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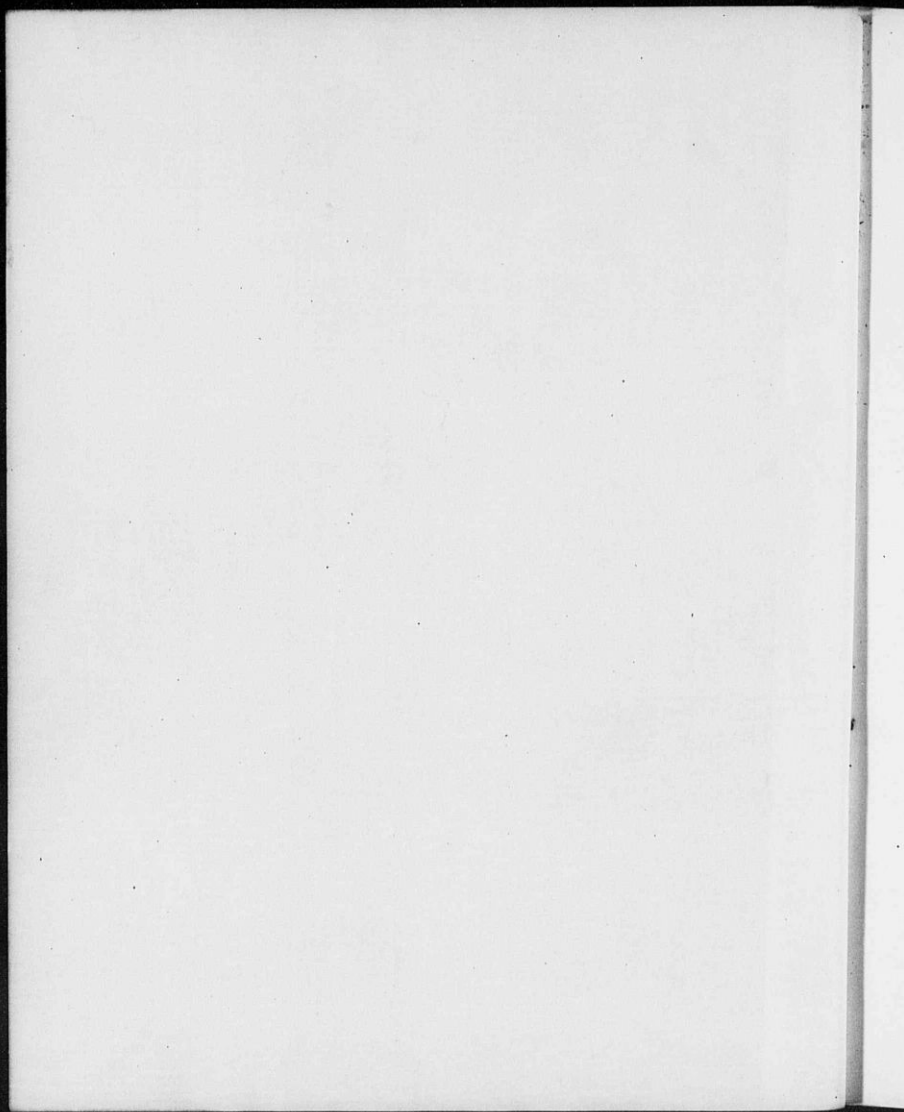
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Compositions,

by

Catharine Allen.

At Lebanon,

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Preface

On the following pages will be found the efforts of one who is conscious of having received but sparingly of natural gifts, and, who, believing that every faculty ever manifested in the human race has a germinal existence in every individual being, feels some hope that by persistent effort rightly directed, she may even in this life, derive and impart some pleasure from small gifts carefully nurtured; being of a contemplative mood, with social and communicative notions, desiring by the improvement of spare moments, to cultivate and develop those faculties which shall render the mind susceptible to an influx of inspirational thought, and an expression thereof which shall be easy, clear, impressive and agreeable. For the attainments of these objects, principally, have the following humble efforts been made and recorded; not for their merit, so much as to show as in a child's copy-book, a little improvement from time to time, and the growth of those faculties through which we receive the life-giving light of inspiring thought and that tide of holy feeling which flows through purified affections; and also to aid a little in tracing retrospectively some of the pages in her Book of Life.

To any who may chance to peruse the following contents it is hoped that the fact that the writer having had but limited opportunities for acquiring even the first elements of a common school education, will soften with charity the criticisms which their many defects would make unavoidable to the scholar's eye; and be it also kindly remembered, that many of the pages bearing meditative thoughts, or those addressed to individuals have been here preserved as in a private journal

M. C. A.

Sep. 1888. Mt Lebanon, Col. Co. N.Y.

North family

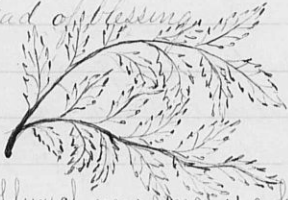
+ The Present.

We live in a wonderful age of inventive progress, when the most subtle forces of nature are being utilized in the service of man, and when we contrast the present with even fifty years ago, in the marvelous labor-saving machinery, in the means and speed of conveyance by sea and land, in the communication of thought, silent and verbal, we stand with bated breath and ask - what of the soul? is not man's religious nature progressive? While the intellect expands shall the spiritual faculties remain crippled? Shall that inspiration and revelation which was sufficient in olden time, answer the soul's needs to day? Not so, Through his interior nature, man holds communion with a higher world and is susceptible of a continual influx of Deific influences, and humanity to day is vibrating under the pressure of silent, yet powerful spiritual forces, the sun of divine revelation rises higher and higher, enlarging the circle of the moral [&] spiritual horizon, illuminating new regions of thought, and answering

to the earnest hopes and lofty aspirations of souls who have cast off as an old and out-grown garment, the narrowing creeds and blinding superstitions of the past. New phases of spiritualism are opening to the world. Medicines in different parts of the world are being acted upon by spirit^{ual} intelligences of the Resurrection Order, to spread the truths of the Virgin Church. The vital breath of religion is being infused into the philosophy of Spiritualism, which, without it, is cold and lifeless as a body without a soul.

A new wave from spirit^{ual} spheres has rolled upon the shores of earth. Never was the world of mind in such a general state of agitation. All thinking classes are in anxious expectancy of some marked spiritual manifestation which they are sure the near future will bring. The law of cycles is being taught; educational systems, physical reforms and other living issues are attracting much attention, which, when regulated and established under the rational ideas of the present, ^{age} will form a substantial basis for the manifestation of man's higher religious nature. And,

while the spirit world is thus pressing, is the time for humanity to earnestly cooperate therewith, and by concentrated action push forward the wheels of progress. Invisible intelligencies can only do a given part. Mortals must keep unclouded the receptive faculties of the mind. The light that shines must be absorbed in truth-loving souls and then refracted to others through devoted lives, guided by its revelations, and for the inflowing tides of spiritual or spiritual power, must be prepared safe and well directed channels, else they will roll back, leaving on our shore desolation instead of blessing.



The continual influx of new songs is a beautiful gift in our Zion home. They express united sentiment and spiritual outreachings. They are new in the inspiration that falls like manna of yore, as living bread to meet our daily need. True because they speak of the good we now realize & enjoy, and of aspiration and promise still beyond whose fruition will be ours when the ideal has led the real onward to higher claims.

x

Source of Happiness.

When nobly striving to serve and worship God in all the acts of life, our reward is with us, our souls are continually refreshed from the presence of the Lord in the hallowed influences of attending ministers, and in the substance of good which we ourselves attain.

The love of the Being whose glory and honor we seek, prompts to an earnest devotion in His service, and thus uplifts, and thus uplifts from the narrowing sphere of self-pleasing aims into the realm of those soul-expanding ideals which are crystalized in a life of holy deeds.

The spirit thus removed from earthly conditions is supplied from the unfailing Source of Life, and Happiness independent of all external circumstances and surroundings, is the inevitable result.



I feel that I am blest to realize a true worthy object for existence, and no earthly attraction shall lure my heart from the pure and exalted principles that I am called to sustain.

Sweet Communion.

I believe the sun never brightens a day in which a thank-offering is not rendered from the deep places of my soul, for the beautiful and sacred opportunities proffered me in morning life to have my unfolding mind moulded and impressed by divine ideals, high purposes, and the pure and heavenly influences of my beautiful home; and ere its last gleaming, are lost behind the hills, my heart breathes a petition that a beam of truth may light the record of the parting day, that I may see wherein I have missed the shining mark, or before me by the "Holy Spirit's" call that I may set new guards for the future.

While thus meditating, I frequently realize that the bridge to the unseen world is crossed by those ministering angels who are attracted by, and who respond to our soul's intercessions.

They bring consolation, peace, and holy benedictions, and on Aspiration's wings our thoughts are borne aloft to that sunny realm where no shadow of sin dims the glory of a life wrought in Christ.



To a Loved One.

