply their laborers with it will find it far better than any form of stimulant, and in the long run more satisfactory to the men themselves. Oats grown in far northern localities have larger and plumper grains than any other, and it is for this reason that Scotch oatmeal ranks so high. Excellent oats for mealing, however, are produced in Canada, the New England States, Central and Northern Michigan and Wisconsin.

UNITY IN DIVERSITY.—Man is a progressive being, and therefore essentially imperfect. We are not perfect ourselves, and therefore we should not require perfection in others. Our various degrees of development also render each one of us different from the other. It is unwise and unjust for us to condemn others for being different from us, because we are equally different from them. If we will tolerate others in their difference from us as much as we would have others tolerate us in our difference from them, then we may live together in friendship and peace. But if we censure and abuse others because of their faults and failings, then they may treat us the same for like reason, and that would cause contention and separation. Tolerance secures unity in diversity, and it will be all the more "good and pleasant" for people to "dwell together" in such unity, because variety is said to be "the spice of life."

VOYAGE OF LIFE.

MT. LEBANON, N. Y.

1. Up - on the rock - y shores of Time Our barques might anchored be, Yet pilot - like our spir - its long To cross life's rolling sea,
2. O, youthful mar - 1 - ner be-ware! Thy ves - sel frail may strand, Un-less 'tis guid-ed on its way By Truth's un-err-ing band;

Repeat softly.

To sail . . . a - way! . . . Up - on its changeful tide, To brave the tempest and the storm, And o'er the bil - lows ride.
Then sail . . . a - way! And leave all phan-tom fears, Prepare with strength to meet the flow Of the in-com-ing years.

2.
Though deep and strong the current glides,
Far out upon the sea,
Yet Faith—thy compass—will direct,
And Hope thy light will be;
Still sail away!
Nor trust in thine own power,
But watch and pray though calm the day,
Or dark the midnight hour.

4.
The treasured wealth of patient toil,
Within thy spirit hold;
The shining pearls of Wisdom, place
Upon life's threads of gold.
And sail away!
With Love at thy command,
To buoy thee up, and cheer the way,
To the immortal laud.

5.
Thy finite vision cannot span,
Or bound the mighty deep;
The secrets of the future years,
Within its bosom sleep;
But sail away!
O voyager on the main!
Within the blessed port of peace,
Sure anchorage thou wilt gain.

THE CHRIST.

"I will not ask my neighbor of his creed,
Nor what he deems of doctrines old or new,
Nor what rights his honest soul may need
To worship God, the only wise and true;
Nor what he thinks of the Anointed Christ,
Nor with what baptism he has been baptized.

"I ask not what temptations have beset
His human heart, now self-debased and sore,
Nor by what way-side well the Lord he met,
Nor where was uttered, 'Go, and sin no more.'
Between his soul and God that business lies,
Not mine to cavil, question or despise.

"I ask not by which name, among the rest
That Christians go by, he is named or known;
Whether his faith has ever been professed,
Or whether proven by his deeds alone.
So there be Christhood in him, all is well,
He is my brother, in peace we dwell.

"If grace and patience in his actions speak,
Or fall in words of kindness from his tongue,
Which raise the fallen, fortify the weak,
And heal the heart by sorrow rent and wrung.
If he give good for ill, and love for hate,
Friend of the friendless, poor and desolate,
"I find in him discipleship so true,
So full that nothing further I demand.
He may be bondman, freeman, gentile, Jew,
But we are brothers, walking hand in hand.
In his true life let me the Christhood see;
It is enough for him, enough for me."

BE NOT MOVED.

"Be not moved," we often say,
But who discerns the meaning,
When pressed by trials of the day,
Too small for even naming?
But still they cloud us oftentimes,
Though light is round us gleaming,
We fear the burdens to be borne,
Far greater to the seeming.
But this is conquest; when we're wronged
By incorrect opinion,
To simply keep the way of right,
And wait for its dominion.
M. W., Canterbury, N. H.

CONDITION OF MAN.

WHILE pondering upon man's degenerate state,
His great responsibility—the ultimate—
My spirit groans within me, crying out, alas!
Who, or how many, will be saved at last?

How many willing to pursue the road
That leads to Life, to Heaven, and to God?
Who the mighty warfare wage and win,
The prize obtain, redemption sing?

Almighty Being just, why is it so?
Why so many yield to death, to sin, and woe?
Why turn from Thee away, flinch when trials
come,
And thus deny the Powers that Be—the Eternal
One?

Why falter, wane, or stumble at the truth?
Why hate the cross of Christ—His life—forsooth?
And shun the only path that leads to bliss,
And covet woe, or mere transient happiness?

Why pleasure seek in pain, and hold the sting of
death?
Why fear remorse, yet hug it at each breath?
Why pass along through time, regardless of the
past,
Of present moment, or, what their doom at last?

Oh! doleful, doleful sound of Infidelity,
Of nothingness, and want of firm reality!
Beware of this, the poisoned arrow of despair—
The sting of Death—beware of it, O, do beware!

The Tree of Life unfolds its leaves, and teems with
love;
This seek, 'tis everlasting and from realms above;
'Tis happiness abiding—bliss without alloy,
Heaven ever present, which nothing can destroy.

It dieth never, fadeth not, nor waxeth old,
But renovates our being, redeems the soul;
It forms anew, makes angels pure of men,
Till Earth and Heaven can together shout, Amen!
D. A. Buckingham, Watervliet, N. Y.

A NEW STIMULANT.

A NEW juggernaut, it is said, has been set moving
in society, and thousands annually fall beneath
its wheels. It is a new stimulant, known as hy-
drate of chloral—a salt of a burning, pungent taste,
having as its basis chloroform, into which it is
supposed to be changed in the blood. In small
doses it is stimulant and anti-spasmodic; in larger,
narcotic; and in excess it produces death as in-
stantaneously as a flash of lightning. Physicians
have been variously divided in the opinion of its
ultimate results, some recognizing the fearful
consequences of its use, others enthusiastically

recommending it for ocean travelers as an antidote
for seasickness. In England it has taken the place
of opium, and chloral-eating is now as decided a
vice as opium-eating, hashish-eating and ab-
sinthe-drinking. The difference between opium
and chloral is that, under the same circumstances,
opium is more imaginative, and paints things
as they do not really exist; chloral merely in-
creases the power of enjoying the real. A strange,
dreamy sense of perfect ease, comfort and happi-
ness takes the place of sorrows and cares; all
affection and love are likewise banished, and the
eater becomes practically a living, breathing vege-
table. An opium-eater has been known to live to
a goodly old age. No chloral-eater can survive three
years. The stimulant is imported mostly from
Germany, and a high authority asserts, in the
London *Lancet*, that there is positively no antidote
for the poison.

KINDNESS.

LITTLE acts of kindness which we render to
each other in every-day life, are like flowers
by the way-side to the traveler; they serve to
gladden the heart and relieve the tedium of
life's journey.

Then let us improve each opportunity in
performing those deeds of love; for they will
bloom like roses in the memory of those for
whom they were performed, which will send
forth sweet fragrance long after our departure
to spirit spheres.

Eunice Bathrick, Ayer, Mass.

FOR YOUTH.

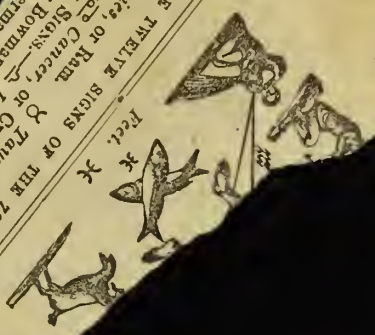
The "evil days (alone) come nigh,"
When youth has been in folly spent;
For riper years will bring the sigh,
Hearts must o'er wasted time repent.
Dark clouds will ever be too small
To dim the blessed light of God
From those who humbly give their all,
To walk the path the Saviour trod.
As much as fruit exceeds the flower,
Maturity is more than youth,
In excellence of strength and power,
When souls are nurtured in the truth.

Mary Whitecher, Canterbury, N. H.

OBITUARY.

JAMES HARRIS, August 3, 1875, aged 55, Mt. Leb-
anon, N. Y.

THE TWELVE SIGNS OF THE ZODIAC.
 ♈ Taurus, or Bull. ♉ Leo, or Lion.
 ♊ Gemini, or Twins. ♋ Cancer, or Crab.
 ♌ Libra, or Scales. ♍ Virgo, or Maiden.
 ♎ Scorpio, or Scorpion. ♏ Sagittarius, or Archer.
 ♐ Capricorn, or Goat. ♑ Aquarius, or Waterman.
 ♒ Pisces, or Fish.



The
 Signs.

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BEING SECOND YEAR AFTER LEAP YEAR,

And until July 4th the 94th year of American Independence.

Containing, also, the Lunations, Conjunctions, Eclipses, Judgment of the
Rising and Setting of the Planets, Length of Days and
of High Water, &c. Agricultural Remarks
Tables, Anecdotes, Receipts, &c., &c.

SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon Col. Co. N. Y. November, 1875.

SIXTY CENTS
PER ANNUM.

THE FIRST SHOT.

ST. LOUIS claims the honor of being the first to shoot a materialized spirit.

We have received three numbers of the *St. Louis Republican*, containing a detailed account of a seance held by W. C. Clark, as medium, but exclusively under the supervision of Henry Timpkins. He had offered the medium \$50 for the privilege of shooting the spirit when it became visible. He did shoot it, with a rifle, as soon as it appeared. The cabinet and all its appurtenances were improvised and arranged by Timpkins and the city reporters, the medium's clothes all changed and himself secured as best they could devise. When the seance ended, he was found just as they left him. The money was paid upon the spot, and no one breathes any suspicion of trick or fraud, except the *Scientific American*, hundreds of miles away in another city and State. It is accepted as one of the most wonderful and unaccountable occurrences of the day—totally inexplicable—except upon the theory of genuine spirit materialization.

Here follows a letter from the medium to the editor of S. & S. and his answer thereto.

ST. LOUIS, August 16, 1875.

ELDER EVANS—Dear Sir:

Inclosed, please find accounts of materialization, through my mediumship. That night, on retiring, I beheld a great light in the center of the room. Out of the light, proceeded a voice, saying, "We have chosen you, as a medium, through and by whom we may be permitted to do great and wonderful works; we wish you to go to Mount Lebanon, for thirty days, and sit with my people, for their development." Thrice, this happened, that night. Next day, about 3 o'clock in the afternoon, while sitting in my room, pondering upon the events of the night, I made up my mind, that if, upon its next appearance, I could overcome the awe with which it inspired me, I would speak and question it. Immediately it was present, but it was long before I dared speak. At last I mustered courage to address it, saying, "Are you a Spirit?" Answer—"Yea." "Whose?" "Mother Ann Lee, I am called by the faithful." "What, the Shakers?" "Yea." "Last night you wished me to go to Mount Lebanon; I, being of the world, they would not be willing to have me sit with them." "Write my desire, and they will be more than anxious to have you in their midst." "You know I am engaged to be married shortly?" "Yea." "Should I go, I would want to take my wife with me." "That is our intention; you would not be perfect, in this our intended development, without her." "Would it be wise, in me, to question what this wondrous work is to be, and how I am to proceed in the matter?" "When there, I will impress you whom to choose to form a Circle, sitting one hour each day." "Am I to sit for manifestations, or materializations, while there?" "Nay, we wish to draw a subtle force from you, to equalize the Circle, through and by whom we will be enabled, with others,

to manifest ourselves to the world, and teach them the way of life." "By others, do you mean of the Shaker persuasion?" "Yea." "Will this take place during my sitting with them?" "Nay." "How soon after?" "You are not permitted to know; it will be after the death of one or more members of the Circle." "Do I understand that you will be enabled to take on the form, and appear to the world, in such manner, that all, who behold you, will, of a surety, know you are a Spirit?" "Yea." "Shall I let my friends know of your appearance to me, and your desires?" "Nay; none but the lady you are about to marry." "Whom, of the Shakers—as I know none of them—shall I apply to?" "Elder Evans." "Shall I write him and let him know of your communication with me?" "That is our desire."

I have delayed writing, until compelled by some unseen force. I now feel relieved.

Please answer this communication, immediately. Address me at this city; also Dubuque, Iowa, as I may be in that city in a few days.

Respectfully yours,
W. C. Clark.

MT. LEBANON, August 21, 1875.

W. C. CLARK—*Esteemed Friend*: Your important communication of the 16th instant is at hand. The Papers also received. Of course, the first question that arises is, Who is W. C. Clark? as I am as unknowing of you as you are of me.

To sit, at intervals for thirty days is a long time. A young married couple would be objectionable, if living in "youthful lusts that war against the soul."

We are of the Resurrection Order. Any Spirit, in or out of the body, who sustains not this Order, if presuming or assuming to teach us, we will, without hesitation, reject.

We do not believe every spirit. They must be tried. See 1st John, 4-1.

I do believe in the Law of Materialization, and that it will be developed among the Shakers. I also believe, that in the world, it will be used as a medium through which many, who marry, will be brought to a practical knowledge of the True Order of Nature—Sexual commerce for offspring only. And to a knowledge of true Celibate Order for those who are called into the Kingdom of Heaven upon Earth—the Shaker System.

I see nothing practically objectionable, except the marriage of the mediums, which may be a trap, or snare, to preach marriage to the Shakers, by authority of Spirits. If that be the covert design, we want nothing to do with it.

We do not live as we do, because Ann Lee did so live, nor would we change, should she be materialized and come among us to subvert the doctrine of the Holy Celibate Life and Order that she established.

You are very welcome to visit us, and when you come, we will do as we feel guided by the Spirit of Truth.

F. W. Evans.

OSKINAWA;

OR TEST OF TRUE MANHOOD AMONG THE NORTH AMERICAN INDIANS.

—o—

WHEN a young man of the tribe arrives at manhood, his father speaks to him, on a day when they are alone together in the wigwam, after the following manner:

"My son, the time has come when you

must lay aside your childish toys, together with the thoughts and manners of your childhood and become a man—a man in thought, and a man in feelings and in actions. You must mingle with the elders in council and listen to the words of wisdom spoken by the *Alkewainze* (wise men) of the tribe.

"Bring all your childish playthings—your bows and arrows with which you amused yourself—and cast them into the fire of the wigwam as an offering to the Great Spirit. Then follow me to the forest. I will build you a *wahkiegun* (house of fasting) in which you must fast many days before the Great Spirit, with your face bowed to the earth. Your face will be painted black, as a token of your childish darkness and ignorance. A cup of water will be placed before you, which will be your only refreshment during your many days of fast. If you persevere, my son, the Great Spirit will surely look down upon you from the windows of his house in the sky, and you must listen to his voice. Do not reject the words of the Great Spirit! Open your ears to them! As the little birds in their nests lift up their heads and open their mouths to receive food from the parent bird, so do you, my son, open your ears to receive the words of the Great Spirit. He will teach you to be wise in speech, when you take your seat in the assembly of the elders. He will give you wisdom, so that even the ancient men of the tribe will bow their heads before you. He will also give you wisdom in hunting the wild beasts of the forest. He will show you the beast of prey that is to be your *totame* (family name, or badge), of which you will be a mighty hunter before *Kejea Manito*—the Great Spirit."

The son does as his father commands him. He follows him to the forest. His father constructs a wigwam for fasting. He places in it a cup of water, paints the face of his son black, lays him on his face on the floor of the wigwam, and leaves him to the direction of the Great Spirit.

The son remains in this attitude fasting for many days, praying to the Great Spirit for wisdom and strength to endure to the end of his fast. Many days pass over—some have said they have fasted eight or nine days before the Great Spirit spoke to them from his window toward the south. He tells him wherein he shall excel, gives him words of wisdom to speak by the council fire of the chiefs and elders, reveals to him his *totame*, and speaks to him words of strength and courage.

The young man arises, returns to his father's wigwam, washes the black paint from his face, and paints it *white*—an emblem of purity and truth. His mother sets meat before him. He eats and refreshes himself from the effects of his fast. He then arises, goes into the forest and cuts for himself a bow and arrows from a tree to which he has been directed, during his fast, by the Great Spirit. He returns to the wigwam, arms himself with his bow and quiver of arrows, and with his father's blessing, starts off in pursuit of the animal which has been shown him by the Great Spirit. He travels until he has found it. He may have trackless miles of wilderness to pass over, and cross broad rivers and streams, and climb steep precipices, and dig through tangled thickets—still he must not flinch. He must pursue his way until he has found and captured the animal that has been shown him in his dreams. He discovers it—his arrow does not miss—it is the gift of the

Great Spirit; he takes it on his back and bears it—a part or whole—to his father's wigwam.

A feast is prepared, the old men of the tribe are called in, the victor's song is sung, and they worship in the dance before the Great Spirit.

From that day he is no longer a boy, with childish thoughts and actions, but calm and sedate, with firm and steadfast step, he walks erect, with his face upward, for he has spoken and conversed with the Great Spirit. He forsakes all his former vain and frivolous companions, and mingles with the wise men of the tribe. He listens to their words of wisdom, treasures them in his heart and shapes his course by them, and so becomes a useful man in his tribe, and after death crosses the spirit prairie and the great river in safety, and finds repose in the Land of Souls.

Granville T. Sproat, Canaan, N. Y.

THE GOSPEL OF COMMON SENSE.

—o—

A PHILOSOPHER has asserted that some people have six senses—adding to the five generally known—common sense. I am the happier for the realization of living in an age when so many may be truly complimented as having in possession this additional faculty, and for finding its influence so weighty, in deciding the correctness or folly of their theology. Ours is an age when people are too intelligent to be satisfied with a theological deduction, because somebody says it is so; and unless it be agreeable to science, to which theology is handmaiden, and unless it will bear the criticism of the gospel of common sense, it is soon rejected.