Loved Sister I would near thee draw
Awhile this sunny day,
And in thy spirit's open hands
A treasure small would lay.

It is a treasure rich in love
That's gained by sacrifice,
By earnest struggles for that power
Which severs earthly ties.

And in a chain of union pure
Will link us soul to soul,
In holy and in blessed strife
To reach life's shining goal.

Thy love hath oft supported me
When trials filled my heart,
And gladly now the cherished gift
With increase I'll impart.

Those pretty lines received from thee
 To me are very dear
 Because I feel in every word
 Thy feelings are sincere

Those earnest pleadings for our prayers
 Our love, and strength each day,
 Met quick responses in our hearts
 And we will for thee pray.

We'll pray that of the living bread
 Thy soul may freely share,
 That angels lovingly may watch
 And bless thee with their care.

May give thy spirit fortitude
 Affliction to endure
 That even thro' thy seeming loss
 Some good thou may'st secure

Last Sabbath eve our Mother said—
 In love she feels for all;

"You younger sisters all must work
Make sure your precious call.

More diligent and watchful be
To keep the gift of prayer,
Then the treasures which you gain
With others you may share.

Writedly we promised her
The counsel to obey
For its fulfillment in my heart
I've labored every day.

When here or there my hands could find
A little good to do,
I've thought how you were always kind
And worked instead of you.*

*
I felt the angels blessing rest On all that I have done
And now the treasures they have best Are thine, receive Dear One
Receive my deepest warmest love My heart's affection swell
And often I will think of thee Tho now I say farewell.

* * *

x Christmas.

"Oid! happy seasons! ever hallowed to our feelings
 as commemorating the advent not of the mortal birth
 of Jesus or any preceding Avatar revered by na-
 tions of antiquity, but, of that redeeming spirit, the
 Saviour of mankind, of which Jesus spake when
 the Christ through him said: "Now O Father glorify
 thou me with thine own self, with the glory which I had
 with Thee before the world was;" that Spirit with which
 Jesus was baptized as he ascended from Jordan, when
 the Heavens opened, and unto mortal vision was
 manifest a materialization of spiritual ^{forces} power in
 the form of a Dove which abode upon him, Beau-
 tifully typifying that gift of peace of which he
 was the herald, bearing glad tidings of great joy.
 He did he receive more deeply (we believe) than
 had any predecessor, of that divine unction from
 the "Christ of the Ages," coeternal with the Father &
 Mother of all, which has been revealed to mortals
 under various epochs of spiritual progress, and
 in degrees adapted to the minds and receptive
 capacity of those to whom it was given.

But, throughout all Christian lands (so called): how few celebrate the day with fitness to the occasion; and the thoughtful will ask, wherefore is the day appointed by the Civil government? and why is it most universally held as a feast day for the physical senses, when the term Christ-mass indicates only religious service?

Under the reign of Constantine the Great, the Christian religion first became united to the State government; and, from that time on, ^{the} Medieval ages, the two powers became more closely combined until the edict of the Pope was the only authority recognized; but, under the constitution of the United States the Civil authorities have no more right to appoint a Christian holiday for universal observance than special days for Jews, Buddhists, Mohamietans or any other religious sect. In regard to Christmas having become a feast day, we can only say that it was a religious ceremony of the Romish Chh., in commemoration of the "Lord's" last supper, and ^{that} with more anxiety to in

increase in numbers than in spiritual power; the most sacred rites of the Church were degraded in order to accommodate them to the gross conditions of the people to whom they opened their doors, and, the 25th of Dec. having for ages been observed as one of joyful festivity by all nations of the Orient, as the day on which the sun passes through Capricorn or the Renewer of Life, that is to say the winter solstice, and begins again to vivify the earth, for the purpose of drawing the multitudes then assembled from Pagan rites into those of the Christian Church(?) no means were spared to render the latter attractive to the populace, and thus was the Christ-mass held upon that day; therefore without the least assumption that it is the period of the birth of Jesus we continue to commemorate the event in the sternest season of the year while it would seem that it was a time of verdancy and growth, for we read that it was while Shepherds watched their flocks by night that Bethlehem's star was seen, and under their soft gleamings, while keeping their silent watches, came

floating down the strains of angel music which thrill
 ed their souls. "Peace on earth, good will to man,"
 and would it not seem more appropriate to commemo-
 rate the advent of Christ's mission at a season when
 leaping rills, gushing fountains, springing verdure and
 unfolding buds all unite in a chorus of rejoicing for the
 liberating power received from the sun which is the outward
 source whence earth derives its very blessing? and which
 is the most fitting emblem of the Christ Orb whose life-
 giving radiance entering the hearts of humanity, relieves
 from gloom and soul-freezing infidelity, awakens from
 spiritual inertia, melts the icy carings of selfishness
 unsealing deep fountains of the soul and quickening
 with ever expanding power those divine germs which
 shall bud with immortal hopes, blossom in the
 sweetness of true and pure desires, and bear precious
 fruitage in a life wrought in God.

But neither the season, nor the outward forms of celebra-
 tion are important as compared with the spirit and me-
 tives which actuate. Decorating the churches with
 evergreens and flowers are beautiful and fitting ex-

pressions, also the custom of bestowing suitable gifts when offered in sincerity as tokens of the heart's gifts of love, peace and good will, especially when the poor and lowly are remembered in a tangible way, thus bringing to mind one day in the year the equality and competence of blessings which may be enjoyed by all when Christ's teachings shall have been so far accepted that through selfish greed, man shall no longer rob his brother man of an inheritance in the land, thus making his labor and very life a commodity - practical slavery, resulting from the extensive systems of monopoly, all having their foundation in that of the land.

But dear brethren and sisters, we have entered the Millennium; - a perpetual Sabbath unto the Lord, an eternal Christmas, a life in which is practically embodied all those glorious principles which it was the divine mission of Jesus to inaugurate, and more than any other people Believers have cause to rejoice in celebrating this day, not only for the Fatherhood revealed through Jesus, but for the manifestation of the Mother Spirit in ^{Deity} ^{and} thus we as brethren and the ^{Tranquil Comforter, an unclean form} ^{of whom the Holy Spirit became the first anointed.} that was poured out upon a little

sisters claiming a full parentage, may enjoy heaven on earth, making our beautiful home the abode of angels, in this household of Faith which has been created by the united gift of Father and Mother whose love in worthy children has been outwrought in the fulfillment of the prophecies and mission of Christ.



Home for the Soul.

There are many in the wide world who find no element in which their interior life can unfold, and who are ever expressing in their artistic taste, by external decorations, their interior spiritual longings which are never satisfied. But here is a home for the soul, and that which is refined and beautiful is neither lost nor repressed, but, finding the true element of its life, operate in culture of graces which adorn the spirit and its temple. A mansion lighted with the glory of goodness and embellished with the pictures of sweet hallowed remembrances and of prophetic visions is the abode of those whose lives are hid with Christ in God. Their vestments gleam in the light of holy deeds, and in their hearts' gardens bloom those flowers of angel planting whose beauty is unfading.

struggling band

To my dear Sister.I. M. when away from home.

Thou wert in my thoughts when morning dawned,
 And when the shades of evening closed around;
 And when in dreamland; bright and pleasant walks,
 Our hearts together even then were bound.

For Friendship true hath twined her silver cords,
 And golden links in pure affection wrought,
 For strength of union are so firmly clasped,
 That mind to mind and soul to soul are brought.

The memory of thy kindness so true
 Has oft before me come in silent hours
 Like morning sunbeams on the crystal dew
 That sparkles among the grass and opening flowers

And from my heart, there ever flows to thine,
 A deeper tide than words or actions prove,
 And from thy soul there cometh unto mine
 Responses sweet of sympathy and love.

July 1st 1888.

+ Simplicity.

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Simplicity is the companion of truthfulness. It is undesigning, free from all cunning and intrigue;— is manifest in plainness of dress and language, in unassuming manners and a straight-forwardness of bearing.

From pride and all unhallowed ambitions it darts apart, and abides only in the heart made free from enmity and vain imaginations. To possess it is to have an "eye single to the glory of God," when the whole being will be filled with light, all free from clouds of apprehensiveness as to what the appearance shall be to others, and of anxiety for personal attentions.

To the conversation it gives directness without bluntness, and under its blest influence, the whole deportment without being forbidding will be nobly independent, sincere, and graced with that self forgetfulness and abandon of manner which is in itself an attraction and charm.

Simplicity opens its white blossoms in the soul where integrity abides, and sends forth its sweet odors like the beautiful wild flowers, all unconscious of their loveliness.



+ Renovation.

In the wonderful shadowings of the Soul of Nature which we behold in the ever varying beauties of creation, who can fail to recognize the gifts of a beneficent Creator? And who can fail to be admonished when considering how unfavorably compare the conditions of human society intended as the crowning of all God's handiwork? Nothing is left unmarred which mankind has power to molest. But this will not always be. Earth will be redeemed. ^{for} Humanity has made steady advance, and will continue to progress to still higher summits of righteousness; but the witnesses for truth must suffer still longer. Mighty earthquakes will shake the now existing conditions of society to their foundations. The black impending clouds of conflict, and the tremendous agitation of the moral elements which is now being felt over the whole civilized world, are but premonitions of those upheavals and overturnings which must be realized before governments can be so organized as to cause the land to become birthright inheritance to every human being; to annihilate

the custom of usury, and ^{thus} render all monopolies impossible.

The acknowledgment of a God is the central idea of all government, and, before these changes can be wrought, the Motherhood in Deity must be more generally recognized; then, as man has long sought to frame earthly institutions on his idea of an exclusively masculine God, so, the Dual ^{both} Parental idea in Deity which so readily appeals to the intellect and affections, will bear a potent influence in the formation of correct civil governments, social and educational systems, where woman will act her noble part, cooperating with man in the various offices of Church and State.

But for her to successfully attain and fill these positions, involves a thorough reconstruction of the educational systems for both males and females.

The causes of the terrible commotions by which society is being convulsed, are at once traceable to that inborn sentiment which asserts itself as never before: "That all men are created free and equal;" - the innate love of liberty and justice which long has smouldered, now

bursting to flame as the breezes astir from a higher world, find access to those who have long dwelt in the dark caverns of ignorance and oppression.

The warming sunbeams which fall upon the frozen earth, unsealing her fountains and quickening into growth the myriad forms of life which weave the beautiful robes of spring, also bring the wild beasts from their lairs, the serpents from their lurking places, and rouses to activity all those lower forms of life which are but expressions of corresponding undeveloped and inharmonious conditions in humanity, as are also the fierce havoc of the elements in earthquake, tornado, and other merciless destruction by sea and land; and when, after a long period of seeming inertia, the finger of an all-wise Providence points to the time on that dial which marks the progress of cycles, when the vernal spring of a new era shall gladden the earth, those rays of celestial radiance which act upon the diviner elements of man, will also awaken to life all the lower, antagonistic forces of his being.

While present conditions of society fulfill

almost identically many of the ancient prophecies, to day the over-arching sky is aglow with inspiration which gleams through the rifts in the tempest clouds below.

Brave prophet hearts catch its rays, and in their light behold the grand triumph of truth over error which shall ^{weft} weave order from chaos in the establishment of a universal, international government based upon the inherent rights of man which will secure to every individual, male and female, just representation and recompense for toil. Thus will the whole fabric of society be reconstructed. Civil law will no longer protect capital and tax labor, nor the idler grow richer while the honest toiler is excluded from the means of existence by the wonderful achievements of science in labor-saving machinery. None will need suffer from over-work, or for the want of interesting and rational occupation. Inventors after being liberally rewarded by the government, will see the benefits of their discoveries and improvements redound to the advancement of humanity, and all public conveyance by land and sea will be controlled * and like the postal system the telegraph and telephoned

by a government of the people and for the people purely democratic.) Conditions will then be in every way more favorable to the manifestations of the higher sentiments in humanity, and a much larger proportion than at present will be ripened for the harvest sickle of the Resurrection Order, ^{thus} removing the necessity for war, famine and pestilence, and unmentionable evils now tolerated for the purpose of regulating population.

Therefore the wild confusion and disintegration so widespread among all classes and phases of society, rather than discouraging, are the most assuring tokens that "the Spirit of the Lord is brooding over the face of the waters."

The human mind has within it the elements and capacity of eternal and unlimited progression. It is a germ of the Soul or inner life of the Universe, and in course of its development in Truth which is the native element of the soul, the image of the divine mind is stamped more deeply and clearly upon the human.

To a Young Sister.

Struggling on, struggling on
Ever in the upward strife;
Seeking for the gift of grace
That lifteth unto angel life.

Little crosses taken up
Little trials meekly borne,
Help to form the shining crown
Which by conquerors is worn.

Not for thee alone is strife
Nor the furnace heat to brave
Not alone must thou descend
'Neath the tide of Jordan's wave!

Angel guardians know thy toil
And will give their strength to aid
Till before God's altar pure
Thou sacrifice thy soul hath made

And thy sisters lovingly
Friendship's hand to thee extend,
They supplicate for thee in prayer
Those blessings which the angels send.



Faith is elemental in the soul of humanity; it is a vital germ planted in our interior nature. Divine influences nurture and expand it till it becomes a controlling power, turning our thoughts Godward, lifting the heart to high and holy aims, and opening the vision to the beauties of the new angelic life.



A Living Wreath. A Dream.

When night had drawn her sable folds and slumber brought the gift of rest, busy memory gathered up fragrance from the walks of life, and brought to mind many beautiful qualities in the characters of dear companions. Before my vision there appeared a garland of lovely blossoms which I thought were the emblems of pure desires, holy aspirations and deep soul efforts which are fully known only to angel watchers; but the fruits of which appear in deeds of love, patient forbearance and gentle words where self is forgotten in the desire to make others comfortable.

This garland symbolized Spiritual Union, in which the offerings of many hearts combined sweetness and beauty.

Then as I looked again, sitting close beside me I saw a loved one twining a wreath for me of roses just opening, Violets fresh with dew, Lilies-of-the-valley, and the little Forget-me-not, some Olive leaves, and sprigs from the Arba-Vita. These she bound together with the silver cords of affection. The signifi-

cance of these was easily understood. The Rose indicated
 Spirit Life, because its fragrance remains when its bloom
 is withered. The lowly Violet ever betokens Humility.
 The spotless Lily with its delicate perfume, breathes of Angels
Purity while the little Forget-me-not speaks its own
 meaning Enduring Friendship. The Olive Leaf bears a mes-
 sage of Peace, and the Arbo-Vita (Living Tree) and ever-
 green would represent the Tree of Life.

As I loved to receive this Living Wreath, I awoke
 with a deep spiritual impression on my feelings, and
 from my soul went forth an earnest desire that I
 might in reality wear this wreath.



Sun Light. Though absorbed in the dark each the
 sun's rays are never lost, but are reproduced in many
 forms of blessing. So may the beams which reach
 our hearts from the bright and radiant orb of
 Love, be reflected again and again, gleaming o'er
 the pathway of others through gentle deeds and
 words of sympathy.



Gull Offering.

Gull offering of my life I bring
 O Lord to Thee with true desire,
 Nor will I fear the flame so clear,
 Ascending from Thine altar-fire.
 I want to feel its holy glow,
 I yearn to reach the life divine
 I'll count no pain that helps me gain
 The love that makes me wholly Thine.

I'll seek the blessed power of truth
 Tho' oft it scourge and chasten me,
 And bow my soul 'neath its control
 What'e'er the grief and trial be.
 I'll cherish more that saving faith
 That bineth closer to the cross;
 And oft will go beneath the flow
 Of waves that cleanse from blight and loss.

I feel that to my struggling soul
 A gift of life is newly given
 Pure angel love from spheres above
 Falls gently as the dews of heaven.

And I behold in vision clear
 The life which is from sin redeemed
 Its glory bright in waves of light
 Hears on my inner being streamed.



Conquest over Trial.

In viewing the scenes of life, pleasant or otherwise, as they are unrolled by daily experience, and considering in what way all its changeful events may be turned to the best account, I can see that while abiding under a spiritual ministration, and fortified in the strength of god resolutions, we shall be able to meet the little trials that come from misunderstandings and perplexities imposed, with that firm purpose, calm and patient spirit which will mark them with conquest and leave a gleam of brightness instead of the shadow of regret. Thus we may derive benefit and blessing from those circumstances that would seem the most opposed thereto, and enjoy that inward rest and tranquility of soul which are the companions of a justified conscience and the assurance of divine approval.

+ Renewal.

I seek communion blest, thro' silent breathing prayers,
 With ministers of life who oft draw nigh;
 And as I turn from scenes of outward sense & care
 I feel their inspiration from on high.

They quicken unto zeal, they come with conquering might,
 From thrall of error's chains to bring release;
 Through strife of elements betwixt the wrong and right,
 They bear the prophecy of rich increase.

They bring a chastening power, repentance deep & true,
 A gift for Zion's children far and near;
 To cleanse her courts from sin and covenants renew,
 Her sacred laws and statutes to reverse.

They will revive the flames of holy altar-fires
 Where souls sincere, to God their offerings bring;
 And find the blessed power that wakens new desires
 To live for truth, and to its precepts cling.

Then Zion's broken walls rebuilt shall firmly be,
 By those who willingly her principles maintain;
 "One Faith" and "one baptism" "one Lord" they all shall see,
 And heart to heart be linked in Union's golden chain.

To Faith's clairvoyant eye the future seemeth bright,
 Tho' shadows now may Israel's glory dim;
 More radiantly shall glow true revelation's light
 Than did Shekinah over Cherubim.