The gospel of common sense looks upon Jesus as a lineal descendant of perfected Judaism—his mission, the time being ripe, being a progressive evolution into higher life. These admitted, the gospel of common sense questions the propriety of professional Christians adhering to certain practices of the Jews, neglecting almost entirely the superior principles of him whose name they assume. The Jews practiced marriage for reproduction only, this being regulated by law. They were permitted by the same good law to hold private property, except upon their occasional sabbaths, for forty-nine years, when they must begin over again, their landed possessions reverting to the original owners. War, and retaliation, equal to an injury done, were among their other privileges. The prominent advances of Christianity were made upon these principles, which were righteous, in Judaism. Instead of marriage and its consequences, Jesus lived and taught celibacy; and the gospel of common sense asks, how many Christian followers has he in this? Instead of the righteous reproductions of Judaism, Jesus invites to "sow to the spirit," and, with him, join the children of resurrection, who have risen out of the generative sphere into practices quite superior. Jesus taught and practiced community of goods—common property—and the gospel of common sense is surprised that Christians in name are not more generally practical in this respect; but that they rather imitate the Jews, and poorly at that, by miserable families and private property, having no sabbaths upon which to feed the poor, free their slaves, rest their land, forgive their debtors; but abolishing all these, claim as a right, the possession of the land and debtors as *mine* forever! At all of this retrogression, the gospel of common sense is greatly astonished! Jesus taught non-resistance—peace, love and good will to all, friends and enemies. He was particularly impressive in the prayer he taught, and the sermon on Mount Beatitudes, that his followers should exceed the Jews, by forgiveness of their enemies. Now, the gospel of common sense is astounded, that professedly Christian soldiers torture and kill, not only their enemies, but friends, who have never wronged them, nor given offense! It objects to Christian soldiers carrying guns, bayonets and swords, with which to forgive their enemies. It objects to the impropriety of so-called Christian governments placing the Lord's Prayer and sermon on the mount in the knapsacks, while they

refuse their enemies forgiveness until after they have killed them! There are many other things the gospel of common sense would say to professedly Christian people, could they bear them. But I hope these allusions will cause a halt for reflection upon and comparison between the Christian professions of today, the Christian practices of Pentecostal times, and the adherents of all faithful followers of Jesus, practicing THE GOSPEL OF COMMON SENSE.

BERLIN, N. J., August 18, 1875.

DEAR FRIEND EVANS:

A great deal is being said and done in preparation for the Centennial Exhibition to be held, next year, in Philadelphia. Probably a great deal of improvement, in the Arts and Sciences, in the last century, will be shown. But how much advancement, in honesty, justice and practical righteousness, is another question.

As the war of the Revolution, which resulted in our separation from the mother country, was a protest against taxation without representation, how can we celebrate the event without blushing, while half our population are as much slaves to the other half, as were the Colonies to the mother country?

I do not believe in voting. If humanity ever attain to a higher state of society, we will have a different—a better government, in which there will be neither vote, sword, nor gun. So long as our Government is founded on the vote, it seems a mockery to celebrate what we call *Independence*, while the Feminine Half of our population are classed with idiots and imbeciles. How can we hold a celebration, without shame, while our Government is robbing the Red Men of their lands, and hunting them like wild beasts?

The leaders of the Centennial movement want to have the Indians represented there. Will they not blush when foreigners ask, what has become of the millions of Indians who once owned and inhabited this fair land, and inquire how the scattered remnants of that race are now situated, and how treated by our Government?

On the subject of peace: A whole century of boasted improvement, and our nation in debt more than two thousand millions, for a war among ourselves; with an army and navy, costing from sixty to a hundred millions per annum, in time of peace—except a chronic war with the remnants of ruined red men!

If the leaders of the Centennial movement want honor, let them assemble, as did the Revolutionary Fathers, in Independence Hall, and issue a new Proclamation. Let them proclaim that *Women* of the United States are entitled to all the Rights and Privileges of CITIZENS; let them declare that henceforth the Indian Race shall be treated as *Brothers* and *Sisters*—not as wild beasts; and let them Proclaim, as with the Trump of Gabriel, to all the World and the rest of mankind, that *This Nation* shall never engage in *War*—that swords shall be beaten into plowshares, and spears into pruning hooks—and that the people shall learn war no more.

If they will send forth a Proclamation like this, in the true and living spirit of him who, eighteen hundred years ago, on a certain mount, preached *Truth, Justice and Peace*, then may they hold a Centennial, in which all good Men and ANGELS can rejoice. A Centennial, any thing short of such *Proclamation*, should end in shame and disgrace.

A Friend to all,

J. Hacker.

CINCINNATI CONVENTION.

—o—

THIS is a primary meeting of public men and women, to consult together upon a plan of reorganization of the Civil Government that shall do justice to all the members of the body politic—a plan that will carry out, more perfectly, the intentions and principles of Jefferson, Franklin, Paine, and their coadjutors.

The Revolutionary Fathers were inspired and raised up to lay the foundation of a Civil Government that should eventually effect a complete separation of Church and State.

God put it into their hearts to hate, without exception, all existing theologies.

In our own time, Lincoln and his followers; Horace H. Day, the famous India Rubber man; Gerrit Smith; G. H. Evans, the originator of the Land Reform movement, who wrote "*Vote Yourself a Farm*," and published papers and books to the end of his life, advocating the Inalienable Rights of Man and Woman, the Owens and their coopeers, were also, by the same Spirit, inspired and raised up, to progress and perfect the Civil Government—this being the *New Earth*, even as the Spiritual—Shaker Order—is the *New Heavens*, whose founders were inspired and raised up simultaneously with the founders of the American Government. They were cotemporaries, and the two Orders have hitherto run parallel toward the final goal—a true Natural Order and a true Spiritual Order.

The highest kind of inspiration is that which takes hold of the affections and understanding of the mediums, leading them to consecrate their lives, fortunes and sacred honors, to the cause of Humanity, as the purest worship of God.

The monopolizing, fighting, marrying Christians, call these inspired souls—these Saints—in the Natural Order, *Infidels*; and in the Spiritual Order, *Fanatics*.

An *Infidel* is a person false to profession. Not so were the skeptical Revolutionary Fathers, nor the equally skeptical Lincoln, who emancipated the slaves of this *Free Republic*. That whole class, the first of whom founded, and the last of whom are progressing the American Government, have made the term *Infidel* an honorable appellation, as the Shakers have redeemed the word *Fanatic*, by Successful Communism. Fanatic means excessive enthusiasm upon religious subjects, extravagant notions, strange motions and extraordinary vehemence in religious worship. Among Shakers, these have ultimated in practically shaking off many of the lusts of the flesh and mind that still infest Christendom. Our writers put *anti* before *such* Christians, and prove, from their history, that it is well put.

Shall we Shakers condemn the Skeptics to *anti*-Christianity for following our example?

From the standpoint of English Law, much progress has been made by the American Government.

1st. The Public Lands have been proclaimed the common inheritance of Humanity. The People have "Voted themselves a Farm." Any person, of any race or nation, may become an American, and have a home.

2d. Under the Homestead Law, any Citizen can protect a homestead against creditors.

3d. Imprisonment, for debt, is abolished in most of the States.

4th. Woman's Rights in property are secured in part. Her right, as citizen, is not fully secured. Man does the voting, makes and executes the laws—holding woman in barbaric thralldom. In the marriage relation, she has not control of her own person. And "Land Limitation" is yet in the future.

5th. Chattel Slavery is abolished; but *War*, the root of slavery, is not yet abrogated.

6th. Church and State are partially separated, and liberty of conscience exists, nominally. Theology is still recognized by law—Chaplains in Legislature, Army and Navy, and Bibles in Public Schools—Debts are not yet illegal—Paper Money exists; even a paper house might do good service, until you really need a house.

7th. Privateering on the High Seas, in time of war, is extinct.

Spiritualism, as a force, by which alone the above-named "plagues of Babylon"—Christendom—can be removed, is not yet officially recognized.

In the Cincinnati Convention of original thinkers, individuals, with a mission, can fulfill their mission in a quiet, unostentatious manner. They attend, not as delegates; they represent themselves only—a private assembly.

What meeting could a Believer attend, with a probability of doing more good, in so short a time? The originators of the movement, finding more of their principles in practical operation in the Shaker Order, than elsewhere,

asked me to attend, and to nominate some fifteen or twenty others, in different States. How shall the Law go forth, from Zion, to the Natural Order, and the Word of the Lord from Jerusalem? Daniel legislated for the great Babylonian Empire. Why cannot God raise up Daniels—Prophets—in our day? Are not all the Children of Zion Prophets?

The Testimony of Jesus is the Spirit of Prophecy.

ARIST CRACY OF THE HOD.

This is the best country in the world for men who earn their living by manual labor. This is for all of us a subject of congratulation and pride. The majority must in every civilized community be employed in this way, and the political system which best secures their welfare, other things being equal, may be regarded as best adapted to the wants of modern society. There are men who would prefer to make their living in some other way, and find it very difficult.

A lawyer advertised the other day for a clerk, requesting applicants to state age, acquirements and qualifications. He received in one day over one hundred replies to his advertisement, from men of 20 to 30 years of age, all of whom wrote fair hands, some excellent; all were acquainted with the routine business of a law office; some were attorneys already admitted to practice, graduates of colleges and universities, and in several instances the applicants were also accomplished stenographers. These men asked salaries of from eight to fifteen dollars a week, less than the strikers in front of our building were demanding for eight hours a day of the mere labor of their hands, requiring no intelligence whatever.

It ought to be known everywhere, throughout the country, wherever there are young men hesitating whether they will trust to their hands or their brains for a living, that at this hour, in New York, educated men are demanding the highest and most arduous kind of clerical work at wages which a hod-carrier scorns. The men of education have no organization, no unions which will support them in idleness. They must work or go hungry, and their labor will therefore bring only what employers find it profitable to give. It is an awkward argument to present to the advocates of compulsory education, to show them that learning to read and write drives a man into less lucrative work than carrying the hod.—*N. Y. Tribune.*

LAW.

The Law was holy, just and true. What Law? The Law of *Physiology*—through obedience to which, the God of Israel promised his people that he would take all sickness away from the midst of them.

The Statutes and Ordinances of Moses were given, because of the hardness of men's hearts, being a compromise, between the primary Eternal Law of Right, and the existing habits of the People called Jews—descendants of Abraham.

If it be asked, How could God thus condescend to humanity?—the answer is. Their God was a Tutelar Deity—was God, to them, as Moses was God to Pharaoh. He, it was, who gave the people their request, which sent leanness into their souls—who gave them laws that were not good, and statutes, whereby they should not forever live. "Behold the day cometh that I will make a new covenant with the house of Israel, saith the Lord. Not according to the covenant I made with them when I brought them out of the land of Egypt."

There was a discrepancy between the primary law, and the law in use. It was the *penal* law that Jesus was the end of—not the original, everlasting Law of God, which is forever operative in the elements of which all human beings are composed. Of this Law, Jesus said, "Think not that I am come

to destroy the Law, but to fulfill it—for I say unto you, that Heaven and Earth shall pass away, before one jot or tittle of Law shall fail,"—the Law that was holy, just and true and good.

THE CURSE OF TOO MUCH PROSPERITY.

The *Springfield Republican* ascribes all the troubles which have lately come upon the North Hadley farmers to the curse of tobacco growing. The quick and profitable sales of the best tobacco crops induced these farmers, as well as those in the other valley towns, to discount the future, and accordingly paper was freely given and freely endorsed. The failure of one therefore brought disaster to others. The first to go under was H. C. & A. P. Russell for about \$31,000; then S. S. Hubbard followed with liabilities amounting to about \$20,000 and E. P. Hubbard for \$30,000. Thaddens Smith failed for \$100,000, and his estate is to be sold at auction on the 15th of June. H. C. Collins, President of the Hampshire Agricultural Society, is in the list, and his property has been attached for ludorslug Francis Smith's paper, who is also in trouble. L. W. Hubbard's mortgage has been foreclosed, and his place sold. Henry E. Smith will soon be a bankrupt with \$20,000 liabilities; the father of the bankrupt Russells will go down in a few days with liabilities for about \$30,000 and about \$15,000 assets. Edson Martin's creditors have compromised for 50 cents on a dollar. The community is greatly prostrated by this succession of business failures among the leading men in the place. All the bankrupts were principally tobacco growers.

DR. MILLER'S LETTER.

DEAR FATHER EVANS:

I have just returned from an eleven days' visit at the Eddys'. I attended about thirty seances. William went into a new cabinet, placed on the other side of the platform, and on the opposite side of the chimney from the old one. His manifestations were just as good. Saw ten different spirits come out the first night from the new cabinet, one about three feet high and one six feet four inches; all had different costumes on. This settles the question as to confederates. One night he gave me permission to examine his person before he left the platform, which I did thoroughly, even to boots, socks, shirt, wallet and tobacco pouch. That settles the question of his personating these parties by means of masks and wardrobes.

Mrs. Huntoon, a sister of the Eddys, is the best test medium I ever saw. I attended ten of her seances. She shows two and three different spirit forms while she is sitting where the spectators can see her. Your own personal friends, whom you recognize, come to you through her. I shook hands with four spirits in one night. I saw six spirits of my friends in one evening. My own brother showed himself to me, I think fifty times, while I was there, and several times in full form. One night he came out and turned himself around twice for me to view him. The spirits will tune a violin and play tunes at your request, sing songs in chorus of three or four voices, and will talk in audible voices, while the medium is in plain sight of the audience. If she had a cabinet arranged, she could show forty or fifty or more at once, she thinks. We saw as many as four at a time. It is simply momentary, what is seen at this medium's seances. I believe we shall soon get such control of these spirits, that they will do any thing we want them to do. This medium is the one who performed most of the remarkable tests described in Olcott's book as occurring through the brothers; yet Olcott did not mention her name in the book. Her brothers, they say, are jealous of her, and prevent people from going to her seances. If that is so, they will find they are making a grand mistake, for the public will soon leave them and go to her.

There is a good time coming. It won't be long.

For spirit voices are sounding here;
Prepare to greet them, the millennium is near.
*E. P. Miller, Bath Hotel,
39 and 41 W. 26th st., New York.*

So long as an Organization is possessed of Leaders, who can gather and assimilate Men and Women, who are their superiors, the Organization will prosper. But, when the Leaders can only gather persons, who are their inferiors, the end of the Organization is the time it takes to die.

REPORT OF CINCINNATI CONVENTION.

INVITATIONS had been sent to many persons, and about two hundred responded by signing the acceptance and receiving tickets of admission. Not all came, but it was really a treat to meet with those who did assemble from such divergent points and immense distances. To not a few of them it was a heavy tax upon their resources. Nearly all the States were represented. Upon assembling at the Hall, it was soon apparent that persons inimical to the objects of the Convention—human rights—were in our midst. They were agents of Political Parties who had signed no acceptance nor received tickets of admission. They had crept in unawares, bent upon mischief.

In the evening a meeting was called at another place from which interlopers were excluded. There were both male and female members in the Conference. We had a satisfactory time. The primary ideas that I think will be embodied in a reorganized Civil Government, were stated, discussed and accepted as planks in the New Platform. Who are Citizens? was the first point settled. Are they all *men*—all *women*—or are they ALL HUMAN BEINGS? Having ascertained who are Citizens, the next question was, What inherent rights do they possess that should be inalienable? Air, Water, Land—All things needful to human existence, and to render that existence a blessing, was the conclusion arrived at. These are not property, and should not be bought and sold forever. What is property in the New Earth? came next in order. Property is the result of labor upon the natural elements. It is transferable from citizen to citizen forever.

Agreement was reached that no Laws for the collection of debts should be enacted. All debts should be debts of honor, these being uniformly most collectible. Public debts will be voted public wrongs, to be duly repudiated, inasmuch as no existing generation has a right to enslave its successors by mortgaging their patrimony and resources. Let Private and Public pay as they go and owe no man any thing but Love and good will. This will be a means of rendering War impracticable, averting its waste, expense and demoralization. Thus would Slavery and Poverty soon become things of the past. Hygienic and physiologic reforms would correct the errors of generation, in the New Earth, and banish from the New Heavens sickness and disease, therein there should be no more pain.

The second day of the external Convention was spent by those who took part in it, contending with the politicians who had come to capture them. Again, in the evening, we held another meeting of the Conference proper. It was a full meeting; highly interesting; addressed by different speakers—the writer occupying over an hour. There was a noble band of earnest souls in harmony and agreement with the views, ideas and principles presented. The conference lasted until near midnight, and the members parted with mutual gratulations.

Seed was sown that will be fruitful in the future.

MAN can have a proprietary right only in that which he either creates, *i. e.*, makes, or causes to be by his own power; or in what he purchases or receives in a gift through direct and legitimate channels from the first or real owner. Man, therefore, has a legitimate right to the private and sole ownership of houses, furniture, ships, clothing, &c., in short, every manufactured article; but earth, water, and air, are the creations of God only, and no man is able to show charter or deed of gift or purchase from God of a single acre of land, mile of ocean, lake or river, nor a cubic inch of the air we breathe. Use and wont can never sanctify wrong, and our present private ownership of land is just as equitable and no more so than the old British tax upon daylight. *John Finlay.*

J. M. PEEBLE'S book of *Travels Around the World* is the first volume of this character that does justice to Brahmins, Buddhists, Parsees and other religionists commonly called "Heathens." He pronounces the morality of the orientals superior to that of Christian nations, and proves it. Drunken Mahomedans are unknown. Human life is safer in Canton, Calcutta, Bombay, and Chiro, than in New York or Chicago. Some of the dervish orders in Mahomedan countries are celibates. The Spiritualism of the Chinese, Hindoos and men of the South Sea Islands is fully described. The work is published at the *Banner of Light* office, Boston, Mass.

SOUL FREEDOM.

As rolled the mighty river of humanity,
On toward its goal—the ocean of eternity,
I heard a cry, from hearts worn with earth's
vanity
Exclaim "Oh Heaven! (if such there be) our earn-
est plea
"Is for a knowledge and the power of liberty."
"Not liberty from selfish independence grown,
"Nor freedom shown to galley serfs and slaves
alone
"Not liberty that knows no law—where passions
reign;
"Nor that corrupt freedom which human hearts
bemoan;
"But that victorious liberty, to sin unknown."