And all those sacred gifts shall more than be restored
 That once have rested on the Lord's house-hold;
 When over multitudes His Spirit shall be poured,
 As prophecy declared in days of old.

Then old philosophies and husks of earthly lore
 No more the hungry mind shall seek as food,
 For hid with Christ in God is wisdom's boundless store,
 And those who there abide, find every good.

God's grand in truth, as pictures shall adorn
 The chambers of the soul from sin made free,
 No glittering dust of earth with raiment shall be worn,
 But gems whose light can never tarnished be.

Jerusalem shall stand a temple purified,
 And inath her threshold roll a deep unfailling stream,
 Whose coursings beautiful, extending far and wide,
 To vernal heritage shall desert wastes redeem.

Pure inspiration's gift shall light her glorious dome,
 Her oracles of truth go forth on earth,
 And many souls shall find in Christ a lasting home,
 And know the holy joys of angel birth.

♦ ♦ ♦ ♦ ♦
 Self-denial and self-sacrifice underlies the real
 success of all reforms, and the same principle is
 applicable to those who would attain an increase
 in the spiritual work of the Gospel which com-
 prehends as a whole, all the fragmentary reforms
 of the outside world.

+ ● +

Not Bigoted.

In seasons of spiritual retirement, when gathered away from outward obstructions for the purpose of opening our hearts to the inflowing of the Divine Presence, the mind becomes sensitive to the action of other minds upon it which if not in harmony, are a serious impediment to the good which might otherwise be received. Therefore we feel the necessity of cultivating a soul-expanding God-like love which reaches down in mercy and sympathy to those who grope in the darkness of error and sin; and although we feel called to a deep interior life on the plane of angelic purity, which necessarily separates us largely from the outside world, we are not bigoted nor blind to the many efforts of noble self-sacrificing souls who are earnestly engaged in the various needed reforms for the elevation of humanity, and in the many benevolent enterprises which ameliorate the present sufferings of the oppressed and afflicted.

With Christ in God our lives are hidden from the gaze of casual observers, but our interests are not confined to the mere maintenance of our

societies. We feel our souls inspired with that love of God (the Father and Mother of all souls) which animates us to active service in a Cause through which we believe humanity will be blessed in the "Law that shall go forth from Zion and the word of the Lord from Jerusalem."

Therefore we feel anxious to be rightly understood by those not of ^{our} Order, and believe there will always be a mutual blessing when friends who visit us are able to perceive the object of our lives, the purpose of our seclusion and the close relationship that must ever exist between the New Heavens and the New Earth.



How sweet and comforting to feel ever near the hallowed presence of ministering spirits who bear aloft each soul-felt petition, and come with consolation and hope to sustain through hours of conflict and trial. — *

It requires a brave heart and fixed purpose to climb the rocky steps leading up the mount of spiritual progress.



Trust.Jan 1st

I'm looking forward to the unmeasured future, we know not what awaits us, of loss or of blessing; of trial or of triumph, of grief or of joy; but we know that the veil which screens the future from our vision, is woven of the golden threads of God's mercy, and with dimmest confidence we bow unto the ordering of His ways, and feel that wisdom guideth all, for we have proved that ever round the cross are twined the blessings of His love, and know that o'er our pathway angel vigils never cease to keep their loving watch.

Oh freely I would quaff from the wells of salvation
The waters of eternal life;

And draw from my spirit sweet angel ministrations,
To renew my zeal for the heavenward strife.

All perishing joys forever I will leave,

Life and wealth immortal to win;
To the beautiful Gospel will thankfully cleave,
My angel home while in time begins.

Organization.

is ~~an~~ indispensable to the well being of society. As well try to propel a train of cars when the machinery of the engine is disconnected as to expect to move forward the car of human progress without suitable organization and definite leadership. According to the associated development of the human race, our man's general conception of Deity, and of his own destiny, and, adapted to ^{his} necessities from time to time have sprung forth institutions, political and religious; but these should always be susceptible of expansion sufficient for the growth of the period in which they serve, and when they have done their work should be allowed to pass into timely dissolutions; otherwise they but enslave and persecute, and it is only a question of time when the pressure from within shall ^{with} burst the structure, and in the heated strife of anarchy, old forms and ideas will be melted to fusion, when under the influence of higher principles and purer ideals, new organizations will be moulded.



x Passing Away.

Dec. 31st

Another year is wrapping its withered form in burial garments, and ere the sun shall rise again upon earth's thronging millions, it will have gone to slumber in "Time's ancient sepulchre", in that unknown and measureless period called the Past.

Another chapter in the world's history has been written, and on the memory chambers of each individual soul, indelibly impressed are the grief and joys, the struggles and conquests, and those deep interior feelings, which, like the subterranean stream, bear no outward token of their coursings. But there is an Eye that pierceth unto the deepest caverns of the heart, and an Ear that heareth the faintest whisperings of the soul; and there is a judgment seat wherunto the inmost thoughts and motives shall be brought. But God's justice is tempered with His mercy, and souls who know His love can feel no fear.



Prosperity includes all that relates to progress, happiness and safety. ca.

Lines
prompted by thoughts of the long Western Journey
to be taken by our Beloved Parents, Elder Piles,
Eldress Harriet and Eldress Anna. March 22nd 1839.

From days to weeks, and then to weary months
 Have lengthened now the hours of tribulation deep
 Since came the call to loved and precious ones
 To leave the folds at home and care for other sheep

We know that to the Lord all souls are dear
 And on His blest anointed ones the burden falls
 Through dangers great, and trials oft severe.
 To bear Salvation's power where e'er the Spirit calls

And we as children true our hearts uplift
 In fervent trusting faith to angel hosts above
 That all the journey through their blessed gift
 May safely guard, and clothe with courage, strength and love.

And we have felt a sweet response to prayer
 Assurance that the Lord His chosen ones will keep

Will fill with unctious new His word to bear
And sow the seeds whose harvest will be joy to reap.

We see the Aureole brightly round you glow
And sense the gathering tide of inspiration's power
We know that freely will the sacred, Christm flow
E'en to the garments' hem in every needed hour.

In Lion's Cause our interests all are blent,
Unitedly for you we breathe our orisons,
And from her holy heights are richest treasures sent,
And waves of sympathy from true devoted ones.

It is a heavy trial to our hearts
So long to part with those we cherish and revere
Through whom we've drawn the gift that life imparts
And felt the saving love that liberates from fear.

But in this trial we'll be brave and strong
In angel might our powers to faithfulness renew
Their aid will seek to help us conquer wrong
And prove thro' works of faith our gratitude to you.

There is no line our depth of love to sound,
 Within our hearts so deeply do its fountains flow
 No weight nor measure can the blessings bound
 That on our parents true we humbly would bestow.

And in the twilight hours when angels come
 So near we almost feel the fanning of their wings,
 For sweet repose will gently draw you home
 With us to be refreshed with power their presence ^{bring!}

And tho' 'twill lonely seem without our Mother's cheer
 The lights of faith and hope within shall brightly burn
 Our trust in powers above shall banish every fear
 And fill with peace our hearts to wait your safe return.



As the majestic ocean is formed of little drops of water
 and its extended shores of tiny atoms, so each silent
 thought as well as those uttered in word or deed
 have a part in shaping the character and destiny
 of individuals.



Soul Blending

In seasons when our souls are brought together in spiritual communion, when the temple of the Lord is lighted with the fires of Truth that glow upon the altar of each heart, consuming the spirit of ambitious striving and self-seeking, and we feel the gentle flowing of hallowed love, we realize more especially the wealth of good attained and aspired for by each individual.

We have a foretaste of that sweet and holy blending which is the permanent and blessed gift of those who are redeemed from self, whose every interest and toil are for and in the Truth.



We bless the good of the Past, and honor those whose noble service and self-abnegation has borne to us the increasing power of truth. We realize that

"All of good the Past has had
Remains to make our own time glad."

and would manifest our gratitude to the laborers of the past by active service in the living present, that our lives may be a prophecy of brighter attainment for future generations.

Objections

To omitting exercise in Society Meeting.

First. It is dropping off all that remains of any form in worship which distinguishes Believers as the children of the Resurrection serving a living God, from any of the stereotyped orthodox sects.

Second. It is not the mere dropping of a form, but of an exercise in itself beautiful, and symbolical of soul progress Godward; of angels on their heavenly marches, and, of the dedication of the whole being to God, in a life of active worship.

Also, through unity of purpose and motion in all our active powers, quickened by the religious impulse, it is an exercise well calculated to draw down inspiration, and a baptismal power vivifying to body and soul, which few would otherwise reach.

Third. In our commensal relations all are most benefited by the "greatest good to the greatest number," and in the greater freedom of body and spirit which is felt during exercise, many are prompted to give verbal expression to devotional feelings, who

would have neither the impulse nor the courage to do so in the present arrangement of sitting meetings; thus many of the choicest gifts will be withheld, and we shall miss those beautiful opportunities for love and union interchange which are so sweet and soul-refreshing, and which tend more than anything else, to melt away a distinctive family feeling, as opposed to a united band, having one interest, "one Lord one faith and one baptism."