And then I pondered:
From pride, from lust and war, the human heart
made free,
Thence God alone is served with angel purity.
What earthly love and lust-enslaved, humanity
May sing, Divinest love has saved, by Liberty—
By freedom of the soul from all iniquity.
And, as the glorious emblem of civil liberty
Soars far beyond the clouds, in ether's azure sea;
So may the chastened beings of blest humanity
Rise to those holier realms where angel min-
strelsy
Joy in the light and growth and power of liberty.
G. A. Lomas, *Watercleft, N. Y.*

HEALTH AND DISEASE.

THERE is no one thing that causes so much pain, poverty and distress as bad living and bad doctoring. Learned philanthropists are now consenting that health reform is the basis of all other reforms. We must insist that physicians should begin to preserve health rather than drug to restore it. It is strange that so many have an idea that they can do the latter, but not the former. They can make one well, but cannot keep one so, reversing the common sense maxim that "an ounce of prevention is worth a pound of cure." Strange, that the skill which puts the body in order might not prevent the disorder. Is it not easier to keep the road, than to find it after losing it? Is it wise to let our children contract vices, that we may use our skill to return them to their lost virtues? Is it not easier to keep ten men sober than to reform one drunkard? So must it be as to health. Far easier and far safer for doctors to study, to practice, to teach hygiene—to have all their patrons live in accordance with the laws of health—than to dose them into health when sick? Why not do as one of the kings of China—give the physician a certain sum for every day the family were kept in good health, but nothing for the days this inestimable blessing was lost? Under such an engagement the physician should have control of the diet and other sanitary regulations, which would be far easier, happier and less expensive than his too often vain effort to kill disease with poisonous drugs. Besides, let it be well understood and never forgotten, that disease is the remedial effort of nature to right a wrong; the noble defense against a vile attack; the courageous, loyal rally to dislodge a dangerous foe. For instance, put snuff in the nose, which will be the foe, and the sneeze which follows to expel it is the disease; put the same weed in the mouth, and the saliva flows to wash it out, and, if held in the month for the first time, nausea and vomiting are reinforcements to expel the enemy. Swallow indigestible food upon a weak stomach, and the disease of throwing it back comes as a relief. These instances, be assured, soundly illustrate the friendly action of our system against our injuries. The cause of the disease is a foe to be removed—the disease itself, a friend, never to be fought, but always favored. Happily, however, with ordinary caution, a man becomes his own physician. He has but to keep a careful watch over his desires, and restrain the promptings of passions always struggling to be free from the fetters imposed by common sense; to keep the system in a healthy condition, and conform to the hygienic laws which mark the boundaries of health and disease, and he has a certain immunity from pain and suffering.

SEA OF GLASS.

To stand upon a sea of glass, is to become a new creature, dwelling in light.

The natural man and woman are one thing in another, having an outside and an inside.

The heart, of such, is deceitful above all things, and desperately wicked. Why? Because their inmost thought, imagination and feeling—their own selfhood—are distinct from their outward, whether by looks, dress, walk, or speech. "The poison of asps is under their tongues. With their lips they use deceit." They are not what they seem to be—claim to be.—Life, with them, is a falsehood. It begins with the boy and girl. The sphere of childhood has its under current of craft and finesse—its secrets. Anon, as young men and women, they have a little world of their own; from which the old folks—parents, guardians, seniors,—are carefully excluded. Knowledge—useful information—which might have been imparted, at the proper season, was withheld. That dependence, of the younger, upon the elder, and the confidence created, by a gradual impartation of practical truth, are not sustained.

The love, of the boy, for mother, of the girl, for the father, is, in nature, transferred to wife and husband. It should be normal. Then, when called to forsake all natural relations, for "Christ's sake and the Gospel," the transfer of affections would be possible, the yoke easy and the burden light.

FINGER-MARKS.

A SHORT time since, a gentleman employed a mason to do some work for him, and, among other things, to "thin-whiten" the walls of one of his chambers. This thin whitening is almost colorless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau, standing in the room, white finger-marks. Opening the drawer, he found the same on the articles in it, and also on a pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason, with his wet bands, had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that ever any one would know it. The "thin-whitening" which happened to be on his hands did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness.

Children, beware of evil thoughts and deeds. They leave their finger-marks, which will one day be revealed. If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad stains on your character. And so it is with all sin. It defiles the soul. It betrays those who engage in it, by the marks it makes on them.

These marks may be almost, if not quite, invisible at first. But, even if they should not be seen during any of our days on earth (which is not at all likely), yet there is a day coming in which every sin will be made manifest.—*Ex.*

THEODORE PARKER—one of the most fearless thinkers of the age—is reported as saying: "There is not now a path, where men walk with ease and safety, which has not been worn smooth, from craggy rock, by the bare and bleeding feet of martyrs."

Such has been the method of all human progress. And such it always must be. As humanity has not yet ascended to the top of the hill, there remains still abundant field for the exercise of that laudable ambition which prompts noble souls to devote themselves to the cause of humanity. Whoever, in this age of the world, devotes him, or herself, uncompromisingly to a life of virtue and usefulness, is no less a martyr—than they, who in more barbarous ages, went to the stake, or the chopping block. *E. M.*

HOW OFTEN MAY WE EAT?

It has been demonstrated that, at certain intervals, when food is received in the stomach, gastric juice is secreted to digest it, and that no more gastric juice is secreted than is required for the digestion of the proper quantity of food.

If a person eats twice or thrice a day, at regular periods, the gastric juice is secreted by the stomach to digest the food it has received. If, while the food is being digested, more food is introduced into the stomach, digestion, in relation to the food already in the stomach, is arrested. For instance: a person takes, in the morning, a piece of bread and several potatoes; now, it will take about three hours for the stomach to dispose of that food. Suppose the person, about an hour after eating this food, takes a piece of bread and an apple or two; what would happen? The digestion that was going on in the stomach would immediately stop, and not be resumed until the food that was received last was brought into the condition of the first. Suppose he took food every hour, what would be the consequence? The stomach would become prematurely worn out, and could do nothing perfectly—working all the time without rest. But if the person possessed a good constitution and a large amount of vital power, he would not feel, at first, this drain upon his system, but sooner or later he would have to pay the penalty of outraged nature. Some persons have an enormous amount of vitality—good constitutions. It is said of these persons nothing hurts them; they can eat and drink any thing with impunity. This is a fatal mistake.

Science of Health.

THE grasshopper plague in the West has directed attention to the terrible waste and destruction of game that used to be so abundant in the country now afflicted with insects. Formerly, when grouse, quail and other insectivorous game birds were abundant on the prairies, people never heard of grasshopper plagues. They have only been known since the people of the West have indulged in wanton destruction of the birds, so that they might make money by selling their carcasses to the eastern markets. To such a degree has this business been carried on that of late years dealers have been offered high prices for squab-grouse, as a dainty, and the young birds have thus been slain before they had done their part in replenishing the earth. Once the prairies used to be covered with luxuriant vegetation, in which were myriads of grouse; and nobody ever heard then of grasshoppers eating up the prairie grass. The birds had the advantage over them, and ate them up before they got time to lay waste an acre. The birds have now been destroyed or driven away to remote and unoccupied territory, where, of course, they will again be pursued by the gunners, unless the western legislators pass laws by which the destruction of the birds may be prevented and their increase be promoted. The grasshopper is just as dainty to the grouse and the quail as is the measuring worm to the English sparrow, and the way to abolish the annual plague of the grasshopper is to prevent the destruction of all such birds by legally punishing their destroyers.

TIME DEVOTED TO MEALS.

DR. DERBY states that the average time occupied in the process of taking food by the people of Massachusetts does not exceed from twelve to fifteen minutes for each meal. Such haste is injurious to health for many reasons. The process of digestion begins in the mouth with the action of the teeth, and through excitement of the salivary glands by the presence of food. Unless saliva is abundantly mingled with the latter, the first act of digestion is obstructed and nature's plan is changed. The fluid not only lubricates, but acts chemically in the mouth, if a reasonable time is given it, upon all the starchy elements which make up the great bulk of what we eat. Eating in haste a great deal of air is swallowed. Air is to a certain extent always entangled in the saliva and assists digestion, but when "wads" of food succeed each other very rapidly, they act like pistons in the tube leading from the back of the throat, and drive before and between them into the stomach such amounts of air as to distend that organ and impede its functions. Another evil of eating in this way is that the masses of food, imperfectly mixed with saliva, become impacted in the esophagus, checking its muscular action, which is obviously intended to propel one piece at a time. The embarrassment is overcome by taking at one gulp as much fluid as the mouth can hold, thus distending the elastic tube and washing the obstructed food into the stomach. All this is unnatural, and can hardly fail to work mischief.

SHAKERS.

The Shakers' church was overcrowded Sunday, when Elder Lomas delivered one of his best discourses—upon "True Freedom"—reviewing the various governments, and the growth of liberty today in America. He said "Washington was a father, as Lincoln was a saviour to his country; but back of each was a power that has fathered and saved our loved country, and this will continue so to do while the spirit of our constitution remains in force, and church and state are kept forever apart." At the close he delivered an original poem.—*Albany Evening Times.*

SHAKERESS.

A. DOOLITTLE, EDITRESS.

ON the first of September, the junior Order of Believers at Mt. Lebanon held their annual social gathering in a beautiful pine grove in Canaan. It was a lovely day, replete with social, intellectual and soul enjoyment. We present to the readers of our periodical an interlocutory discourse in verse, written for the occasion by Cecelia Devyr, Ann Offord, Martha J. Anderson, Charlotte Byrdsall, Melissa Soule, Margaret Cleveland, Catharine Allen, and Elvah Collins, and read from memory. We hope it will be accepted.

On account of its length, we shall be under the necessity of dividing it between the November and December numbers of the SHAKERESS:

PROGRESSION.

CECELIA:

I have a word which I would like to speak;
But now I fear my accents may grow weak,
And that you all may not distinctly hear;
However, I will try to make them clear.
I once in vision sought this hallowed land,
And here I found a happy sister band;
They held communion, serious, glad and free,
But every sentence was in poetry.
I really think they felt just like the Spring,
When she has hid beneath her dewy wing
A wondrous gift of perfume, buds and flowers,
Which she assumes to scatter wide in showers.
Their names are — Martha; — but I wont recall,
If we find *her* I know we'll find them all;
They gather round her like a flock of doves;
And she in turn each one with fervor loves.
They are the daughters of a noble race;
Perhaps their record you would like to trace;
But here they are, the mystic number seven: —
Come, sisters, come and speak of earth and heaven.

MARTHA:

The subject in its vastness truly awes,
And yet its contemplation gives delight,
We see the workings of Progression's laws,
And hear the voice that said "Let there be light."
The fine and subtle laws of Alchemy
A secret power of transmutation hold,
Touch with refining sensibility,
And bring to light each hidden grain of gold.
Thus, from earth's basis to ethereal spheres,
In pure atomic substance wisely planned,
More sublimated each degree appears,
That forms successive kingdoms, high and grand.
Life's occult forces work with magic skill,
To build anew, 'till earth and heaven shall blend,
Eternal laws of progress to fulfill,
In chain of being that shall never end.
Mark the material forms that round us rise!
They reach their zenith, yield to blight and death;
But spirit hath a growth that never dies!
'Tis life of all that lives, and ceaseless breath;
'Tis spiritual force that guides the suns
And worlds that fill immensity of space!
Electric fluid through each atom runs,
That evolution gives a form and place.
Man — crowning point of the created whole —
The impress of his Maker's image wears;
This microcosm — body, spirit, soul —
Resemblance to creation fully bears,
Each special phase of being, here combined,
The soul and sentiment of every thing,
Is germinal — within the immortal mind —
That yet shall blossom in eternal spring.
By wisdom placed within this rudimental sphere,
To give his noble powers unfolding free,
His childhood state brings teachers, year by year,
Who spread for him the chart of destiny;
He reads and thinks, he learns and understands,
Aspires still further with a yearning hope,
And lo! his God-like soul expands,
And ever fruitful fields before him ope.
'Tis life progressive, ever on and on,
A glorious resurrection day by day;
'Tis step by step, and starry summits won,
That mark our ever upward, onward way.

MELISSA:

Ann has a thought — I read it in her eyes,
For when I smile she looks so grave and wise —
So, I insist, that she shall spread it out,
And let us know just what it is about.

ANN:

My thoughts have turned with sympathy
To Mother and her band;
I see them in their humble home
In old Oppression's land,
They had to keep a light within,
Though all around was dark,
To war with each Egyptian sin,
To build and bear the Ark,
They had their own strong human hearts
To conquer and subdue,
They had to find the way of life
And prove the Gospel true,
Although their numbers were but few,
Their faith in God was strong,
That He could carry on his work

And lend their souls along,
Though in a land where church and state
Had ever been combined,
Nor freedom to the liberalists
As yet had been assigned,
Still, on the God of truth they felt
Their hearts could trusting lean;
Tills gave them courage to endure
Each dark and adverse scene.

MELISSA:

Yea, they were faithful to the power
That will redemption work,
They had no dread of clouds that lower,
Or foes that hidden lurk.
'Tis thus, dispelling doubts and fears
Progression finds her way,
And pauses not mid work of years
To count her glories swayed.
But on, still on, new pathways ope
Through mounds and trackless wilds,
Her magic touch inspires new hope,
The earth with blessing smiles.
She waves her sceptre — Science yields
To the electric flow;
Knowledge o'er spreads the nations' fields,
And thence its glory know.
Old superstitions fade away,
Like wreaths of mist at eve,
No more need dark'ning sophistry
The human mind deceive.
Like clouds of death before the sun,
Fell ignorance takes her light,
For education's beams have won
Their way through error's night.
In vain has persecution sought
To chain, with iron hand,
The power that has so dearly bought
The claims of freedom's land.
It presses through the tide of thought,
And stems the current wrong;
Untold achievements it has wrought
Where tyranny was strong.

ELVAH:

In speaking of progression up through the ages
past,
Can we not some reflection upon home record
cast?
The trees, the rocks, the houses and all have
passed through change,
And in their latest beauty most happily we range.

MARGARET:

Broad the field of thought and action,
We must labor there to find
Buried stores of useful knowledge,
That would elevate the mind.
O, I feel my soul is lifted
By the work that is for me,
From the trivial and the selfish
I would set my spirit free.
If life's labors seem defeated —
No success their efforts crown —
Was it not the same with ancients?
Bear they not this story down?
Rising, falling — falling, rising —
Marks the journey here below;
But the end will be triumphant,
And the victory we will know.

CHARLOTTE:

Stern repetition's stamped on history's page,
Truth hidden but to brighter, brighter glow;
Each generation finds anew the thorny age,
And learns that life, in its mysterious flow,
Gives strength unto the lowly and the sage.
The scorn of world that hath but little charity,
The desolations of the soul's retreat,
The voice that cries, From sin I am not free,
And hearts that tyranny of home must meet —
Foresadow dimly of eternal liberty,
But, still expanding, there is joy and hope,
And knowledge often doth unfold her leaves,
While science and religion ever to us ope
The higher lesson that each one receives,
E'er left in error's wilds to lonely grope.
Thus, on and on, as poets oft have told,
Progression has a place in every age;
Her glories in the past and present busy stage,
Their rightful claims upon time's hoid stage,
With strength unwavering that cannot grow old.
And, from experience past, our spirits learn
That self-denial is the only guide,
And they, who frailly from this safeguard turn,
Are like the wanderers with no place to hide,
No welcome port where friendly beacons burn;
For faith, that mid the tide and storm is strong,
Is like the life-boat on the ocean cast
That buoys and bears the traveller along,
Unto a home that evermore will last,
Where swells the chorus of the victor's song.

CATHARINE:

Over history's leaves we have backward glanced,
And learned of primitive time,
How material things through growth advanced,
Till touched by the soul divine.
How the pulse of Almighty Deity
Hath throbbled through the glorious plan,
And wrought, from chaotic elements,
A home and a sphere for man
We see how truth hath onward marched
Through the elemental wars,
'Neath the dark sky of oppression arched,
And through dungeons' heavy bars;
How the prophets' hearts have been inspired
To teach the higher law,
And how their raptured souls were fired
With the glory they foresaw.
We see the witnesses of God
All linked in a golden chain,
We know the victor's path they trod
Was paved through immortal gain.
We know that the unseen arm of might
Still bringeth the victory,

And bears the promise, "There shall be light,"
Till the earth is glad and free.

MARGARET:

'Tis cheering to watch the waves of truth
As they onward, onward roll,
And feel that ever their strength will bring
A victory unto the soul.
We know that the ocean is broad and deep,
And many are sailing thereon,
Yet who of the many their course will keep,
Till the journey of life is done?
The changes and changes we undergo
Have hidden, within their life,
A glory and beauty not always known,
A power that calmeth the strife.
Through trial and blessing, through sorrow and
pain,
We learn of progression here,
The greater the conquest, the nobler the gain,
And brighter our efforts appear.
Yet still doth the cry from the suffering arise;
O, when will the struggle be o'er?
For earth will be wrecked in the vapors of death,
Till her people shall sin no more.
Lo, voices come floating from regions away,
Not always in sorrow with time,
For forces are massing the earth to redeem
By the light of the spiritual clime.

MARTHA:

This glorious light has dimly shone
Through depths of human wrong,
And souls have toiled through faith alone
To bear the right along.
Through hope and fear, like struggling breath,
Good seeds have pressed their way,
And life has triumphed over death.
When forms have passed away,
And souls progressed in every clime
War for truth have waged,
While prophecy of future time
Gave light from age to age,
Which showed that human hearts would rise
Above base passion's sway,
And lust of power fall sacrifice
To the advancing day.
A day when new and living thoughts
From mind to mind would flow,
While noble deeds, through them outwrought,
Would aid life's toils below.
And on the annals of the past
We see this truth impressed,
That nothing can defeat the law
By which the race is blest.

MELISSA:

While to the natural world of mind
Progression's truths unfold,
The ideal with the real combined
Her regal forces hold.
How is it with the human heart,
Makes she an impress there?
Does she those hopes and joys impart
Which come through faith and prayer?
For fiery streams of lust have swept
The earth with dead'ning blast,
While germs of good are latent kept
By dregs of sin o'ercast,
And life a mockery is made
To shade discord and woe,
To hide the heavy curse that's laid
Upon the earth below.
And must this be? Is there no gift
To reach the soul of man?
Will nothing from him ever lift
This dark corroding ban?
Yea, free the world of lust and hate,
Those ruling demon twins,
And, in each home and heart, create
The love that virtue wins.
We need reform in social life
To stay the plague of sin,
A deep, a thorough, holy strife
From living faith within;
Till, in the place of crime and vice,
The love of God shall reign;
Then earth will bloom a paradise,
Redeemed from blight and pain.

CECELIA:

Melissa, you would have Reform,
Not tumults by that name,
Not errors broken by the storm,
Reversed, but still the same.

MARGARET:

O, who can solve the problem
Of life so grand and strange,
Or who can see the power
That guides the law of change?
Our life flows out and then returns
Unto the fountain's source,
And still the question is, O, where
Lies hid its motor force?

ANN:

That is the question of the Past,
His shriveled lips repeat it o'er,
'Tis heard upon the flying blast,
And in the waves that beat the shore;
The Present asks it in her pride,
And cannot brook the least delay,
Yet its solution doth abide
Within the Future's perfect day;
For as we gain the power of good,
The power of God our minds can trace;
And mystery no more shall brood,
When sin is conquered by the race.

CECELIA:

Now, Elvah, does that meet your mind?
In metaphysics does there lie
A better system than you find
In that concise reply?

ELVAH:

Nay, there does not. But when
We think the spirit-land a mystery,
And ponder o'er the problem unexplained,
So, might we view the nightly stellar sky,
Or deem the humblest soil on which we tread,
For all is strange!

We oft repeat the hope,
We all shall comprehend these hidden things,
When, like the rising perfume of the flowers,
Our souls ascend to blend with spirits there,
In that grand world, the theme for which we live;
And, grander thought, the goal of progress here.
To think is but the imagery of life;
To know, the living motor of the heart;
But gather e'en the knowledge of the great,
And we are humbler than the smallest thing.

CATHARINE:

God is Spirit;
E'en the granite rocks declare that He is life.
On each feature of His glorious Universe
Indelibly is stamped the great eternal law,
Which works redemptive change to every atom.

The unseen force that harmoniously controls
The grand revelations of existence,
That, with nature's funeral anthems of decay,
Blends glad songs of new-born forms of life;
And, in one vast extended chain,
Links evolving strata of this mundane sphere
With sublimated particles;
And these, with finer, more interior realities,
Converge toward the soul of all created power,
The center of intelligence.

MARTHA:

God's Universe teems with harmonious action,
In grandeur and beauty effectively swayed,
Through order and law without mar or infraction,
Have forces creative their wonders displayed.
My being is thrilled with a cadence of motion
As life in its majesty marches along,
The music of heaven, of earth, and of ocean.
Inspires my heart with a fullness of song.

CECELIA:

Then sing to us, sing to us that inspiration,
Give us the melody, full, rich and clear!
Bound are our hearts to the work of salvation,
To us its music is precious and dear.

ANDANTE.

All hail to the spir - it of beau - ty a - dorn - ing The ev - er green moun - tains, the low - land and glade,
All hail to the light that breaks forth with the morn - ing, The glo - ri - ous sun - shine and deep sil - ent shade.
Rich anthems of praise, from the glad earth and heaven, Are voiced through God's boundless cre - a - tions of love;
Re - spon - sive our song full of joy shall be given, Our earth home fore - shadows fair E - den a - bove.

CHARLOTTE:

O, what were life, if Progression's hand
Was riveted 'neath the bigot's command,
Or made by the scorn of the stolid to stand
Bereft of its noble possession?
The creeds and the dogmas that death contain
Would still in their canting bondage remain,
While the altars of old, where the faithful were
slain,
Would sink 'neath their weight of oppression.
The pathway of virtue by martyrs once trod —
The hearts in the conquest of self unto God —
The truths that for victory our feet have well shod,
Would still be unknown and unsought.
The visions of hope from futurity's clime —
The song and the anthem pure and sublime —
The flowings of mind in a musical chime
Could not with our labors be fraught.
The wisdom of life with its interests and arts
Would share with religion the same bitter part,
While the toil of the student could never impart
The weight of his realized aims.
The glory of man, through the culture of thought,
Would back to the past and its errors be brought,
While the growth of to-day, with sorrow out-
wrought,
Would yield to the priesthood its claims.
Let the sons of the finances open their eyes,
And the daughters of pride from their vanity
rise,
E'er the nation to error and ignorance hies,
And earth of her freedom's bereft.
For over the nation is brooding a power —
Of priestly convention — a black plotting power
That would rob from Columbia her God-given
dower.
Thus from Him the nation be cleft.

ANN:

Oppression's rule in church and state
Must bow to nobler claims,
Stern Bigotry and cruel Hate
Be as forgotten names.
In civil and in social life
Shall justice yet be done,
For man will aid the lawful strife
That woman has begun.
Her power for good shall find a place
Where legislatures meet,
And strength, with purity and grace,
With wisdom be replete.
Then monstrous frauds and crushing wrong
From courts of law shall flee,
And earth and heaven will sing the song
Of priceless liberty.
But it is ours here to begin
This mighty toil at home,
That to the standard against sin
True noble hearts may come.
For us are good foundations laid,
For us the streams are cleared,
By efforts which our Parents made
The work of God is reared.

ELVAH:

Those dear old saints could tell us, who've reached
the shining shore,
How, early consecrated, they plied the pilot's oar,
Their hairs were white with honor, their aged
forms were blest
By rising generations e'er they had turned to rest.
I heard our blessed father, good Elder Richard, tell
Of days when cross and hardship most thickly
round him fell.
I think 'twould swell a volume could some histo-
rian pen

The pages of his earth-life with pictures now and
then.
And some, here present with us, have oft con-
versed with those
Who suffered with our Mother, who has long en-
joyed repose.
They hold full many incidents of penury and pain,
Related by these first-born, whose impress will re-
main
Long after we have passed away and their acquaint-
ance made,
Long after death has borne us where the wicked
ne'er invade.
And now it but remains for us to toil with just such
zeal,
To add unto their honest wealth and live for
others' weal.
We can but bless their labors here, for we can
never know
The many inconveniences they had to undergo.

MARGARET:

Our home is graced with beauty, rare,
With trees, and plants, and flowers,
And all that tends to ornament
In nature's lovely bowers.
Undreamed of new inventions
Unto our hands have come,
To till and cultivate the fields
That lie around our home.
It is the promised dwelling-place —
The heaven begun below —
Sustained by daily action,
Whence wealth of blessings flow.
It is not sordid greed or gain
That makes our home so dear,
But the consecrated labor
Of kindred true and near.

ANIMA

We hear the an - gel music with - in these peace - ful bowers, When all is hushed in calm repose and thoughts of heaven are ours.
Then soft - ly, sweet - ly steal - ing, the ech - o floats a - round, Near, and still near - er peal - ing, we catch the joy - ous sound.
The bur - den of their song is love, progression and in - crease. Oh, may this song of ech - oes for - ever whisper peace, peace.

MELISSA:

When we can see the beautiful
 Coupled with useful art,
 We see an impress of the truth
 That moulds the human heart.
 And this, within our own loved home,
 Securely we can hold,
 If science, reason, culture, grace
 In wisdom here unfold.
 But permeating all most shine
 The faith, the holy light,
 That teaches us to live to God,
 And read his works aright.

CATHARINE:

From countless stars with golden eye,
 From fleecy clouds that float on high,
 From the lightning's flash that rends the sky,
 And the thunders heavy pealing;
 From the wily storm and the summer's shower,
 From mountains grand that upward tower,
 From bolst'rous winds that sweep with power,
 And breezes softly stealing;
 From ancient rocks and mineral ore,
 From the mighty deep with its ceaseless roar,
 And pearls shells that strew its shore,
 We learn the law of progression.
 'Tis written on every created thing,
 In the benighted life of the welcome spring,
 And the rich increase which the harvests bring
 As the seasons glide in succession.

INFLUENCE.

—

"When God sends forth a thunder, let the world beware."—Emerson.

ADVANCED MINDS — pioneers in the work of progression, — have been sent forth in all the ages past, whose thoughts were lifted above the narrow limits of self-pleasing; whose perceptions were quickened, and intensified by inspiration; and they have electrified and aroused the dormant energies of the slumberer, given vivacity to the timid, and new strength and courage to the progressive and aspiring.

All persons exert an influence of some kind in society, varying in character and degree. What that *is* or *shall* be, depends upon the moral status and spiritual development of individuals.

The legitimate use of the elements of nature, either of mind or matter, tends to harmonious action, and results in good; but if perverted, great blessings become great evils, in proportion to their misuse. For example, *steam power*, great as is its utility in civilized life when properly directed, if uncontrolled by intelligence and a knowledge of its nature, is a destructive power. So with human *intelligence*, if not governed by moral principles, it is a fearful power in society.

We are all affected, more or less, by external surroundings, and equally so are we acted upon by the mind and spirit of those with whom we associate. One person, with discordant feelings and an antagonistic spirit, might engender strife and contention without uttering a word, while a calm, well-balanced, harmonious mind, though silent, would cast a tranquil influence, and the still, soft whisper could be heard — "Peace, be still."

What sensitive mind has not imbibed the unspoken thoughts of others, and been impressed by those with whom their spirits were in unison, even when they were hundreds of miles distant? It is difficult to estimate how great in extent may be the effect of a word spoken or a thought unexpressed, for thought precedes action, and the whole character is formed of individual action. Therefore, we are not only responsible for words which we utter, and deeds that we perform, but also for the cherished secret thoughts — the most breathings of our souls — from which are exhalations either pure or impure.

It is said that the air is malarious where the upas grows. Webster says it is a *fabulous* report, that the atmosphere surrounding the

upas is deleterious. However that may be, we would prefer the aroma of the rose and lily, emblems of love and purity, whose secretions are not poisonous like the upas.

If we seek the companionship of the wise and pure, and strive to the best of our ability to help create healthful conditions, by watching and prayer, and repel every evil influence, and place ourselves as humble recipients of all that is good and true — live to our highest conviction of right, without fear or favor — then we shall be as trees of righteousness in the garden of the Lord. The following is a good illustration, given by one of our spirit guides:

"As blades of grass before a strong wind all bend in one direction, the weak in spirit bow before the force of public opinion, while they who are properly developed, and by *use* have strengthened the innate powers of their souls, are the marble pillars which stand erect, firm and unmoved when the wind and storm beat upon them; having a solid basis to rest upon, they tower toward heaven. Whether large or small, plain or ornamented, they are the same in quality — possess the same proper ties — and in the sunlight of truth show forth the same glittering beauty.

"In every department of life the strong should bear the infirmities of the weak, and not 'break the bruised reed.' Those who possess a high degree of vitality, and are capable of imparting strength to those who are weaker than themselves, they should give freely, and look to the angel world to have their strength renewed, till all their aspirations tending Godward may culminate in a perfect life."

I would not ask that the diversity of human character be abolished, but that all that is worthy should be improved, adjusted, reduced to order, and be brought into proper action and harmonious relation. Our earthly home should be like a primary school, to prepare our minds for higher spheres — a heavenly home. Our prayer is, Let thy will, O God, be done in thy kingdom which *has* come! If we labor to this end He will bless our efforts, and answer our prayers.

Emeline Broadway, U. Village, O.

CANDID INVESTIGATION.

—

WE can easily comprehend how the infidel mind outside of Church organizations and professed belief in Bible history, may cavil and cry "fraud and delusion," when modern spiritual manifestations are presented to them for belief or even scientific investigation. But when we meet persons who say they believe the Bible records of great signs and wonders, wrought through Moses, as medium, and the so-called miracles of Jesus and the Apostles, unquestioned, because the *Bible* says thus and so; and when the same or similar phenomena occur in our *own* time, to find them among the first to denounce and to demand a full explanation why there should be a suspension of natural law to bring about such results, we think that "consistency" when found, "is a jewel" of priceless worth.

We rejoice to know that some scientists have set themselves to work fearlessly to investigate the subject of *materialization*; and regardless of sectarian prejudice or contumely that may be poured upon them, to give to the world a candid report of the conclusions reached by searching inquiry.

We are a mystery unto ourselves. The atmosphere in which we live and move, while its weight and mechanical forces can be accurately estimated, is entirely imperceptible to our visual organs. We are forced to acknowledge the fact, that the mineral, vegetable and animal kingdoms increase and expand; because we do not *see* them grow, does not warrant the assertion that occult forces are not at work to accelerate growth, and perfect each according to its kind.

That the world of *matter* is only an outward expression of the world of *mind*, we have no just cause to doubt. We call it the invisible world, because it is imperceptible to the external senses; but when perceived by the interior, *spiritual* senses, the spirit world is the

real world; the material part is the shell — the incrustation — while the spiritual part is the soul and substance of all things.

The long-cherished idea that the spirit world was located far beyond the starry regions, and that they who traveled thence could never more return to earth, is now superseded by demonstrated facts, coming to us by tens of thousands of living witnesses.

The spirit world is all around us. We are surrounded by an ocean of intelligences. This is evidenced in *various* ways — by rapping, moving ponderable matter, and by materialized forms appearing to many persons at the same moment; speaking audibly, and at times speaking with prophetic power concerning the great work to be accomplished through spirit agency in the not distant future — convincing many skeptical and infidel minds of the immortality of human souls — causing mysterious orthodox ideas of heaven and hell, together with the physical resurrection, to give place to reason and the sense of justice and mercy conjoined; for God, who is infinitely good and wise, will never arbitrarily punish any soul because he possesses the power to do it. But He has fixed laws for *all*, irrespective of nationality, caste or color, and they who violate those laws mar their own being and make an impress which themselves must remove by compliance *with* and yielding fealty to those God-given laws.

Spirits from interior worlds are doing a great work! Have not those who have been baptized with power from the resurrection heavens a great duty resting upon them, to cooperate and work with those spirits, in helping to pull down the walls of Babylon, built up of churchal creeds and dogmas, and cemented together by priestcraft, until not one stone is left standing upon another — until people of all nations and languages are convinced that the power that is striving to bear rule is ordained of God? There are many Spirits of various grades at the present time, good, bad and undeveloped, who run with tidings without authority, and who, by so doing, create confusion, and are in reality *lying* prophets. But they who try the spirits and place themselves under the care and tuition of good angel guides, are nursed with their love and feel their sweet influences distilling upon them as the soft dews of the morning. Such are inspired to believe it is *quite* as possible to create heavenly spheres and circles *here* and to draw the bright and beautiful to *us*, while in mortal form, as for spirits in *other* spheres — the same in kind if not in degree.

Anna White, Mt. Lebanon, N. Y.

POTENCY OF LOVE.

—

PERHAPS there is no word in the English language more frequently used, or more loosely applied to persons and things, than *Love*. Abstractly, and scripturally speaking, "God is Love"; and whatever emanates *from*, and leads to God, is Love.

As there is a natural, and a spiritual world, so there are natural affections and loves pertaining to the material and natural, and also superior loves and affections, which belong to and are placed upon, the spiritual and heavenly. Leaving the perverted, impulsive and passionate, that often pass under the false guise of *love*, we allow there are two distinct definitions of the word Love — Natural and Spiritual. The natural, which is first, if not distorted by wrong uses, is good in its place — a product of the great First Cause. The *Spiritual*, refined from earth's alloy — the highest and purest — is the only love that is imperishable; it is an eternal principle that can never fail.

A human soul, devoid of *love*, is the most miserable, and the most unenviable of all known objects. We were *created* to love, and the heart is cold and sterile without it; we cannot be happy without the disposition and opportunity to impart and receive love — it is a priceless boon.

It has been said, that "Religion is the cement of society;" and *we* say "There can be no true religion without love." A community cannot long exist, unless based upon the principle of love to God, and to humanity. All

the emanations of God's Spirit are unalloyed Love.

No mortal being hath ever yet fathomed the depth of unselfish love, or tested its power; but, so far as our capacity extends, we have been made happy by contributing, and being the recipients of love. If a companion on the journey of life becomes careworn and weary, and falls by the wayside, or strays from the path of duty, what is so potent to win him or her back to rectitude, and inspire with courage, confidence and hope, as a ministration of true Christian love? Should the chastening rod fall upon the wayward, and their sinful actions meet with reproof, charity and mercy will mark the whole.

Would it not be well for all who profess the Christian name, to consider how much we are actuated and controlled by the spirit of love in our intercourse with others? Are we willing to lift up the lowly, and hold in our embrace the weak and erring, and help them to become strong in the true and good? Are we untiring in our efforts, to reach and warm the hearts of inexperienced youth by the power of love, and thus give them an assurance of enduring friendship?

It is Christ-like to bind up the broken-hearted—comfort the mourner—to give bread to the hungry, and drink to the thirsty. *That* is practical love. And Jesus said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Mary Ann Cummings, Erifield, N. H.

EXPERIENCE.

EVERY person has an experience in life, which, to the individual, is somewhat eventful and important; but might not be interesting, or of much moment, to others. I would not wish to obtrude my individual experience upon the public; but have often felt, that could my friends in the outside Order, who knew some of my struggles in life to satisfy the demands of my conscience, and obtain peace of mind, also know that I have found a haven of rest, where the turbid waters caused by a sinful life, have in a large measure ceased to roll, it would give me great satisfaction.