Fourth. There are among us a large proportion of children and youth, to whom the doctrinal speaking, and most of the addresses will be uninteresting, although good and profitable to the older part, while the least child may take part in, and enjoy the exercise, and through their higher emotional feelings, and the soul-sense, receive a measure of good which they are not able to through the intellect.

Fifth. As it is generally understood by the outside world that Believers have a distinctive mode of worship, and as many have formed erroneous and absurd ideas concerning it, to us it would seem better to have

those who are admitted, behold it as it is, rather than carry the idea that we practice among our selves, that of which we would be ashamed in public; as has been the case in previous times, when the doors have been closed to the **Public**

Added to this, it has been the testimony of many who have witnessed our meetings, that the form of Believer's worship was deeply impressive, inspirational and beautifully adapted to those living a pure ardent life; and I have heard of some, in the "Testimonies of the early Believers", and heard of many since, who received the power of conviction through which they became united to the Gospel work by impressions received from our worship, although they had supposed only to receive amusement thereby; Some from beholding the united body all moving in harmony to inspiring song, have compared it to the "lifting of a curtain which opened to their vision a scene of the heavenly world, where angels were praising God in the beauty of holiness. Others have been touched with the power of the world to come

by some very simple spiritual gift manifested by a brother or sister.

Now the questions are, if we drop those forms which have hitherto been helps to Gospel freedom and simplicity, and an influx from the heavens;— with the now ebbing tide of spirituality and religious zeal from which all churches are suffering, what shall we have in their stead which shall save us from further loss? How shall we interchange with each other the gifts of the heart or mind? and what shall we have to offer those who come to witness the worship of a people who believe themselves the chosen of the Lord, having received a higher and fuller revelation of divine truth, than has been committed to any other religious sect; which truth inwrought constituted them a "peculiar people" separate from the world, drawing inspirations from fountains only open to those who have ascended to the Christ plane. I ask what can we give them which they could not find in many of their own churches? For eloquent preaching,

trained singing, or worldly grandeur of any kind they need not come to us, but for the crumbs from our spiritual table, for simple soul expressions of those ^{who} while here in time have the privilege of angels, for some manifestation of the Spirit which shall prove that our Gospel is the power of God unto salvation;— how shall they receive these? what opportunity will our proposed form of meeting afford that shall call forth these gifts, and how long will it be before the whole burden of our meetings will rest upon a few speakers and singers while the congregation grow weary of the monotony, and hunger and thirst for seasons of refreshing from the presence of the Lord?

May, 1889.

Note. Circles are the highest symbols; and it is a fact well understood by students of spiritual science that this form favors more than any other, that centralization of thought and feeling which are essential in the forming of a magnetic battery by which intercommunion between the two worlds is made possible. Therefore in the circling march, Believers have perhaps acted more wisely than they knew

in creating the conditions most favorable for those spiritual inspirations to realize which, have been among the principal objects of their assembling in worship. C. A.

We think we discriminate between physical exercise and spiritual devotion; between mere form and the life principle which has found expression thro' that form. We have realized that void of the living spirit no form of worship can be aught but mockery, and when witnessing the lifeless and graceless manner in which our worship is performed by many of the assembly, we have seriously queried whether the greater increase would come to Believers by their unitedly giving more attention as in former times to discipline in the exercises that they may become more expressive of the sentiments of a people who are aspiring toward angelhood, or whether they should be gradually dropped. In either case it seems to us that unless an earnest effort be made on the part of all who love the cause to study the principles of the Order, to cultivate

trained singing, or worldly grandeur of any kind they need not come to us, but for the crumbs from our spiritual table, for simple soul expressions

50

more spirituality of thought and to unfold the interior faculties of being, that we may really enjoy more soul freedom, whatever our form may be, we ourselves will not only suffer, but we will have reason to be ashamed to invite strangers to witness our spiritual poverty. But if we can so far attain the supremacy of mind and soul over body that during a long period of inactivity the body will not oppress the spirit, then we will receive the highest good thro' spiritual outreach, without the aid of physical exercises. Then like the Quakers by "waiting upon the Spirit" we will be able to draw down upon us those divine forces which will make our seasons of worship (especially our society meetings) "glowing centers of spiritual thought in which the Lord's everlasting power will be mightily present."

Without vision the people perish" (May the Holy Spirit guide and sustain & the light of revelation make

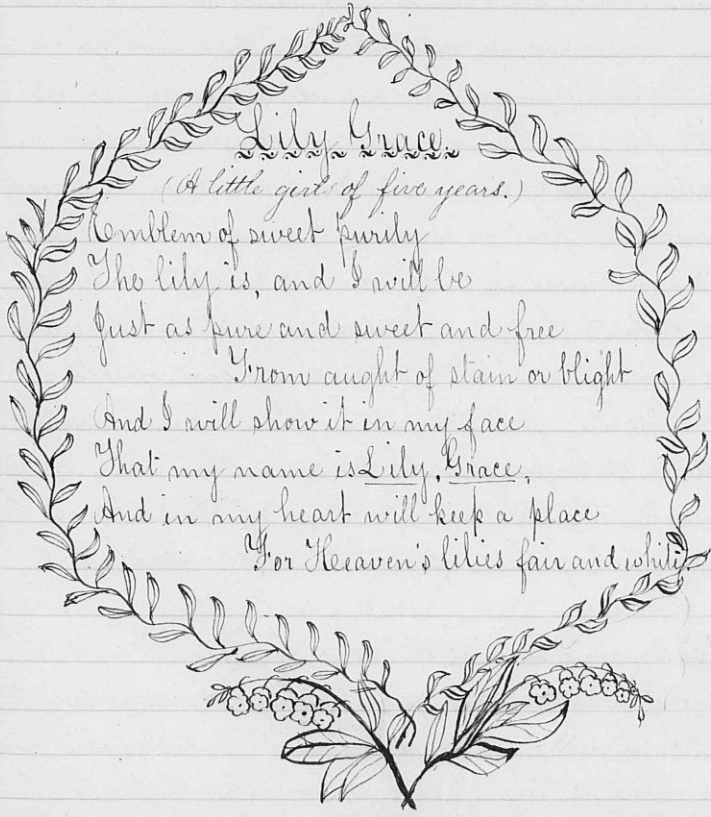
clear our pathway

in creating the conditions most favorable for those spiritual inspirations to realize which, have been among the principal objects of their assembling in worship. C. A.

Lily Grace

(A little girl of five years.)

Emblem of sweet purity
 The lily is, and I will be
 Just as pure and sweet and free
 From aught of stain or blight
 And I will show it in my face
 That my name is Lily, Grace,
 And in my heart will keep a place
 For Heaven's lilies fair and white



Resolutions.

For the New Year, 1887.

- Resolved 1st That with the dying of the Old Year A. D. 1886 shall be buried every unchristian feeling toward any human being; with an earnest endeavor to displace from memory, the circumstances that have given rise thereto, keeping in mind no unpleasant events of the past, save as lessons and guides for the future.
- 2nd In the place of those things, which shall be erased, whenever the past is recalled, to bring to mind the many instances in the conduct of others that have called forth love, gratitude and affection, and been as gleams of sunshine in the rainy days of life.
- 3rd As I value for myself, a good name, and the esteem of Gospel friends, far more than any earthly treasure, therefore in speaking of others I will be as careful of their reputation as I wish them to be of mine.
- 4th That every day of the coming year I will improve at least one opportunity, of manifesting to others a spirit of kindness and tender consideration in word or deed of love, aside from that which is

called for in the way of general duty or ^{to} politeness, that every day some body's burden shall be a little lighter for the list that I may give.

5th Will watch myself in regard to extravagant expressions of all kinds, and would here solicit the help of the sisters by way of reminders or corrections, promising to receive such as kindness.

Lastly, as means of fulfilling the above, will keep copy thereof, to frequently review.

Desiring a happy and prosperous New Year to all, and that at the close of the year we shall find ourselves on higher ground, I remain sincerely yours.

Written in connection with the sisters of No 18.

C. A.

Oh let me feel that power within
That lifts the soul from earth;
Above the elements of sin,
To find celestial worth.

The joys of earth its wealth and pride
Can yield no peace to me
But life and hope that will abide
I find O Lord in Thee.

Retrospective.

x The screen to all external things
 Around me now doth gently close,
 And in the silent vale of thought
 My spirit findeth calm repose.
 The changeless record of my life
 Before my vision here is plac'd;
 The thoughts and motives of my heart
 By memory's pencil clearly trac'd.

I turn its numbered pages o'er,
 And retrospectively behold
 The years of sentient consciousness,
 That from my life have onward rolled.
 All shadowed in uncertainty
 My childhood's wandering paths appear,
 Its joys to sorrows oft were changed
 And hope was dimmed by mingled fear

But through those mists of dawning morn,
 I know an unseen guide was near;

A friend whose tender pitying love
 My faltering steps directed here.