One of the Apostles of Jesus stated that "the fashion of this world passeth away." The fashions of the world at the present time may be classed under different heads; but they spring from one root. Pride of wealth, and caste, which finds expression in fashionable dress, is one form. *Marriage* is the ruling fashion among all classes, high and low—a fashion that does not readily pass away, except by estrangement, or divorce, which oftentimes occurs for the sake of taking on conditions still more obnoxious. Now, in the nineteenth century, church-going and religious profession have become popular and fashionable; but, practically, a nominal professor of religion has no more influence, as salt in the earth, to preserve souls and save from the lusts of the flesh and mind, than a Jew or Mahometan.

I followed those fashions, and sought pleasure therein; but found disappointment and remorse. In early life, I, like many others, had an affectionate mother, who felt great anxiety for my spiritual welfare; and her intercessions in my behalf were strong and fervent. At times, I caught glimpses of the higher Christian life and character, and felt that Wisdom's ways must be peaceful and pleasant. Again, I felt that a worldly life would be more congenial to my feelings. I turned to fashion, and sought happiness in the marriage relation; but found I had sold myself into bondage, and my conscience accused me before God, day and night.

I united with the Congregational Church—was very strict to attend meetings—and reached forth in vain to the professed ministers of the Gospel, for the bread of life; I felt that my soul was famishing for the want of it. I heard of *Miller*, who preached the Second Advent doctrine. I eagerly caught the idea and believed it possible. New hope sprang up in my heart. I felt that the Spirit was calling me to a more spiritual life, and, by the Second Advent of the Messiah, I hoped to attain it; and I strove sincerely to prepare myself for the event. It is needless to say

that I, with many others who sought relief, was disappointed in my expectations. Some went to their farms, others to their merchandise—divided in opinion—troubled in mind.

I was deeply impressed that it was my duty to come out from the world, and be separated from its sinful practices. Many beside myself, truth-lovers and truth-seekers, at that time, became weary of wrestling against spiritual principalities in the churches, and the power of evil in their own hearts, which continuously strove for the mastery, and to bring them into servitude to sinful passions. As there was no living testimony in the popular churches against the doleful works of darkness, I resolved, with about sixty other persons, who were like-minded, to leave the church, believing we could find more protecting power, and enjoy greater liberty of conscience, to be disconnected from it.

My spiritual vision was opened, and I saw that, like Jesus and his Apostles, I must "forsake all for the kingdom of heaven's sake—take up the cross and despise the shame." I felt remorse of conscience, and my spirit was wounded; but the giving up of all for the Gospel—forsaking natural ties and relations, for the spiritual, seemed a hard requirement, and I knew not how to find strength to do it. I looked upon my husband and children, whom I loved tenderly, and felt a struggle.

About that time I heard of the Shakers; I visited them, and found them a self-denying, spiritual minded people—able to minister strength and comfort to my weary spirit; and I resolved to become like them. I had a large circle of friends, who were unwilling to part with me; trial and persecution awaited me. I realized my duty to my family, and desired to fulfill it. All I asked was permission to live according to the dictates of my conscience, for I had resolved to live a pure, virgin life. My husband made fair promises, but did not keep them. Finding that I could not enjoy freedom in that capacity, I resolved to break every earthly band that bound me, and no longer be a slave, morally speaking. I begged for my children to take with me to my new home and friends, unto whom I had resolved to flee for protection from the usages of society at large, which deprive a woman, in the marriage relation of the right to her own person.

I have never ceased to be grateful for my liberation from the bondage of that relation, and that I have found a home, where the bread of life may be obtained, and spiritual waters flow freely to all who seek. And I heartily join in the invitation of the Spirit, through the Prophet Isa, "Ho, every one that thirsteth; come, buy wine and milk, without money or price."

Eliza Dains, Hancock, Mass.

DUALITY.

HIGHLY ESTEEMED EDITRESS: I feel impressed to write my faith in the duality of Deity. As the positive and negative principles run through all the works of the universe, representing male and female elements, I am forced to the conclusion that God, the first Great Cause of mind and matter, must be dual—Father and Mother—the creative and bearing principles, the soul of all things, from whom proceeds life in all worlds. That we are created in their image and likeness, I have no doubt; and that all good things, temporal as well as spiritual, were produced, directly or indirectly, by them, as blessings and gifts to be used for the well-being and happiness of mankind, I firmly believe.

The orderly arrangement in the mineral, vegetable and animal kingdoms, never were conceived and brought forth, except by the harmonious action of the Allwise Father and loving Mother, whose dwelling is in the high heavens, but whose watchful care and kindness extend to all the works of their hands. To them all honor is due whence genius, talent, art and science are derived.

Through the mediatorial agency of Jesus the anointed and first born Son in the Christian era, and Ann Lee, who was also anointed to be the first born of many daughters, we have received a revelation of the duality of Deity—our Eternal Parents. By being baptized with

the Holy Spirit, as *they* were, and walking in their footsteps, we also may become rightful heirs in the kingdom of peace and (in our degree) saviours to other souls.

Only by obedience to truth can we possess this heritage with the chosen heirs of light in the completed order of male and female, whether we are led through the deep waters of affliction, or through fires of persecution, if our faith is in God, and our confidence in our spiritual guides, we shall be enabled to overcome seemingly insurmountable obstacles which may appear in the way; and should we be left to cry in bitterness of spirit as was Jesus, "My God, why hast thou forsaken me?" we shall be sustained as he was, and finally find peace and rest to our souls. There is no rest like that which comes from God—our Eternal Parents.

Saloma Davis, South Union, Ky.

FULL SALVATION.

THAT the soul is immortal need not be questioned. *Soul* has been defined, the *spiritual*, *rational* and *immortal* part of man and woman; *Life*, the vital principle. Then, according to reason, the rational part of our being cannot rest in a dormant state; it must be aspiring to elevation, or be degenerating.

We possess dual powers, and capabilities—natural and spiritual. The tendency of the natural, unaided by the spiritual, is downward, toward the animal and sensual; and would lead back to Egyptian bondage, heathen mythology, and even lower than the brute creation. But God, in love and mercy, hath given us light, to discern the "way of holiness, cast up for the ransomed of the Lord to walk in;" and hath raised up Christ Jesus, to be our great Leader, in the male Order, and Mother Ann, our example and Leader in the female Order. Now, indeed, hath light come into the world; and they, who no longer "walk after the flesh," to fulfill its desires, and reap its corruptious, are not bound in darkness; but they live in the spirit, and dwell in the light of life.

Those who have commenced to travel the highway of holiness, find, as they progress, that light shines clearer; and the power to lift fallen and erring humanity above the low plane of nature, increases. Thus we are able to put on Christ, by being baptized with the same spirit, and are no longer subject to the will of the carnal mind; we may be clothed with pure robes of righteousness, as were our Gospel parents, and like them, rise from day to day in newness of life, and feel that our souls are elevated above the sensuous, by being cleansed from all impurity.

How can the heart be refined, except by culture—by destroying noxious, poisonous weeds, and nourishing the good and choice plants in the garden of the soul? Impure thoughts are like "little foxes that spoil the tender vines." We should learn to take those little foxes—impure thoughts—before they take form in actual deeds. If we judge our own hearts, truly, we shall not be judged—condemned.

By obedience to true principles, we shall be made free from earthly bonds and fetters, and be fitted to enter mansions of purity, prepared for the Saints of God, when called to lay aside the mortal part. Thou wilt the immortal spirit rise triumphant over death and the grave, and progress onward and upward, in our eternal home.

Waterliet, N. Y.

"WERE half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."

SUSAN CHAPLAIN, died July 24, 1875, aged 83, White Water, O.

CYNTHIA TIBERIAM, August 9, 1875, aged 77, White Water, O.

JAMES MCANAN, August 16, 1875, aged 79, Union Village, Ohio.

SARAH SMITH, August 25, 1875, aged 56, West Pittsfield, Mass.

SALLIE COLLINS, August 31, 1875, aged 71, West Pittsfield, Mass.

SHAKER AND SHAKERESS

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F. W. EVANS,
EDITOR.

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EDITORIAL CHANGE—SUMMARY.

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THE sixth volume of our paper will commence under the direction of its original editor, G. A. Lomas.

With much satisfaction, we vacate the *chair*, in behalf of our worthy and able brother, believing he will continue to maintain sound doctrine, have no fellowship with unfruitful works of darkness, and by The Shaker, shake all, in Church and State, that can be shaken.

The Shaker and Shakeress has been well sustained by its inside and outside friends. Thanks to all contributors, and to the press for its uniform courtesy. Extracts from its columns and kindly notices attest the urbanity of editors. Without an exception, they have been gentle toward our little waif.

As the S. & S. is the first dual paper on record, may we not assume this generous reception and treatment of it as a prophecy of unanimity in adopting the coming Dual Civil Government, to be formed in likeness of the Shaker Order, in which it will be understood that it is no more good for man to be alone, in framing and executing the laws of a government, for people of all nations, kindreds and tongues, holding to 1,000 different theologies, than it is for man to be alone in the construction of a family.

As the Union has freed colored people from slavery, so will it free woman from semi-bondage, and endow her with a citizenship that Rome, in all her glory, never dreamed of.

The Shaker is a little body with a great soul. Its means are small—its aims high—nothing less than the destruction of anti-christian Babylon—confusion—and the construction of a true Christian order, from whence shall proceed an *influence* and a *law*, that will organize, out of the American government, a new millennial earth. It is in this manner that the kingdoms of this world *will* become the kingdom of our Lord and his Christ

Such nations will learn war no more. The organic wrongs of the then existing governments of earth, and the primary, abstract truths, seen in the light of the Christ-Spirits, by the Prophets of the Ages, caused them to be as pilgrims and strangers, seeking a city having the *continued* revelation of truth as its foundations. "Cease to do evil" is now in order, for individuals, and for organizations.

In the present light of the retiring editor, seven forms of evil are apparent, in *individuals* and in *organizations*.

INDIVIDUAL EVILS.

1st. *Superfine Flour*, divested of its bran, causing general derangement of physical functions.

2d. *Flesh Meat*, necessitating the killing of dumb animals, who cannot plead their own rights. Its use, under the Darwinian law—"struggle for existence and survival of the fittest"—is not spiritual, but muscular force and mental craft—practical deception.

Aboriginal races, who fight with and feed upon wild beasts, themselves become wild.

3d. *Spirituuous Liquors*. These madden the brain, leaving the man unmanned—the reason dethroned—the conscience seared.

4th. *Narcotics*. Opium, tobacco—types of a numerous class of nerve-destroyers, eagerly sought and recklessly used by a large proportion of mankind.

5th. *Condiments*. These help in the work of physical deterioration, directly and by inheritance, in destroying the natural taste of all articles to which they are applied, and also by creating unnatural appetites and tastes. Salt, pickles, pepper, mustard and vinegar can be applied to the land, without much damage to health.

6th. *Teas and Coffee* are types of a large class of plants that furnish drinks to the female portion of humanity. They may be vainly used, but are not used *in vain*.

7th. *Foul Air*. This is one of the curses that Moses said would cleave to his people, if disobedient to his laws and statutes. How universal this plague, and what dire results follow breathing impure air and drinking impure water are problems that the science of the world is now engaged in solving and devising means of avoiding. The people of God should be as clean in the air they breathe, as in the food they eat, the clothes they wear, or the houses in which they live.

SOCIETY EVILS.

1st. *Holding land, as property, forever*. The accumulation of "broad acres" in the hands of persons holding it from general use.

2d. *Poverty*, resulting from people being cut off from their inheritance in the earth. The promise is, The saints shall possess the earth, each sitting under his and her own vines—No poor.

3d. *Wars*. Bread or blood is the cry of the landless always and in all times. The landholders give them both bread and blood. They cause them to earn their bread by shedding the blood of each other. When the Romans had no national wars, they made the landless kill one another, as gladiators.

4th. *Slavery* of the conquered is a logical deduction from war. Death to the vanquished is its law, unless self finds use for the doomed wretch as a slave to minister to the lusts of the heroic conqueror. Slaves are the highest form of property known to *Christian* (?) law.

5th. *Masculine Domination*. This is an organic evil in all old creation organizations.

The desire for women modifies the Darwinian law of brute force in man; otherwise, under that force, man would kill all women. Her lord and master's passions balance each other.

6th. *Usury*. This eats, as does a canker, into the vitals of the producing classes. "Thou shalt not kill; thou shalt not take usury of any," was Jewish law.

7th. *Spiritualism*, the science of all sciences, being *perverted* under the operation of the above-named evils, creates a theology that stultifies reason, confounds logic, and attempts the regulation of conscience, by physical force, torturing the body for the benefit of the soul. Thus we have a union of generation and Christianity—Babylon—mixture—producing Church and State organizations, in all nations—except under the *to be* New Earth Government of these United States.

VICARIOUS ATONEMENT.

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IN the doctrine of vicarious atonement, God is represented, first, as inflexibly *just*; second, as *changeable*, his wrath being changed to love by the vicarious sacrifice. His *justice* and his *mercy* are arrayed in conflict. God's mercy pleads "spare the culprit;" justice is inexorable, and will not yield one iota to the pleadings of mercy. Punishment—vindictive punishment—must and shall be inflicted on the sinner, or on the substitute. God's children are required to imitate him. Here God is represented as having conflicting dispositions. Transfer this state of mind to a human being, and you have drawn the picture of a miserable, unhappy wretch. Again, justice and mercy are attributes of God, and, like him, are unchangeable in their relations one with another, whether they exist in or are exercised by God or man. The moral effect, then, of such a conception of God as this doctrine inculcates is the following, when exhibited in man: His servant, or subject, disobeys him; the culprit must be vindictively punished. If there be any of the milk of human kindness in this lordling's nature—any mercy—it must be crushed out, annihilated. Inexorable justice overrides and quashes all mercy's pleadings. It might as well not exist; it can have no influence. "There is no room for mercy, none for pardon left." Thus man, in imitating his God, becomes a perfectly remorseless tyrant. If now he undertake to make the dodge attributed to God by this vicarious doctrine, and take his innocent son as a substitute for his erring servant, and pour out the rage of his wrath upon the innocent son in order to satisfy the vindictive demands of his justice, does not every one see that he still more outrages all the principles of eternal justice instead of satisfying them? The doctrine carried out frustrates its own professed end, and is a flagrant exhibition of gross injustice. There is not a civilized nation on earth which would not punish a man, capitally, for immolating his innocent son, because some of his servants had offended him. Yet all the orthodox and evangelical sects of nominal Christians do, in their creeds, charge the God of heaven with the commission of this diabolical crime.

A modern author, writing of Calvin and Calvinism, says: "Hatred of sin was fixed upon the sinner. The burning indignation of his offended conscience was seldom tempered with *mercy*. JUSTICE, dark and frowning JUSTICE, streaming with implacable vengeance; JUSTICE omnipotent and impatient of execution; JUSTICE, the divinest principle in the constitution of the mysterious trinity; JUSTICE, the unchangeable grandeur of God's intellectual character; JUSTICE, the support of heaven and hell; I may add JUSTICE, the frigid climate of kingdom come, the savage feature of the Calvinistic theology, the refractory attribute within the heart of destructive combativeness, is the *pet* principle, the central idea—the indestructible motive power of cruelty in mankind." Again, the same author says: Millions have accepted Jesus, not as an elder brother and member of the human family, but, on the contrary, that Jesus has been apprehended and outrageously martyred as the *sacrifice* of an infinite mind, a lamb slain on the bloody altar for human benefit; a debt-payer of that which he did not owe, suffering for gigantic and innumerable sins he never committed, transforming, to angels of heaven, great world-worn sinners, because they merely "believed on Him and were baptized, and have accepted a mountainous mass of other absurdities and heathenish contradictions."

CONCLUSION OF A DREAM.

A few days after writing the above, I dreamed of preaching a regular discourse to an audience on the subject of Vicarious Atonement, of which the following is the *concluding part*: According to this doctrine of *imputed* sin and vicarious atonement, Adam's original sin was imputed to the whole human race. This sin against God, thus attaching to the race of man, is so stupendous, so heinous, that God cannot extend mercy; cannot forgive without violating eternal justice. Man, thus lying under the guilt of this tremendous criminality, with the sword of offended and implacable justice lowering over him, nothing daunted, audaciously adds to his already unpardonable sin one still more horrible and sacrilegious. He commits *Deicide*! Seizes and murders God's own innocent Son! the second person in the trinity! This additional and awful outrage, it is said, satisfied God's eternal justice, and opened his bowels of mercy to man. But really it would seem more as if the Omnipotent was intimidated, his eternal justice conquered, and his mercy extorted, than that he should, for this new offense, now become satisfied and reconciled to the human race.

R. W. Pelham, Union Village, O.

"BLOOD OF THE LAMB."

"And they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. xii, 11.

THERE is a deep significance attached to these words, more so perhaps than the generality are aware of, especially those who expect to be saved by the blood of the Lamb; without living his life and overcoming the world in themselves, as he did, and adding to that life the word of their testimony. John, the forerunner, said, after baptizing Jesus, "Behold the Lamb of God which taketh away the sin of the world." John, i, 29. How did he "take away the sin of the world?" By bearing a daily cross, and overcoming the world in himself, *i. e.*, all that is in the world, the lust of the flesh, the lust of the eye and the pride of life. A trinity, as the apostle Peter said, "leaving us an example, that we should follow his steps." Impossible! says one. Impracticable! says another. He was God, and no mere man, since the fall, can follow the example of a God, nor keep his commandments; but doth daily break them in thought, word and deed. This *antichristian* idea has long since been exploded. The blood of the Lamb here spoken of, is the *life* of Christ; the blood is what constitutes the *life* of every human being, physically, while in the form. "The blood is the life thereof." What constituted him the "Lamb of God,"

spiritually, was the purity and innocence of the life he lived, and the Baptism of the Holy Spirit, into the work of regeneration, being led by the Spirit of God. "As many as are led by the Spirit of God, they are the sons of God," the same as he was.