And when I count the fleeting years
 Borne from my grasp in rapid flight
 I pause to mark that season blest
 Upon Times pages gleaming bright.

When first that angel minister
 Dropped in my heart a burning coal,
 And kindled faith's unfailing fire
 Upon the altar of my soul.

The love of God had warmed my heart,
 And given courage for the strife,
 And taught that through the gates of death
 We pass to realms of angel life.

Increasing hope, and love and peace,
 Since then my years with joy have fraught,
 As brighter in my soul have glowed
 The flames thro' which these gifts are wrought.

SEE OVER.

And while upon the Book of Time
 The rolling years new records write,
 From memory shall never fade
 The index of that season bright.



It is always easy to count our trials and difficulties
 but we should not be unmindful of the sweet
 scented gardens through which we often pass, nor
 of the angels of comfort with whom we frequent
 by much who present us with heavenly flowers
 which in our hearts die not and neither lose
 their sweetness, blossoms of faith, hope, innocence
 and love, and the white lily of purity which I
 would guard most sacredly from aught that
 would wither or blight.



So surely as the myriad streams which fertilize and vegetate the earth
 return again to enrich their source, so will the streams of truth that flow
 from Zion's mountain, through the wilderness and desert places of human-
 ity, return in showers of blessing to enrich the parent fount.



New Gifts.

New gifts are upwelling, new gifts are descending
 The archways of glory before us now open
 And legions of angels with us are blending
 Inspiring our spirits with courage and hope.
 Oh welcome the sweet dove of peace floating o'er us,
 Oh welcome the beamings from heaven's bright dome
 We'll march with the angels and join their grand chorus
 With them in the truth seek our treasure and home.



Our God is a living God; He feedeth his children
 ever with the fresh manna of His word. As the
 sun's rays, and the dews and showers of seasons past
 suffice not for the present, but are given ever as new
 gifts in each successive season, so trustingly with up-
 turned hearts, we look to a beneficent Providence
 for the brightness of His truth, for new showers
 of His blessing, and the sweet dews of His love to
 freshen and quicken unto growth, those heavenly
 replants that shall blossom and bear precious fruit to
 His glory.



Inspiration is an intruding of the soul from the Infinite.

To Ann.

A little girl of 10 years.

Thy name, dear child, is one that all
 Thy Gospel kindreds hold most dear,
 And if thou'lt heed the angels call,
 They'll ever prove thy friends sincere.

And help thee while in days of youth
 To learn the lessons Mother taught,
 To grow in holiness and truth
 Among "little ones" our Saviour sought

And when those naughty feelings rise
 That children all, will sometimes feel
 Just think how Mother Ann was wise
 And seek a little place to kneel;

There beg thy angel guardians kind
 To help thee cast away the wrong
 And then so quickly thou wilt find
 Thy spirit in the right grow strong

And angel sisters all around
 Will help thee merit rightful claims
 To home and friends which thou hast found
 And to thy sweet and precious name.



Lovingly thy friend - C.A.

Gift of Song.

Among the many gifts of Lion, I am especially thankful for that continual influx of beautiful songs - ever new in the inspiration of truth, and the power of the resurrection life, which has been a distinguishing and universal gift among Believers.

When sung in true devotion and the life of the Spirit, how they quicken the divine impulses of the being and lift our thoughts from earthly things. They seem to draw the heavens near, and blend our souls in communion with dear spirit friends who watch over and brighten our daily pathway; those perhaps who have ministered these songs, and have stepped to their music while on their heavenly marches, before they were heard by mortal

ear, and in my personal experience, I have often realized great benefit when in the silent hours of inward struggle and aspiration, the Holy Spirit has found entrance to my heart through this gift; Sometimes in true conviction that has led me to a heart searching work, and to lay new sacrifices on the burning altar;— sometimes as baptisms of consecration to awaken me to a deeper devotion in my Gospel call; or they have ministered that sweet peace and consolation which has rested like the gentle dew fall on my spirit:

It is a peculiar gift, beautifully adapted to the living worship of the children of the Resurrection;— an unfailing fountain of inspiration, always in unison with the present testimony, and a medium of that gift of prophecy and heavenly vision without which, Believers as a people would certainly perish.



x Seven Baptisms.

A Visionary Dream. May 1889.

In a company of young brethren and sisters, I was standing near the entrance of a magnificent white temple. Near us were Elders who beckoned us to follow them; they called in sweet and pleading tones; "Come to the Baptisms! Come and fear not! 'Tis the love of God that calls you." We ascended the steps. At our approach the door to the vestibule swung open by some invisible power. Entering, we found basins in which water was upspringing, fountain-like. Here as little children, we were taught how to wash our hands. While doing this, we heard uttered as from a voice in the air:—"Yea, wash thine hands in innocency before thou canst handle the Word of Life or compass the altar of the Lord."

This done, other doors were opened where we found a flowing stream, and were shown that before we could enter further, into the sanctuary, we must wash our feet from the dust of earthliness which had clung to us while treading unhallowed ways.

Other doors were then opened to a more spacious apartment in which we indistinctly saw many things

of which we knew not the meaning, and also heard deep and earnest tones, but could not understand what was being spoken. Perceiving our confusion the Elders said; "Having eyes ye see not the glory of the Lord, and ears ye understand not the power of His word, for ye have lent your eyes to behold the vanity and foolishness of this world, and ye have given your ears to hear, and your lips to speak of those things which savor not of the truth nor of life everlasting. These must be cleansed from all ungodliness." Then there came upon our faces a beautiful shining spray, which seemed to penetrate our memories, and bring forth as living objects, those things conceived through sight or hearing, that had taken shape in the mind.

This form of baptism was not accomplished in a moment, and it required true courage to endure its continuance because of the mortification it brought, as one object after another came to the view of our selves and Elders who stood by us with sustaining strength and rejoiced with us to see them borne away by the flowing tide.

We there pledged ourselves to turn forever away

from all forms of worldliness. To handle no unclean thing; to walk only in paths of purity; to behold not, speak nor hear of any thing shapen in iniquity; henceforth to serve God with our whole being.

We were then shown that to serve God acceptably the gift of manual labor must be sanctified by another form of baptism.

Moving forward a few paces there descended bright and powerful jets of water upon our shoulders.

We were told that in them were united the muscles principally used in labor. There must rest the yoke of Christ, if now we would be ^{an} the burden of the Lord instead of that of sin; and this baptism was to cleanse us from all ambitious strivings and self-centered motives which had hitherto held more or less sway in prompting us to action.

When we had received this our Elders led us still on, saying: "Now ye can enter the House of Prayer." Rich curtains were drawn aside which disclosed an attic beneath which issued a stream that divided and coursed in semi-circular form.

thus completing a circle around the apartment. To approach the altar, we must walk upon our knees through this stream. We were instructed that this was to purify our devotions; that even in them had been mingled worldly elements, selfish desires, bigotry and superstitions, errors of thought and unmeaning forms which we had received from those not illuminated from the higher resurrection spheres.

As we advanced, the waters deepened and flowed with increasing power, and we heard a voice saying, "Arise! plant your feet upon the rock, - bend beneath the tide; wash, and wash again, till your whole being is cleansed, and your garments are sinless and spotless." Here our Elders stood with us, and in their firm and loving grasp, held us till the work was done (as we thought) for we supposed we were then fully cleansed.

Ascending we formed in circle round the altar, and spontaneously united in a song of rejoicing and praise for the peace, liberty and sweet refreshing we had found. Then again we heard the

voice calling for another baptism. We were told that all our washings thus far had been comparatively outward and only reached effects. As yet we knew not of that deeper baptism which was of fire and the Holy Ghost; that which alone could penetrate with sanctifying power to our inner life whence spring all the motives and impulses that prompt to action. Until this were received, we would be liable to repeat the errors of the past, and without it we could not be born into the Kingdom of God.

All knelt, and as we silently breathed forth our soul-petitions, the heavens seemed to open. Above our circle we beheld one of glorified spirits robed in gleaming vestments. We could not see their countenances, so bright was the aureola surrounding them, and still stronger the central light above them, when fell upon us a radiant shower, neither fire nor water, but as kindled drops, - a penetrating fluid that left unconsumed only the pure and the true. While we were receiving this, from the inner

spheres there burst upon us a rapturous song of melody, and we felt as if we had been transported into a new world, before whose glories all earth's brightest glitter seemed only as dust. Every worthless desire had perished, and the holy purpose of living only for the truth, now fully possessed our being.

We had received seven successive baptisms, 1st the hands, 2nd the feet, 3rd the vision, hearing and utterance, 4th the shoulders (manual labor,) 5th the knees, (spiritual devotions,) 6th the full water baptism and cleansing of garments; 7th one of fire and the Holy Ghost, purifying the inner life.

The feelings realized, and the strong impressions long after retained are of that deep spiritual nature which words are but feeble to convey.