Nor did he take away the sin of the world by living a life of righteousness himself, and imputing that righteousness to others. In addressing his disciples, he said, "except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter the kingdom of heaven." If dependence on the righteousness of Christ was sufficient for salvation, why did he not say to his disciples, never mind about your *own* righteousness, *mine* is sufficient for you in all cases? It would be conflicting with God's attribute of justice, to punish the innocent and let the guilty go free. It is an immutable law, "he that doeth wrong *must* suffer for the wrong he doeth," whether it be moral or physical, and no blood of lambs or goats can make it otherwise. But "he that doeth righteousness is righteous even as he is righteous."

But, says one, would it not do as well, to live the life and omit the testimony? We think not. Where the testimony is omitted the life is lived, only in part, as a general thing. They have to go together. "I testify of it, that the works thereof are evil," said Jesus; *i. e.*, the world. Let any try it, and see if they do not find, by experience, an increase of moral power over the world, the flesh, and the devil, if there be one, and I believe there is—not a black personal devil, but that old lying spirit—slanderer. "The accuser of our brethren and sisters is cast down, which accused them *falsely* before our God day and night," and they overcame him by the blood of the Lamb and by the word of their testimony."

Elder J. S. Prescott, North Union, O.

WORLDS WITHOUT END.

WORLDS *ad infinitum*. We like the idea. It opens a field for *change ad infinitum*—eternal progress.

Advent into the first world is not inaptly symbolized by the entered apprentice's degree in masonry—we go it blind.

Advent into the second world is like the fellow craft degree—we are but half hoodwinked, *not* half satisfied with the wisdom or knowledge gained. No inconsiderable percentage of the vast amount of raw human material that takes the first degree in the scale of semi-conscious being, would, apparently, be semi-content to linger, and so of those who take the second degree.

Not so with aspiring minds. *Excelsior* is the motto inscribed on their banner. They are not content with human *moteties*, nor with ill-assorted, vulgar fractions. They want to see humanity in its entirety—in whole numbers—integers.

To attain the *desideratum*, a searching ordeal must be endured. We must be put through the land of shadows—the *camera obscura*. This is a lengthy process. The soul will be tried to the extent of human endurance. In this crucible we must continue, till no dross remains; till the Son of Righteousness can shine through us, as clear as crystal, casting no shadow on the canvas.

Now are we prepared for an advance movement; a movement that *is* a movement. We enter a world where *man* is found in the likeness of God. A world where the brief Mosaic poetic epitome of the creation of man is, to some extent, actualized. We say, to some extent, for there is really no end to the worlds. Every world we press through will be accompanied with corresponding elevations. To the increase of glory there will be no end. World after world will appear in view, each, in turn, holding out inducements worthy of our loftiest ambition. The time will come, the condition be reached, in which we can appreciate the justice and the wisdom of God, in conferring on us conscious existence.

In the first, and in succeeding worlds, much may be accomplished by earnest minds, preparatory to an early advance movement. We have splendid opportunities here and now—

opportunities not to be trifled with. No experience in scenes, no matter how trying, which may not be made available in coming worlds. This should reconcile us to endure the disagreeables of life in the present world, be that life long or short. Glory, honor, immortality, are before us as inducements to endure the cross and despise the shame of our juvenile ignorance. We are living for eternity, for God and humanity.

Oliver Prentiss, Mount Lebanon, N. Y.

DO GOOD.

WHAT we do is ours, together with the ultimate fruits of the same; let whoever may receive its immediate effects. How many have been awakened to feel conviction for sin, that have afterward felt they had fallen from grace, or committed the unpardonable sin! And have not many, through ignorance or false teaching, thrown away hope, and set darkness and the pit before them as their sure doom, and recklessly plunged headlong into temptation and crime? This is either making work for many days of repentance, or heaping up fuel for the unquenchable fire. In all the revelation of God there is nothing to discourage doing good at any time or under any circumstances, even by those who may suppose themselves irredeemable, but who are quite the reverse.

The following text of the prophet is sometimes misapplied: "When I say to the righteous he shall surely live, if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered, but for the iniquity that he hath committed he shall die for it." The simple meaning of this is, his former righteousness shall not save him from punishment as the wages of iniquity, if he consent to practice it. In like manner, if an unrighteous man repeat and turn to righteousness, correct his errors and right the wrongs he has committed, his former transgressions shall not prevent his reaping the fruits of his righteousness.

Jesus testified that whosoever would give a cup of cold water only, to a little one who followed him, on account of his being a disciple, should in no wise lose his reward. In the judgment work of separating the good from the bad, those who have fed and clothed the least of Christ's brethren and sisters, or visited them in sickness or in prison, unwittingly did it to him, and are invited to an inheritance in the heavenly kingdom. While those who merely prophesied (*i. e.*, taught) in his name, and in his name did many wonderful works, but omitted these deeds of mercy and charity, are commanded to depart. If to every one shall be given "according as his works shall be; whether they be good or whether they be evil," surely none can fail of a recompense for what unselfish good they do, even if they fall under the judgment of condemnation, to expiate their folly and guilt by suffering. But when they are sufficiently broken to acknowledge the justice of the hand that deals with them, they will realize that their deeds of self-sacrifice have mitigated their sufferings and made repentance easier; while every wicked deed, willfully committed, will aggravate their torture. This is according to reason and justice, and is confirmed by the testimony of some who have experienced a measure of the same. If "every idle word" shall meet us in the judgment, or *Balance of Justice*, Mercy, Reason, Justice, and Revelation, all assure us that every positively good deed will be there also.

Truth clearly affords all encouragement to do good, even to the last moment of probation. All discouragement proceeds from falsehood. "Do good and lend (or give), hoping not to receive as much again, and thou shalt be recompensed at the resurrection of the just." But those who are prompted by mercenary or selfish motives in all they do, may look in vain for any future recompense of righteousness. Let those who suppose themselves irretrievably lost set about doing good to their neighbor, whether stranger, friend, or enemy, hoping not for earthly reward, the only way souls can prove their love to God, and if they abstain from all willful and premeditated

evil, who can say the good will not so far prevail in their day of reckoning, that they may finally secure a part in the first resurrection. Certainly such deeds, particularly those done for the household of Christ, will be of more value to the doer, whether saint or sinner, than all earthly pelf and pleasure.

The Revelation of this Day teaches "Never throw yourselves away—Though you be fallen never so low, it is not too late to cry to God—A soul in the belly of hell can do no better than cry to God." But some will say "The prayer of the wicked is abomination to God." True! when they do not pray sincerely. Souls cannot pray to God while seeking to save their carnal lusts—or to be sanctified in their sins. Their prayers ascend not above carnal pleasure, and are answered by "the Man of Sin," who sitteth in their temple and showeth himself to such that he is god. Their eyes, blinded by impurity of heart, cannot see the real and living God.

So of the proud, whom "God resisteth," and the selfish and self-willed, who pray to be saved in their own ways, and to have their own wills executed; God "beholdeth them afar off." But "In our humiliation our judgment will be taken away, and in no other way." Every honest, humble seeker is indeed blessed; for the Holy One who inhabits eternity dwells with the humble and contrite heart, to revive the spirit of the contrite ones. "I am come to seek and save that which was lost—the whole need not a physician," is the language of the Good Shepherd.

Abonzo Hollister, Mt. Lebanon, N. Y.

JESUS.

ACCORDING to historical accounts, Jesus was a man of symmetrical beauty, in body and mind. He was clothed with wisdom, in harmony with Nature's laws, in sympathy with suffering humanity, and ever ready to forgive the erring, especially his enemies and wicked or ignorant persecutors. He seemed to possess an intuitive knowledge of the ruling elements of the lower world, which bring misery, pain and sorrow upon mankind; also of the laws which rule the heavens, which, if kept unbroken, produce happiness and joy.

He was physically and morally sound, well developed, qualified to comprehend the needs of the human family, and the causes of their misery, and was pre-eminently prepared to receive the Christ-Spirit, to show, by example, how to make an end of sin, finish the "mystery of godliness," and the misery which is the fruit of ungodly deeds. He occupied such an elevated position that he comprehended the proper sphere of all inferior creatures, their powers and imperfections.

When I compare myself with the standard that Jesus raised, the contrast is great. As I understand, he was born of the best morally cultivated, religious Jewish parents. I have no such claims. I was of humble birth; my parents were Gentile, and I was reared in inharmonious relations and irreligious surroundings.

But I am what I am to-day, and hope, by the grace of God, and the aid of good Spirits, to be something more and better in the future, if I persevere in walking the path of purity and doing the works of righteousness. By engaging in the Christian warfare, and fighting all the lusts that war against the welfare of body and soul, I expect to find redemption from sickness and physical disease, as well as spiritual sins, and the effects flowing therefrom.

I crave the power that Jesus possessed in body and soul. "The truth made him free, and he was free indeed." He was a pure medium through whom Divine inspiration flowed freely from the inner heaven of heavens.

To attain unto the same knowledge and goodness, and in my measure to be as he was in this world, shall be my highest aim.

Clark Hayden, Mt. Lebanon, N. Y.

RESIST NOT EVIL.

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How important to our spiritual welfare and progress, as Believers, that we seriously and carefully consider the true import of the words standing at the head of this article—the beautiful injunction of our Saviour—"Resist not evil, but rather overcome evil with good."

This will often give strength to curb and control the angry tide of passion that might otherwise mar the peace, and sever the bonds of gospel union. Though maligned and persecuted by others, we should ever cherish as sacred the blessed precept inculcated by the founder of Christianity, to "return good for evil."

Nothing brings a greater cross upon the natural disposition, and costs a greater amount of self-denial, than a true application of this principle. By it we gain a conquest over the lower nature, but it is only accomplished by earnest and continued struggle. If amid the trials and temptations of communistic life, we allow a harsh or unkind word to escape our lips, how easily we may wound the sensitive feelings of a dear brother or sister, and mar the harmony of the social circle, where naught but Christian love, and the spirit of peace should reign. If this be done, much of the highest enjoyment of life would be sacrificed through want of proper and timely consideration, and the wisdom that is from above, that teaches the important lesson: "first pure, then peaceable."

We have been called by the spirit of Christ to renounce a worldly life, and unceasingly to pray that we may possess true charity, to "forgive as we would be forgiven," to "be kindly affectioned one toward another;" and to arm ourselves beforehand, that, when temptations assail, we may have the power of resistance, and faith to buoy us up and bear our little bark safely above the waves of discord and strife, where the turbid waters of passion never roll.

We shall all prove our sincerity, and evidence, by our daily life-practice, whether our professed faith and works agree. If we cultivate and grow all the lovely spiritual graces of the gospel, we shall be shining lights to the world, and beautify the fold of Zion. Thus by nobly striving to attain unto the highest perfection of human character, possible in earth life, many will bless our efforts, and we hopefully trust, will be induced to do likewise. What is so beautiful as to see brethren and sisters dwelling and toiling together in bonds of unity, cemented by holy angelic love and affection, striving to promote each other's happiness and welfare in all things temporal and spiritual.

I thank God for the priceless knowledge of the way of life and salvation through the medium of Divine revelation, enabling all who will strictly follow the light that shines, to gain power and victory over every vile passion, and bring them into reconciliation with God and his angels, and with their brethren and sisters. Such, whether on earth or in spirit-spheres, will be numbered with those "who have come up through great tribulation, and having washed their robes and made them white in the blood," or by living the life of the Lamb, their names will be exalted, and enrolled in the book of life.

Orrin Beaver, Watervliet, N. Y.

"THINGS NEW AND OLD."

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EXTERNAL things are perpetually changing. In the universal laboratory, there are combinations and decompositions of elements constantly succeeding each other, all under the direction of the Supreme chemist, and all tending to one end—the production of the greatest good for the individual man, and the ultimate harmonizing of all minds with the Divine.

Why, then, it may be asked, the need of bringing up any thing from the past, since the present must be so much superior to it, and what is to succeed the present, will so much surpass it? Why should the magnificent edifice of to-day be reminded of "the rock from which it was hewn?" Because, the future

can only stimulate hope, while the past and the present alone must be our instructors, and can alone prove what the future shall be. All that has been learned has been learned in the past and the present. "Day uttereth speech unto day, and night showeth knowledge unto night." The products of to-day show us how fertile the past has been. All human beings, whether existing upon the unnumbered spheres of the outward universe or in the spirit realms, differ from each other only as they contain within themselves more or less of the accumulated treasure of the past. "Who hath despised the day of small things?" or rather, who should despise it? Without it, there never could be the day of great things. The new things of to-day are but the natural growth of what were planted yesterday. The rains of yesterday fertilized, and the rays of yesterday's sun warmed them; so that we owe to the growth of yesterday, the fruits we are enjoying to-day.

But are there not productions of the past that are to be avoided? Most certainly. Not every combination of elements produces what will sustain life. On the contrary, much that is produced will destroy it. There is need, therefore, of discrimination. These are to be classed among the things that are behind which we are to forget, while we press toward the attainable things before us.

Past experience is a lesson for to-day and a prophecy of the future. We know from the twig before us what the tree shall be. So we trace back, through centuries, the tree of to-day to the sapling and the twig of the past. From the ruins lying before us, we judge of the extent of the once existing city, the material of which its buildings were constructed, and, in some degree, of the character of those who once inhabited it, though no record of them remain. That which was once the Church of Christ, though now incumbered with heaps of rubbish, yet has enough to show, aside from the records handed down to us, what was its original foundation, and how much the present superstructure differs from the model exhibited by its Architect.

But it is not enough that the past be restored. The second temple, though resembling the first, must surpass that in beauty and glory. The sciences of to-day resemble those of by-gone ages, yet how vastly superior to them! "Truth is truth wherever found," yet to-day we behold the flower in full bloom, where those of other times beheld only the closed bud, the growing stem, or the just expanding seed. Revelation is a perpetual unfolding, both in the individual soul, in the national life, and in the life of the entire race of man. Hence, it is a perpetual necessity. One of olden time has said, "There is nothing new under the sun." Eyes he may have had, but the past was to them a sealed book, and the present shed insufficient light upon his vision. His great kinsman of after ages was far wiser than he—"a scribe perfectly instructed in respect to the Divine government." What patience, what trust in the future he manifested! This was the lesson he had learned from the past, so that though the flesh shrunk from the trials before it, yet the spirit with unbounded confidence in the future, could say, "Thy will be done."

The perfect lesson we have to learn from all our experience is, that the Divine Mind is unchangeable. It sees the past and the future with unerring certainty. We need intimate connection with that which cannot err, so as to be assisted in our judgments respecting the past and the present; and a perfect reliance upon him with whom is "no variableness nor shadow of turning," in order to possess that equanimity of soul which all the changes of earth, whether in its physical elements or the moral condition of its occupants, cannot disturb.

Wm. H. Bussell, Groveland, N. Y.

COUNT THE COST.

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I MARVEL, when I contemplate the condition of the present generation of men and women, to see in how many ways they seek happiness—regardless of the future—at the expense of the soul's welfare. How important it is

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that children and youth should have the right discipline in early life, that they may understand how to form correct habits. And those of mature age should bear in mind that it behooves all who take upon them the Christian name to "depart from iniquity," for *name* signifies character. The followers of Christ must be like him; bear his cross, wear his yoke, and walk in his footsteps.

For this reason all should count well the cost before they undertake the work; for, although the land of the redeemed is full of blessing and ineffable joy, fallen humanity can never attain that state of blessedness, except through conflict and struggle. "The kingdom of heaven suffereth violence, and the violent take it by force."

The true way to trust in Jesus is to have *our* life correspond with *his* life; if his deeds were meritorious, let ours be meritorious also. If he was a son of God,— "the first-born of many brethren"— "to as many as received him,"— in his true name— character— "to them gave he power," also "to become the sons and daughters of God."

We read of a large— representative— number of redeemed souls who stood "with the Lamb on Mount Zion," and were the "first fruits unto God." They had gained that redemption through great tribulation, and had washed their robes and made them white. It would appear by this rendering of scripture that they did not rely upon *Jesus*, or any other person, to wash their robes and do the work for them; but they worked out their *own* salvation by following him in the work of self-denial, and bearing the same cross that he bore. Does not the same power exist now that did then? and the same God who ruled the heavens and communed with mortals and sent mediators— messengers— to aid them in the work of redemption, and enable them to become his sons and daughters then, live to-day?

I believe there is a "Mount Zion" at the present time; and that the dual-Christ— male and female— the Lamb and Bride with a large company of virgin followers and co-workers; and that they proclaim as with one voice, "Now has come salvation and strength, the kingdom of our God and the power of his Christ;" the accuser of saints, in all past ages, is now cast out— slain." Having been fully awakened to the truth of St. Paul's declaration, that "The flesh lusteth against the spirit, and is contrary to it," and that Christ's followers must walk in the spirit, and *crucify* the flesh with all its concomitants, this virgin band, by confession, have cast off the old deeds that were wrought in darkness; their deeds have gone beforehand to judgment, and they stand acquitted; their consciences are at peace with God and all mankind. This is a treasure that no earthly power can give nor take from its possessor.

I rejoice in spirit that I am called to this beautiful inheritance— that I have received the fulfillment of the promise of an hundred-fold of fathers, mothers, brothers, sisters, and houses and lands, now in this world, and have felt the power of an endless life in my soul, with an assurance that it will continue and increase, while the ages roll, if I remain faithful. If some who are called into this work, and run well for a season, should turn again into sinful paths— to the weak and beggarly elements of a worldly life,— and thus their light be turned into great darkness, it need not discourage any faithful soul; but rather be a cause of rejoicing, that God sends his angels— messengers— to "gather out of his kingdom all that offend."

The plan of salvation was laid in great wisdom; but it is so plain, just and true, that the wayfarer of small capacity, if honest, may understand it. "Cease to do evil, and learn to do well"— do right. There is no promise given that any one would be saved *from* sin, and its consequent miseries while continuing in sin. Neither sin nor sinners belong in Christ's kingdom.

Jacob S. Kulp, Pleasant Hill, Ky.

FIRE.

At the upper Family, Canaan, ashes emptied into the Leach Tub, close to the Wash House, kindled a fire two days afterward. It was discovered at 9 o'clock at night, otherwise not a building would have been left on the premises.

LABOR.

CHRIST has come to seek and save that which was lost. The Gospel is a work of redemption for poor human souls, willing to give up every thing to obtain its blessings. Persons coming here, seeking salvation, should be informed what they are expected to do.

They should learn that we, as a people, are not idle, and that this is not an idle place; that to gain salvation, we have to work for it, both in temporal and spiritual things; not by acting according to the dictates of our own wills, working at this or that thing as long, or as short as we choose, thereby creating confusion generally; but by being obedient, not merely to our Elders, but also to those who have any business in charge, and by showing faithfulness in whatever we may be called to do. Thus, we not only find satisfaction, but also gain knowledge of what there is within us, which is just what we need. The evil elements in our hearts are touched and stirred up, and we can see where the battle-field is, and what we have to contend against.

By confessing our past sins and putting them away, determined not to yield to the tempter any more, we have one point gained. This enables us, in a degree, to break the chains that bind us to earth, and by watching the workings of the enemy within us, and resisting him, we gradually rise out of the lower sphere into the higher— from the natural into the spiritual life.

G. W. Clark, Mt. Lebanon, N. Y.

EXTRAORDINARY CURE.

AUSTRALIAN LETTER.

—o—

DEAR FRIEND AND BROTHER:

Like one snatched from the dead, I resume social and business relations with my brethren of humanity. You are aware that I have for upwards of two years been suffering from a chronic disease of the stomach, from which neither Spirits— Media nor Medical men seemed capable of relieving me. This disease culminated about a month ago, in one mass of ulceration about the tip of my tongue to the bottom of my stomach— and like Job of old I preferred death and the grave to the miserable existence I then had. My medical adviser told me my case was utterly hopeless— and the spirits attending me told me they were now waiting to take me home.

Three days and nights I was in constant expectation of departing, my wife constantly remained with me; my family, and two or three select friends watched by me in turns. Upwards of a dozen spirits were in almost constant attendance, soothing and comforting me, assuring me that they would not leave me in my distress and that they were there for the express purpose of mitigating my sufferings to the whole extent of their power, and rendering my passage to the Father's presence as easy as possible. These spirits including my father, mother, paternal and maternal grandfathers and mothers, a brother and sister, father-in-law, and five or six more of my near relatives in the spirit home, manifested day and night, not only to me, but to every person in the house. Copious instructions were given in spirit writing and by other means to every one what to do. When they should go to bed, when and whom to watch with me, whom to admit into the house, whom to invite, and whom to meet at the door without admitting them further. In fact the whole household arrangements were for three days and nights under spirit control. On the third and last night of my severe illness, my spirit friends summoned all my earth friends to bid me good-bye, and allowed only one besides my wife and children to see me die. My hands and face changed color, my feet grew numb— when all at once I was seized hold of by some extraordinary power, and shaken violently in bed, so violently that the bed shook also. I was shaken at the rate of more than two hundred vibrations per minute from side to side, for three or four minutes, the length of vibration across my bowels being about three inches. Somewhat alarmed, I asked the Spirits if this was death, and if it would be a painful struggle for me. The Spirits attending me told me they did not know what this was at all. In all previous death-bed scenes they had never seen anything like it. They desired me to trust in God with perfect confidence; I was undoubtedly under the control of a power superior to them at the time, with which it was impossible for them to interfere; but God assuredly was with me, and I might with great certainty repose perfect confidence in him. Meanwhile they would not leave me till they saw what was determined respecting me, telling me at the same time that though they certainly expected to take me with them that night, yet no Spirit save only those in the immediate presence of the Father, to whom He communicated the intelligence, could **ABSOLUTELY** foretell when death would happen to any one, their power of judging was superior to that of mortals, only in proportion to their greater experience and progression, nothing more.

The result of this fearful shaking was, that an obstruction which all treatment had failed to disturb was removed, and since that time I have gradually but surely mended in health. The Spirit attendants have all left me but one, as their presence is required elsewhere; but they assure me of being constantly watched by one attendant at least, who can instantly summon others when I really need their services.

John Finlay.

CHITTENDEN, VT., Oct. 30, 1875.

DEAR FATHER EVANS— I saw, in your monthly, a letter from Dr. Miller, stating: "They say the Eddy Brothers are jealous of their Sister, Mrs. Hunter."

Please allow me to say, through your beautiful little paper, if there be jealousy, Horatio G. Eddy has no part in it.

I have witnessed my sister's seances two evenings only; I never saw such wonderful manifestations; I will not attempt to describe them.

I was disappointed; old Mrs. Eaton, a spirit in William's seances, said Mrs. Hunter was a fraud. There was no fraud the two evenings I was there. I was surprised and glad to know she had so wonderful a gift; I wish there was a good materializing medium in every house, and spirits seen in all places.

Good Angels, bless every medium in the land; do all you can to convince the doubting, that they have an immortal spirit. Their prison bars will be broken; churches rot and decay; lawyers defraud no more for money; ministers and all will have to do right, for the spirits of the dear ones can tell their own story.

Good spirits, do your noble work; come in every house; I could beg, in every street, to have your work go on; I am humble, and ask no praise for what the spirits do through me; but bless the spirits for doing their work.

Such, friend Evans, are my feelings.

Publish, if it seem you good.

Horatio G. Eddy.

WORK.

—o—

"If all the year were playing holidays,
To sport would be as tedious as to work;
But when they seldom come, they wish'd for
come,
And nothing pleaseth but rare accidents."

ONE of the greatest means of assistance to those struggling for redemption from the existing evils of society, is the privilege of daily labor. Our ideas and aspirations are usually far in advance of what we are, in our worldly condition, capable of. Our ideal of a life of purity is, practically, a life of many burdens; it is only through the "fiery furnace" of trial that we are qualified for that life that has ever been our ideal of what the earth life should be. During these days of regeneration a busy hand is a safety-valve, as it were, to an overcharged brain and heart. Time spent in brooding over our dark thoughts, and in listening to the enticing voices of the sirens of the world, is simply time spent in creating troubles with which we may have to battle months and years before conquering. Humble yourselves with labor— "therefore he brought down their hearts with labor." Work hard, until the physical man is stilled and tired; and then, in tranquillity and rest, receive the ministrations of the spirit. Our days of rest are enhanced by their becoming a necessity; the hours devoted to general intellectual enjoyments are made pleasurable by their being the exception and not the rule; "when they seldom come, they wish'd for come." David, in promising reward to the righteous, says: "Thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee." Eat not "the bread of idleness," either in spiritual or temporal things, for it is while in this open condition of inactivity that our minds are filled with doubts and wonderings; it is then that evil influences fill our souls, simply because of the dearth of those *good* influences which are attendant upon constant conscience-satisfying labor.

E., Mount Lebanon.

THE Chicago Tribune estimates that getting born costs the people of the United States \$220,095,000 annually; getting married, \$250,000,000; getting buried, \$73,899,450; total, \$543,994,450.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

DEFINED THOUGHT.

THOUGHTS are the parents of actions. *Action*, without profound consideration, is often disastrous in results. Speculative ideas and theories, however good they may be, unsupported by actual works, are like spectral objects, floating in the air, ever eluding the grasp—mere phantasy resembling the fairy-land, and at best, a dream life. Good works are the product of ripened thought—the fruit of true desires.

If we reason, as God has given us the power to do, our deductions are, that *Sin* is the cause of all the misery and suffering in the human family.

Disease of every kind, pertaining to body or mind, whether inherited, or created through our own volition, is a distinctive mark of violated law! Instead of a beautiful earthly home, where Truth and Justice bear rule, we are now forced to open our vision upon a pandemonium—a stronghold of unclean birds—rapacious vultures—the legitimate progeny of *Sin* in its varied forms and degrees, and we see through a murky atmosphere, dark specters, casting gloomy shadows over the pathway of life.

If we enter into the palaces of kings, the domiciles of the venerated priesthood, the cottages of the lowly, or the huts of savages, we find everywhere the same law existing. The foul breath of *sin* produces physical disease, moral deformity, and spiritual death. "Wasting and destruction are in the land." *Thorns and briars spring up to pierce the feet of those who travel the highway of life, metaphorically speaking*, and in the soil from which we derive physical sustenance, they choke the good seed, while the mildew, the locust and the caterpillar, blight and destroy, often causing a stunted harvest of food, inadequate to the needful demands of life. How shall this be remedied?

The dignitaries, in the popular churches, say, *Ignorance* is the root of degenerate plants, and point to savage tribes as proof. Again, they direct attention to, and bemoan what they call heathenism in pagan lands, where Christ has not been preached. The apostle Paul, speaking of the worshippers of idols of gold, silver and precious stones, said: "The times of this ignorance God winked at." By this we may judge of the difference between the sin of *ignorance* and *willful* transgression. Jesus said: "This is the condemnation, that *light* has come into the world."

Will a salaried priesthood, who eat the fat of the land through the labors of others, ever be found ready and willing to "cry aloud, and spare not the transgressions of the people?" and to tell them that "there is no peace for the wicked, and that every one will be rewarded according to their works?" Let the professed spiritual leaders of the people come forth in the spirit of the Divine Teacher, and, firstly, by example, then by precept, admonish and instruct their flocks, that God will not accept any thing short of honesty, justice and equity; that all who worship Him to His acceptance must do it in the spirit of sincerity and in the truth; that all the passions of body and mind, and the individual *will* must be brought into subjection to the law of right—the law of Christ. Let him or her who has been accustomed to steal, do so no more. Let the incontinent man or woman become chaste in habitude and thought, and the lying tongue and deceitful lips be made to speak truth in lieu of falsehood, and the speculator, who lives upon unjust gains, put his own hands to work, and prove that honest, faithful labor is a blessing—God's boon to humanity—a moral elevator.

As a rule, they who live in idleness upon the labors of others are voluptuous and sensual, spending their time in riotous living, wasting their energies upon perverted appetites, and watching an opportunity to despoil the unwary, and add fuel to the smoldering embers which lurk in the bosoms of the physically and morally degenerate beings, whose

spirits, when freed from the shattered clay tenement, will appear like smutty chimney-sweeps. Will not waters as effective as those of Damascus and Jordan be requisite to cleanse and fit them for the society of the good and pure?

The good Master said: "Go *work* in my *vineyard*." We may weep over the fallen, and strive to alleviate by kind words; we may pity the poor, in word, and bestow charity from our abundant stores, but there are stronger claims, sterner duties resting upon those who occupy the position of advance guards of the public weal. If the sin and disease of the human heart have not gained full dominion, and there is hope yet for humanity, by emancipation from the serfdom of sin and wrong-doing, is it not high time for the loquacious rhetoric of pulpit orators, to give place to sound doctrine? *Educate* the masses to know that they will have to atone for their own sins, by repenting and forsaking. Teach them that the *virtue* which will adorn the chambers of the heart and make it a fit receptacle for angel visitants, is *true* wealth. Turn the tide of thought, that gold and silver is the wealth that bears upon its breast the strongest power to sway the destinies of nations or individuals.

The clergy, who pass through colleges and seminaries of learning, to fit them for the work of the ministry, instead of seeking until they find the baptism of the Holy Spirit—the unction of Divine Power—until the words which they speak really convey spirit and life to the hearers, are fast losing their hold upon the confidence of the people, and will be displaced by the rising spiritual prophets of the present age, who are coming up, all over the land, outside of the churches.

True inspirational power will carry an unmistakable force with it, and be its own witness. The lo here's and lo there's will avail little in the sequel. By their *fruits*—not words—will all spiritual media be known. There will not be much doubt in the minds of truth-seekers and truth-doers, where the Christ of God is found. Those who are truly inspired—sent of God—will not turn aside from their purpose with fear, lest the leaf shall fade, the fig tree refuse to yield her fruit, and there be no grapes on the vine, knowing, full well, that the same hand that feeds the raven will supply the needs of those who trustingly work, watch and pray. God is the just rewarder of those who diligently seek and serve Him.

"IF I BE LIFTED UP I WILL DRAW ALL MEN UNTO ME."—JESUS.

To our spiritual understanding, there are three clear, inferential statements in this remarkable and peculiar expression:

Firstly, That there was a time when Jesus was not lifted up, or the thoroughly redeemed man he afterward became, else why the "If I be lifted up?"

Secondly, That by "lifting up" he meant something immeasurably more significant than the manner by which his spirit was to be released from the clay it was sojourning in.

Thirdly, The immense magnetic power derived from a life lifted up above the ordinary conditions of materiality, and which induced him to believe, with the eye of faith, that he would eventually "draw all men unto him."

That he was "tempted on all points like as we are" we believe, though the high Jewish discipline he had been subjected to had kept him, like Paul, "blameless concerning the law," still we can scarcely find any who have been more severely and continuously tempted.

The apostle says a man "is tempted when he is drawn aside by his own lust and enticed." But as Jesus came off conqueror, he knows how to feel for, and "succor those who are tempted, and with the temptation make a way for their escape."

The only Archimedian lever which can move the world of mankind, spiritually, and lift them up to the heights where they too may win souls to right doing, is the cross of self-denial Jesus practiced and taught, and which yields by destroying self-love, disinterested love to God and man.

E. H. Webster, Harvard, Mass.

LOVE TOKEN.

DEAR ELDERESS ANTOINETTE:

I would proffer love to you, and grateful acknowledgments for the benefit that I have derived from the perusal of the S. and S. It has been filled with mental instruction and soul-food, which to *me* have been like sweet manna. I am mindful that it has caused many hours of weariness and toil on *your* part to make it so good and acceptable

My thanks are due to all who aid the cause
By pen, or works, and keeping laws,
In building up the good and true
In this our Zion home below.

I would encourage those who are young to ever bear in mind while they are forming habits of life, that *self-denial in the mind* is the first requisite for the formation of a true and substantial character; always let *pleasure-seeking* be subservient to duty and principle. Curb vain thoughts, and restrain sinful desires, then it will be easy to bridle the tongue and sow seeds of peace and love, instead of discord and strife.

How beautiful it is to see those who are full of youthful vigor and activity, turning the strength of their minds to self-culture—training themselves to become useful—to honor God, and to bless the race by their existence. To do this, the voice of conscience must be regarded in small things which will lead to the observance of counsels, rules and regulations which are constructed for the well-being and protection of society at large, and are way-marks in our consecrated Zion home. In this way, the evils of the human heart are subdued—character is made brilliant and beautiful, and the soul is happified and filled with peace and joy. All such souls are an ornament and strength in Zion, and a blessing to humanity; their influence is healthful and saving wherever they are.

Eliza R. Avery, Mt. Lebanon, N. Y.

SOCIAL GATHERING.

CECELA:

I know that you all would be pleased to hear
A little acoustic, quaint and clear,
That Martha whispered into my ear,
About this day of reaping.
Now, Martha, will you be so kind as to tell
The words that *Our Social Gathering* spell?
They sound to me like a silver bell,
Their music my mind is keeping.

MARTHA:

Out of the growth of a hundred years,
Union with ripened fruit appears;
Righteousness, sown in toil and tears
Spreads, like the oak, its leaves,
Over the hills and plains of earth.
Change to the seeds of good gave birth
Increasing harvests of priceless worth;
Angels garnered the sheaves.
Light and knowledge, through human law,
Gave, as the prophets of old foresaw,
A safe retreat from oppression's war,
That the ranks of the martyrs swelled.
Here, in a land of liberty,
Earth has proclaimed her children free;
Rights that they cherished sacredly,
In lawful chains are held.
Now we behold, while peace bears sway,
Glad omens of millennial day.

MARGARET:

We bring to our annual gatherings
The treasures of life and love,
And gifts of our spirits mingle
With those of the Heavenly Dove.
They're a garner for thought, a garner for truth,
Kept sacred by holy resolves,
Made pure by the faith that unites us as one,
The union that never dissolves.
Incentives to action, to labor and prayer,
We gather from year unto year,
While a knowledge of life, its duties and care,
Disrobes the dim future of fear.
They are like a morning of beauty and light,
A morning that never departs,
But bears on its wings the promise of life,
And the rest that true conquest imparts.
And ever anon we hear the glad sound
Of blessing from kindred afar,
Who long for a share of the pleasure we reap,
Which pleasure no evils will mar.
With joy in our hearts, we await them each year;
United together we say,
O! let them continue, they are unto us
A light to illumine our way.

ANN:

Among the peace gifts of my life,
Is one that glitters bright;
Its glory lingers in my heart
Like everlasting light.
The thought—I mingle on this spot
With those I love most dear—
Arises like the morning sun
Unto my vision clear.

Oh may the gift that here is won,
Upon me rest in peace,
And may a deeper sacrifice
Bring to me truth's increase,
And cherished in life's memory
Shall be this hour of love,
When gifts of holy pleasure come
From Zion pure above.

ELVAH:

When the shadows of evening are gathering 'round,
And the breath of the rose is hidden or blown;
When hushed is the sound of labor and care,
And quietude seals the day that is flown,
Then cometh the hour that gladly I meet,
The hour for angels to reign in our home,

Who breathe o'er the souls my heart fondly loves,
And whisper the joy of the future to come.
'Tis then I can view the fair Zion of God,
Increasing in glory, in honor and light;
'Tis then I'm inspired to toll to the day
When truth will be monarch and right will be
might.

VIGOROSO. echo, four voices.

We will sing of e - ternal progression, Till its joy the whole earth can fill, earth can fill, We know the gift of our parents, And its

virtues our spirits thrill, spirits thrill. Over mountains and wide rolling riv - ers The sound of its glory will roll, glory will roll,

The wings of freedom will bear it onward To meet a response in each soul, in each soul. Till the nations re - echo the

music, Sweet peace and love will reign, will reign, Pure love to welcome the increase, And peace to hal - low its gain, hal - low its gain.