("Song") Break o'er us O'er heavens, let truth like thunder roll
 And the vivid lightning's flash to quicken every soul
 Let thy fountains be unsealed and a flood-tide o'er us crest
 That will cleanse our hearts from evil and quench our spirits' thirst,
 Baptize us O baptize us with power that uplifts
 And fill our yearning souls with true resurrection gifts
 For we would flee the earthly and rise in life divine
 Till purity's unclouded light shall thro' our beings shine.

* Judgment.
A Visionary Dream. Dec. 1889.

I seemed to be in a spacious hall dedicated to religious purposes the ends of which was arranged with rising seats facing isles that occupied the body of the room, and where were seated many brethren and sisters, and some not yet numbered with Believers who had been attracted by some strong magnetic influence.

On the first rising seat were the Elders of this society, back of them in the centre were our present Ministers with Ministers from other Bishoprics on either side. Behind these on still ascending seats were a glorified number, the spirits of departed Ministers and Elders, many of whom I recognized, having been known to me in this life as standing in the gift of the Anointed, and I realized that all with them associated had been called as witnesses in the judgment work of souls. The appearance which they presented can only be conceived by the interior sense.

As nearly as words can describe, the collective body of Elders, of themselves formed a White Throne from which the emanating aura ascended like a

shining mist in a cloud above them, over which glowed the radiant light of the Shekinah.

The garments of this number were of a gleaming whiteness, and the atmosphere around them seemed dense with spiritual force. From each individual came forth an ethereal substance direct as shafts of light, all converging to one centre. That centre was an altar placed in front of the Elders, and that substance was the Pure Love of God, and formed the living, quenchless flame that glowed thereon.

From the illuminated cloud pendent above the altar, rolled forth in mellow cadences, the richest harmony; a song unclad with words, but strong, deep and tender in language the soul could understand. It was divinest music which reached the innermost being with an earnest, pleading invitation to "Come to the judgment! Come to the judgment! Enter the flame and be purified."

So appealing were its tones; so rich in a love unknown to the natural mind. It brought to me an over-whelming power of conviction under which

I felt such a sense of the sinfulness of sin, such an abhorrence to its nature within my own being, that to be freed therefrom was my only concern. The thought of the privilege to be cleansed from sin, so far exceeded the fear of burning, that it was with joy intense I approached the altar.

The work could not be done in a moment. It was first to lay off the outer covering, then gradually to unfold my inner self. While commencing this I glanced upward to those above me who formed the White Throne of Judgment and Cloud of Witnesses. Every eye was centered on the work that I was doing, with no glance of scorn or severity, but of compassion and encouragement.

I realized my unworthiness to stand before them, and felt deeply humiliated in exposing to the view of those so pure and exalted, all the deformities and miserable conditions of my fallen state, but under the burden of sin, I felt as Mother once expressed, that "I could confess before the whole world," if only I could feel release. In agony of soul I cried out;

"It matters not how I appear, I am just as I am, a poor lost child of nature. I will lay bare my condition, I will uncover to the deepest depths.

Oh Beloved Ones! High Priests of Christ's ancienting, in mercy to my poor soul witness for me; turn not your gaze away, lest your power cease to flow and the altar fires grow dim."

As I proceeded in the work, I experienced as never before how potent was the love of God to cast out every fear, and also realized how flimsy and vain were all the reasonings and excuses of nature to satisfy conscience, as soon as opened to the light, these were consummated as cob-webs, leaving only the bare motives; the soul quality, in its exact meaning that had prompted each deed and word.

Among the large body of people there congregated were placed here and there, smaller altars enclosed where the light and heat were less intense, and where those not feeling prepared to approach the one of full sacrifice were privileged to make a beginning in presence of but one witness.

Many were deeply exercised under the power of conviction, and sought as the greatest privilege of their lives, that of accepting the invitation to "Come to the Judgment, throw off the yoke of bondage and the burden of sin."

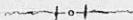


Down, down within the valley,
 'Neath the judgment waves I'll go;
 Till a gift of true repentance
 Shall upon my spirit flow.

Then I'll seek the sacred altar
 Where the fire of truth shall burn;
 There my life I'll freely offer,
 And to God in love will turn.



As streams of living waters which give freshness and beauty to surrounding vegetation, so are the springs of pure love that gush-ferth from kindred hearts, watering green and tender plants in the garden of the Lord.



The wings of thought are rapid, and the cords of sympathy easily vibrated by souls united in the love of truth.

To a Young Sister.

No morning breaks, nor twilight shadows deeper in the sky,
 But I recount the blessings of my Zion home
 And earnestly my spirit pleads with powers on high
 That angels bearing gifts from Heaven's dome
 May touch with grace my soul.
 Not for myself alone I seek this precious gift,
 For many loving hearts to mine are bound;
 And oft for thee, doth prayer my soul uplift
 That thou in Wisdom's ways be ever found
 Where truth and love controll.

Continually doth time this swiftly rolling years
 Spin silently for all, the threads of life
 And weaves the seamless robe the spirit wears
 When the immortal flees this world of strife
 For brighter spheres above.

'Tis thine, Dear One, if thou so wisely choose,
 Beneath the prism glass of Faith to keep thy thought,
 And tint these threads of life with fadless hues,
 That from the sunny beams of truth are caught,
 By deeds outwrought in love.

Be firm for right, to thine own mercies cleave;
 Break every tie that binds thy soul to earth;
 With thankful heart love's chastenings receive
 And thou shalt win the pearl of priceless worth
 In life that ne'er will end.

To bear thee through each trial strength thou'lt find
 Beneath the sheltering wings that guard the Mercy Seat,
 If thou full sacrifice wilt make with heart resigned,
 For God has promised thee to his chosen ones to meet,
 As Father, Mother, Friend.

Oh precious is thy call in morning hours of youth
 All vanity to ^{leave} flee for Wisdom's lovely ways
 Where oft thy soul may graff from living springs of truth
 And dwell forever in the light of heaven's rays.
 With kindred pure and true.

Then keep this holy way of innocence and peace,
 And pledge thy heart anew in service to the Lord
 'Gainst foes that lurk within, let not thy striving cease
 Until thy soul shall win the conqueror's full reward
 A life forever new.



My Treasures

A mental vision, or impression of the individual characteristics

Flower Garden

J.M.L. Pink Rose. Warm-hearted.

Enduring affection. Fragrance remains when the bloom has withered. So does the memory of kindness remain when the deeds may have been forgotten.

A.W. Nigamette. Modesty. Unassuming.

Indispensable to a flower garden. More sweet than honey. In twilight hours sends forth the sweetest odors. When her spirit is calm, her soul qualities come forth in sweetest fragrance.

B.P. Cypress Vine.

Aspiring, but of clinging nature. Must be sustained. Beautiful, but only thrives under the most favorable conditions.

Precious

Ruby

Divine power
When worn pure
and cheerful

Yōpaz

Friendship.
Love to God
Generous in

Chrysolite

Restrained by
When worn
danger and

My Treasures.

of the young Sisters when influenced by their spiritual faith.

Stones

Red

and love.
serves health
mess.

Fruit Grove

Grape Vine

Rich and abundant fruitfulness
repays the vine dresser for careful
training and use of the pruning
knife of chastisement.

Yellow

Fidelity
and to goodness.
fruitfulness.

Pear.

Fruit always acceptable and much
prized, but an uncertain crop. Would
be more useful if vital forces were
more evenly and discreetly distrib-
uted each season.

Green.

no obstacles
preserves from
folly.

Cherry.

Bright, pretty, abundant. A brief period
between blossoming & fruitage. Quickly ma-
tured & soon over with. Promises soon man-
ifest in fruit if sufficiently vitalized by the
sit. & patient endeavor, to endure the inclement skies of doubt
and disappointment, and the strong winds of youthful im-
pulse and adverse circumstances.

My Treasures (continued)M.L.Flower Garden

Sweet Violets
Modesty, Humility
Spirituality.

Precious

Amethyst - purple
Peace of mind,
deep affection, Truth

Sarah.

White Lily.

Purity, Innocence.
More sweet than gaudy.

Pearl

Purity, Humil
and a retiring

May.

Pansy.

Constancy, cheerfulness, courage
undaunted. Blooms through
rain and wind and frost.
Can always find her warm
friendly heart "right there" and full
of ~~pleasure~~ for any undertaking.

Garnet

Constancy and
Divine power
calmness thro'
Brings honor,
and wisdom.

My Treasures concluded.

Fruit Grove

Peach.

Stones.
or violet
sorrow,
unto death.

Mellow, delicate, and liked by all. Must be understandingly cultivated and pruned. Even then, after promising well in blossom time, is easily blighted, and sometimes ruined by a rude storm or inclement season.

Orange

ity, Jesus.
spirit.

Ever blossoming—full of promise; ever fruitful, promises fulfilled. A cheerful generous spirit. Little kindnesses and expressions of sympathy, coming unlooked for and just at the right time, are as refreshing to the drooping and weary, as are luscious oranges when most desired.