MELISSA — Heard ye the song of the Angels?
Heard ye its echo sweet,
That softly swells around our home,
When the earth and the heavens meet?

CONSPIRITO.

Yea, we have heard that glo - ri - ous song, 'Tis a burst of mu - sic grand, 'Tis vict'ry's in - spir - a - tion From the res - ur - rec - tion land.

I have caught its ech - o in my soul, Its mel - o - dy has come to me,

Oh, let its ca - dence roll and roll, 'Till earth is glad and free, Oh, let its ca - dence roll and roll, Till earth is glad and free.

CECELIA:

I thought from Margaret's speaking,
A little while ago,
There was at least one place on earth
Where Sharon's rose could grow;
Where hearts, by consecration,
Could draw the angels near;
And, since we heard that blessed song,
I know that place is here.

MARGARET:

There is no spot on earth so dear
As this on which we stand,
Made hallowed by the meeting here
Of friends from spirit land.
Could their material forms be seen,
What joy it would create,
Why not? 'tis just a step between
This and the future state,
A step that every one must take,
For we must leave each earthly scene;
Then, let our faith unbar the gate,
And love push back the screen.

CHARLOTTE:

The great beyond! 'Tis near our life,
I long to see and hear
Fulfillment of the promises
By prophet and by seer.
'Tis not for slight of spirit forms,
This yearning is within,
But the uplifting of the race
From sickness and from sin.
I know that poverty will fall
Beneath this mighty flow,
And earth no longer reel and toss
With her strong weight of woe.
For yon bright souls can better find
And melt the hearts of ire,
Than dwellers here below, who ne'er
Have doffed the earth's attire.
When mortals know they're really seen
By beings up above,
The wrongs of life will yet be changed
And hearts will grow in love.
And, though from me that law is hid
That governs this great power,
I know 'tis true! and so I wait
The spirit's day and hour.

ELVAH:

Who knows but what this world will blend
With that unseen above? And hence eternity
Will be as dwelling here upon the earth,
From birth to death, and thence again to birth.
For if, by passing on from sphere to sphere,
We understand we die, yet live again,
Our life with all creation will combine
To show that vital forms will remain.
How grand and e'en sublime we view to-day,
With eyes of full belief, the spirit forms
That come from that dim, vague and wondrous
land,
In human shape that life-blood freely warms!

MELISSA:

There's nothing new, the sage hath said,
And growth with this is rife;
The theme that fills the mind to-day,
And throbs the pulse of life,
Was regnant when the Nazarene
Received the spirit birth,
While the old corridors of life
Portrayed its ancient worth.
From Genesis to Revelation,
From Revelation on through time,
We see its phases, while its truth
With our best thoughts can chime.

CECELIA:

As Catharine claims a long descent
From those who dwell in Israel's tent,
It was hut right to have her sent
To search the book of Moses.
The spirit power that there is found
Is like the giant race it crowned;
It stands, the ages to confound,
By all that it discloses.
So, Catharine, tell us what you saw,
And what the inference you draw,
How far you probed the potent law
That mystery incloses.

CATHARINE:

A down the vista of the past
We see through time's dim mists,
That with the human race this soul
Of science co-exists.
The records of antiquity
Are all agleam with stories
Of how the spirit power wrought out
Its wonders and its glories.
The tutelary deity
That anciently o'er-ruled;
That in the laws of mundane life
The tribes of Israel schooled,
With Moses many times communioned,
As clad in man's attire;
And, sometimes, brilliantly appeared
Within a bush of fire.
"I Am," he simply called his name,
When proffering the mission
Through which his chosen ones could find
Deliverance and remission.
When unto Moses he gave power
King Pharaoh's heart to move,
In visitations that he sent
To punish and reprove,
The magic rod, that Moses used,
His wonders to perform,
When struck upon the ground, received
A serpent's life and form.
The plagues of flies and frogs were sent,
The waters turned to blood,
And locusts swarmed upon the earth,
Consuming all the food.
O'er Egypt sable veils were drawn—
Three days were as the night—
While Israel's children all abode

In dwellings filled with light.
But Pharaoh's heart was still too hard
To let the captives go,
Until the Lord, by heavier hand,
His judgment strong would show.
But when he found in every house
A first-born struck with death,
That e'en his son upon the throne
No more had life and breath,
He rose in midnight's darksome hour,
His servants to command,
That Moses with all Israel
Might quickly flee the land.
All through their dreary exodus,
To guide their feet aright,
A pillar moved as cloud by day,
That brightly glowed at night.
They marched through trackless wilderness
Until they heard the roar
Of waves, that from the Red Sea rolled
To wash its pebbly shore.
And, thou, they heard the marshal tread
Of Pharaoh's host draw near;
But Moses, filled with faith and hope,
Delivered them from fear.
The guiding angel, that was clothed
In cloud and radiance bright,
Cast darkness on the enemy,
While giving Israel light;
Then Moses stood, with outstretched arm,
Commanding the great sea
To rise in walls on right and left
And clean divided be
Till every child in Israel
Had passed upon dry ground;
But, when its might returned again,
The enemy were drowned.

MARTHA:

By these great works the people knew
Their Lord before them moved,
His power to save in danger's hour
Unto their hearts was proved.
But, when encamped upon the land
To which they had been led,
Their hunger prompted murmurings
For Egypt's meat and bread.
The Lord, who always heard their cries,
Replied with blessings free,
Appearing to them in a cloud
Whose glory all could see.
With evening shade there fell soft dew,
Like hoar-frost on the ground,
And in the morning everywhere
Fresh manna could be found.
'Twas gathered from the atmosphere—
We'll say, "materialized"—
And thus, for forty years, their bread
Was daily improvised.

ANN:

When journeying o'er the desert waste
They found no water-brooks.
And bitter murmurings Moses felt
Expressed in words and looks.
He bade them wait until the Lord
Could satisfy their thirst,
Then with his rod smote Horeb's rock
Till water from it burst.
A living spring came bubbling out,
A sparkling, flowing tide;
Its source was in the viewless power
Which all their needs supplied.

CATHARINE:

From types and shadows in the past
Comparison we draw
To Zion fair, whose growth shall prove
Fulfillment of the law.
The little ark, before us placed,
Brings to our vision clear
The ark that was the cabinet
Through which the Lord drew near.
The principles of righteousness,
And testimony pure,
Were in the ark of covenant
Held sacred and secure.
On these, from precious metal wrought,
Was placed the Mercy Seat,
Whereon the Lord could speak His will,
And with His chosen meet.
The Cherubs, 'neath Shekinah's light,
In beauty there express
The dual life of Deity,
The Altar of redress.
Another type of ancient time
In Zion is redeemed,
The breast-plate by the high-priest worn,
Through which the Lord convened.
Its form was of a perfect square;
Its form was of a perfect square;
That meant equality,
That all the tribes of Israel
Might perfect justice see:
Twelve precious stones composed this plate,
Twelve tribes thereon were named,
Through these, in time of counsel,
God's answer was proclaimed.
Shekinah's light the letters marked
That spelt each needed word,
When Prophet, Priest or Ruler,
In duty sought the Lord.
Ideals of the past give place
To grand reality,
The substance of those shadows dim,
In brightness now we see.
We feel and know, by inner sense,
Their meaning deep and blest;
For with the Lord's Anointed Ones
The Ark and treasures rest.
And Mercy Seat, O sacred gift!
Its worth is more than gold.
More purely than could Cherubim
Their wings our hearts enfold
The breast-plates by their spirits worn
Of judgment from above,
Metes to our souls God's justice true,
Clothed in parental love.
In the Shekinah's light they dwell,

And by it they can read—
Not lettered symbols of old—
But life with all its need.

MARGARET:

This growth of human spirit power
In beauty was displayed,
When on the Altar of the Lord
Their rods twelve princes held;
When Aaron's chosen by the will
Of overruling powers,
Was caused to yield the bud and fruit
Of fragrant almond flowers.
Thus far these time-famed miracles,
To which we have referred,
Through Moses' gift of mediocrity
Have principally occurred;
But, when his days of leadership
Were drawing to a close,
The mantle rested on the one
Whom God in wisdom chose.
And, thus, when Joshua led them forth
To find the promised land,
Like the Red Sea, were Jordan's waves,
Divided, caused to stand.

MELISSA:

Still further on, we read of those
Who could materialize;
Who, having left the earth, again
Could wear the mortal guise.
With Samuel led was the case;
He through the witch of Endor came,
Her powers secretly were sought,
With safety promised in God's name.
He showed himself unto King Saul,
And openly conversed,
While Saul, who asked his counsel wise
His grievances rehearsed.

ELVAH:

And have not all the story read
Of Elijah by the ravens fed,
And how the widow's oil increased
When its supply had almost ceased,
And meal that only once could feed
Was multiplied as growth of seed?
And when Ehjah went his way
Within the wilderness to stay,
Requesting of the Lord to die
And with his fathers dwell on high,
He laid him 'neath a tree and slept,
While angel guards their vigils kept.
Their soft touch caused him to awake,
And, lo! beside him was a cake,
And water pure within a cruise,
Which they had brought there for his use.

CHARLOTTE:

Those were pleasant incidents,
And, though they seem but small,
To me they're quite as wonderful
As Houto with her shawl;
And little yet, at Chittenden,
Has been materialized,
But that the past, in prototype,
Has fully realized.
The spirit friends and chariots, seen
By all the Eddy brothers,
Soon before they had to part
With one of their grandmothers,
Did not require higher law
Or stronger spirit forces,
Than those which caught Elijah up
With chariot's fiery horses.

MARGARET:

A strange event, of which we read,
To us is now made clearer,
By one who lived five hundred years
Before the Christian era.
She who appears as mountain witch,
Whose home was in the East,
Was present when Belshazzar, king,
Held his ungodly feast.
And through her influence there came
The writing on the wall,
Predicting that a judgment hand
So soon on him would fall.
To mountain clefts she had to flee
From persecution's storm;
But now she often comes to earth,
Her mission to perform.

ANN:

With spiritual phenomena
The olden times were rife,
In several cases written then
The dead were raised to life.
Daniel, in the lion's den,
All night in safety dwelt;
The Hebrew sons through fire walked,
Its flames by them unfelt.
The miracles that Jesus wrought
We have not specified;
But that they were realities,
I think we coincide.
We know that all of them occurred
By laws yet unrevealed;
Within the future's treasury,
From us they are concealed.

CHARLOTTE:

We've learned that death is not the end of man;
There is an after-life we all must know;
A spirit-world, where countless souls abound
Who've learned the bearings of a life below.
These bible records of the spirit power
Confirm the truth within—we live and breathe
With friends departed, who our pathway cheer,
And joy amid our sorrows gladly wreath.
From fire and storm and fierce destructive powers
A Saviour in a dream or warning oft they give;
This dawning law will yet become our guide.
The shadow with the substance now doth live;
We know that to the substance we are dim or dark,
But grasp the shadow with an anxious fear;
Our perblind vision can but dimly mark
What in the spirit life is full and clear.

CHANGE.

While earthly charms sur - round us, And all is bright and fair, That beauti - fies our dwell - ing In this ter - res - trial sphere,
For spirit is the power, And each material thing Is sub - ject to the changes That hidden forces bring,
Mayhap to search the future, Untraversed fields to roam, Or led by angel guardians, Revisit our earth home.

We know these are but shadows, That, in the grand be - yond, The substance without shadow Will to the soul re - spond.
So, are our mortal dwellings, By spirit here controlled, 'Till silently we leave them For mysteries yet un - told,
To mingle with our kindred, Appear be - fore their eyes, As, when we with them journeyed In earth's material gulf.

RESPECTFUL MANNERS.

To young persons, and to some, not so very young, a correspondent offers the following:
In speaking to many, or to few, let your words be chaste, respectful, and distinctly articulated. Common justice requires this—self-respect requires it.

As to coming in, salutation, being seated, rising and taking leave, we deem no instructions needful. Well-disposed persons will, intuitively, be well behaved. With such as are so deficient in self-respect as not to be well disposed, we have, at present, no vocation.

To correspondents—to contributors—to all, who write, expecting others to read, we respectfully suggest, that you wait till you are quite sure you have an *idea*—an idea that will interest some body besides your own dear self.

When sure you have an idea, put that idea in the fewest possible words. Put the words together mechanically, in pursuance of the laws of language. Let your sentences be short. Don't send your readers away back to hunt for your nominative case, or antecedent.

In this fast age, such is the deluge of *would be* reading matter, that writers, if they would have readers, must write, *not wholly* for their own edification—ED.

PARSEES—"As a race, the Parsees are intelligent, active and energetic; with business capacities far above the average, they are usually successful in amassing wealth, while they are extremely benevolent in dispensing their gains for both public and private charities. For private benefaction they have, however, but little call among themselves, since a Parsee pauper would be an unheard-of anomaly. They burn upon their sacred altars fire which they brought from Persia, and which has never been extinguished since it was kindled by Zoroaster from the sun 4000 years ago. They think it can never go out till it has consumed all evil from the earth and the good has become universally triumphant. * * * Memory fails to recall the case of a single fire worshipper who was not strictly upright in his dealings. * * * Commencing with the worship of the sun and of fire as his emblem, the Parsee grew into a sort of reverence for the elements of air, earth and water. The air must not be contaminated by foul odors, and of necessity no filth could be tolerated anywhere, in houses, street or suburb, and to this reverence for the purity of the atmosphere may be traced the absolute cleanliness for which fire worshippers are everywhere noted."—*Investigator*.

SUNSHINE IN HOUSES.

THE time very likely will come when sunshine or sunlight will be so utilized as to be the entire remedy used for very many diseases. That it is a wonderful fertilizer none can doubt who know any thing about it. But how many houses are constructed with a view to getting all the sunshine possible, especially when so much is needed in winter and spring? The living or sitting room, at these seasons of the year at least, should have full Southern exposure, with large windows to let in the sunshine. All sleeping rooms, closets, wardrobes and passage ways should receive the cleansing, vivifying influence of the sun. Sickly persons should court the sunshine as much as possible—sit in it, lie in it, luxuriate in it. It doesn't cost any thing, only appreciation. A room warmed neither by sun nor by fire is unhealthy, and not fit for human habitation. It is a poor theory that sends men, women and children off into a cold room to sleep on healthy principles, when warmth has been excluded for a day or week, or perhaps months. The change in the temperature of a room having both fire and sunshine, after the sun goes down, is exceedingly marked. A perceptible chill is felt.

SPIRIT COMMUNICATION.

To F. W. EVANS:

A full basket, when presented, gives pleasure to the one presenting it, and to the receiver more than he can express,—hence all the baskets used in such a manner, would tend to harmonize a multitude, much larger than are assembled around, or in a so-called sacred edifice, where on a Sabbath Day, the so-called christian world assemble to offer prayers and praises, to a God they know but little of, straining their every nerve to become popular in their utterances.

Making long harangues of little import, more than to evoke the ridicule of men, who prefer a respectful silence to the blarney of a proud and ostentatious priest, who seeks the applause of men without a single aspiration to become approved of God and the "Invisibles."

James Lawrence, Cleveland, Ohio. March 3, 1873.

THE opinion is quite general that Thomas Paine was an atheist, but this extract from his last will seems to leave no room for doubt that, in spite of his skepticism on other points, he was a believer in God: "Reposing confidence in my Creator, God, and in no other Being, for I know of no other, nor believe in any other, I, Thomas Paine, of the city of New York, author of the work entitled 'Common Sense,' written in Philadelphia, in January, 1776, which awakened America to a Declaration of Independence on the 4th of July," etc., etc.

Communications in future, to be addressed,
"THE SHAKER,"
Shakers, Albany Co., N. Y.

"There is nothing covered which shall not be revealed" is now being fulfilled.

The almost incredible revelations of "*Satan in Society*" are fully sustained by Women and Men, who claim to speak from sorrowful experience, and observations—fully establishing the scandalous fact, that worst prostitution—most outrageous abuse of reproductive powers—of humanity—is perpetrated under sanction of law—cloaked under the sacred (?) ordinance of Matrimony.

AS CHRISTIANITY is gradually compelled to give up civil government, so it will gradually be compelled to give up associations with metaphysics, with long creeds, and with apostolic succession, and chorals and candles, and betake itself into the soul, and find its empire to be bounded by faith in Christ, and an upright life. In that day, and may it hasten its coming, all the hearts that love Christ and do the will of God will be one.

David Swing.

THE expenses of States, counties, cities and towns in the Northern States, not represented by funded debts, have been estimated at \$500,000,000. The increase of State debts on the war account was \$123,000,000. The increase of city, town and county debts is estimated at \$200,000,000. Total war expenses of the loyal States and the National Government, \$6,165,237,000.

The estimated direct expenditures of the Confederate States on account of the war were \$2,000,000,000.
Aggregate expenses of the war to the country, North and South, \$8,165,237,000.
The total receipts of all sources during the second year of the war were less than \$42,000,000. The expenditures were \$60,000,000 per month—at the rate of \$700,000,000 a year.

QUESTIONS.

As a people, why do we shave—cut off our beards? Why do the Chinese shave their heads, as they do their faces? Why do Chinese females cripple their feet, and some females their waists? Why does not Nature give up the struggle of centuries, and let Anglo-Saxon and Chinese men be born minus surplus hair, and their females be born with wasp-like waists, high heels, club-feet, and humps on their * * * s, and on the back of their heads? Does nature expect her children to become so sane that they can leave off a bad habit, without dropping a good one to balance it—progression without retrogression?

TRIBUTE.

WEED, PARSONS & Co., PUBLISHING HOUSE,
39 & 41 Columbia St., Albany.
Our Brother, Wm. Offord, was from England, where he was Master Printer and Methodist Minister. After going through the above named Printing House, he remarked, "I have never seen an office where the system was so perfect, the order so complete."
I indorse that opinion. F. W. Evans.