Deep Red.
Fidelity
and Love.
storm
wealth

Apple.

Of much practical value. Comprises qualities quite indispensable. The hardy "stand-by" fruit. Everybody wants apples. The trees must be often trimmed, the bark scraped, but they are able to bear it.

* The Questions of the Day.

Among all the important theories now agitating the public mind, which calls loudest for immediate attention? Each bears a relation to all others, but which is the one in which all others centre?

Hark! the responses from the leaders of various reforms, and list to the cries of distress coming up from the haunts of poverty and wretchedness! Not there alone; open the soul ear as you pass the gilded mansion;—listen to the heart-throbs of anguish coming from victims of self-indulgence—the slaves of fashion and of sin!

Each class suffering from this or that effect of one great system of wrong, will plead that reformation must begin by removing those evils from which they are immediate sufferers.

Leading minds have become interested, and have formed centres of action around which many individual energies have clustered. Behold the valiant bands! all pressing for victory, all marching for one goal;—Freedom, and each believing that when the giant sin is slain with which they contend

all the lesser ones will soon disappear.

As the source of power, all intelligent minds are looking to the government; therefore the persistent appeals constantly urged by the champions of Woman's Suffrage, International Peace, Social Justice, Prohibition, and the Labor Movement in its various phases, including Single Tax, and Free Trade, &c. All these are branches of the glorious "Tree of Life" whose leaves shall be for the healing of the nation, and which can only flourish in the soil of liberty, where, unfettered by priestly rule, whether Catholic or Protestant, reason and conscience shall be left free to adapt civil, social and religious institutions to the progressive principle in human nature.

Taking a general outlook of society, we behold gigantic monopolies. - Millions piling on millions in the hands of a few. Idleness, luxury, dissipation! Over-work poverty, degradation! Result of a slavery in the wage system which is "the sum of all villainies." - For many vocations we see women and girls receiving for the same work, only half the compensation of men and boys; and, while ignorant foreigners, and the very scum of

society are ^{not} voted to our ballot, in one state only is woman recognized as a citizen; no matter how intelligent or virtuous, her voice must yet be silent; and we blush, yea burn with indignation, when we realize the shameful servitude to which man's law subjects her in social relations, where she has no legal claim to her own person, property or children. — We see misery entailed on the souls and bodies of millions by those twin vices, liquor and tobacco. — Insanity, pauperism and crime on the increase, and heavy taxes wrung from the poor for the support of an army and navy; — their use, the destruction of life, property, virtue and happiness!

Strange fruits of more than a century's Republicanism, in a land of abundance and age of invention, with the privileges of free speech, free press, and free schools! A grave mistake somewhere; can we discover it?

Eh, who planned the Constitution and its laws? Men; and who have been its excretors from first to last, in Senate and in House? Men. They have

framed all our laws, have mended and amended them as they have thought proper, and what wonder? for ages back they had exercised sole authority in all offices of Church, quite unmindful of the fact that God had said "Let us create man in our own image", "Male and female created Hee them"; and also nuzzles that every atom of the universe from mineral ore to burning star includes, and is controlled by, dual forces.

Men have conceived (we might say created) a God in their own image, exclusively masculine. Men only have recorded, and revised those portions of history which they decided contained the inspired "Word of God." From that "infallible word" they have formulated creeds and religions (?) factions numbering hundreds. Their concepts of Deity, future rewards and punishments, &c., have been so revolting to both reason and affection, that to maintain them, the blood of opposers has been ^{run} down the stream, down the isles of churches, and in "holy wars" multitudes have been slain in defence of the teachings of the meek and lowly Prince of Peace. Then when

might had conquered, and decided who and what God was, and how His Word was to be interpreted, these opinions were forced upon all who had not the courage to endure the agonies of dungeon sack and stake. The Church usurped all offices of State. Darkest ignorance prevailed, and gross superstitions branded its seal upon the forehead of progression.

Such have been the fruits of institutions where only the "incomplete masculine mind" has had control.

But the oracles of God have been more deeply given in the hearts of His children, than the laws of men. No human power has been able to crush out the image of the Divine. ^{But} slowly the burden of the ages has been lifting. The tyranny and midnight darkness of priestly rule was broken by those powerful forces that brought forth the Reformation, and which, later, found fuller and more emphatic expression in the "Declaration of Independence," separating Church from State, and proclaiming liberty of conscience as the right and privilege of all.

Those noble patriots whose hands were moved

to write that immortal document, had cast prophetic glances into futurity. They were lifted up into the mount of inspiration, and wrote more wisely than they knew. The people were not then sufficiently progressed to appreciate or accept a pure democracy. Institutions, however free or just in themselves, cannot emancipate those who are in thrall to superstition and moral ignorance. Before woman could enjoy the privileges which that declaration granted to her as a human being, the laws and customs of public opinion had to be outgrown, with the effects of that false education that had riveted itself upon her religious nature, teaching her, that as the "author of evil" she must make atonement thro' a life of suffering; - that, possessing no rights in and of herself, she must ever be the subordinate of man in Church, in State, and in social relations; - his toy or drudge, the victim of his caprice, the slave of his passions!

But thank God the chaff of ecclesiastical authority is being separated from the wheat of divine truth, preparing the way for the manifestation of the Maternal Spirit in Deity, which is now brooding

over the daughters of earth. The breeze of a new inspiration has swept over their souls, fanning to flame those divine energies which have smouldered thro' centuries of oppression and wrong. To-day woman is exerting a powerful influence for the redemption of the race. She pleads for justice. Heed not cries, for her cause is man's cause. Every obstacle placed in the path of Woman's progress, impedes man in the same degree.

The history of ages past has taught us that the theology of a people bears the most potent influence in the framing of civil institutions, therefore we are confident that when that grand central truth becomes more widely taught and appreciated, — that God is ^{our} ~~our~~ ^{Father}, that in Him as an alwise Father and loving Mother we have a full parentage, then this very natural and beautiful concept of Deity will find reflex in our government, remoulding its laws and customs in harmony therewith. There shall woman be recognized as the coequal and necessary helper of man in all the relations of

life, beginning with the sacred rights of her own person, extending to the highest offices of Church and State.

Not that woman's sphere shall ever be man's sphere; God has marked as unmistakable distinctions in her mental as in her physical structure, but, as Horace Mann expressed it, each having an appointed "hemisphere, together make a sphere" — a complement.

When woman helps to frame the laws by which she is governed, the blackened waters of sensuality and intemperance will give place to the crystal river of purity and peace, which shall roll as a cleansing tide throughout all the avenues of society.

Those vital forces which are now being so terribly dissipated, will be conserved giving energy, self control and strength of will, under the guidance of those higher attributes of being this which the divine spirit can operate, combining wisdom and love in laws of equity that shall confer upon every one, an equal inheritance to the natural resources of the country, the advantages of a transportation system free from monopoly and the means of enjoyment

in proportion to the service rendered to society. With such a system, all phases of the labor question will be forever settled, and the conditions of peace made permanent.

To prove the validity of the premises here taken, we refer the reader to the social purity, peace, temperance, and general prosperity of the Society of Friends or Quakers, whose obedience to the "light within" enabled them with so much wisdom and simple justice, that with them the equality of the sexes was never questioned.

Again to the Shaker Order (progressed Quakers) who are "Believers" that the ^{same} Christ spirit that descended upon Jesus, representing thro' him the Fatherhood of God, as truly embodied Ann Lee, who taught the Divine Motherhood.

The fruits of her revelations have been manifest for more than a century in a people who have most emphatically recognized the equality of woman with man, and who, tho' numbering many hundreds, have so far removed the causes

of evil from among themselves, that there has never yet been an occasion to call upon a civil magistrate for the adjustment of any difficulties arising within their societies. Thankfully, but not boastfully we are able to show that all the fragmentary reforms of the outside world, today, find in our home a living centre, where they are embodied as a whole, in daily practical experience; therefore, in answer to the question which opens this article, we feel assurance in saying that the woman question is the one which at the present time comprehends all others, and should be pressed with the concentrated efforts of all reformers.

As a people we are enjoying liberties unknown to the struggling masses, and tho' called to be toilers in the inner courts of the great temple of humanity, our souls go forth in sympathy blessing and love to all workers of righteousness. We view the present as a transition period between old and new institutions. Beyond the stream, we see the tokens of a brighter day. Behold the gleaming bow whereon is written this glorious prophecy: "Emancipation for all of body and of soul."

Soul Offering. to A.S.

I've sought within my treasury
 For you, an offering true to bring;
 Those feelings that I feign would speak
 Which from the soul's deep fountains spring.

Some little word of kindly cheer,
 Some thought that in the truth shall glow,
 Some gift that in our hearts shall cause
 A deeper tide of love to flow.

The best I have I bring to you;
 The treasures of my heart and mind,
 Which by the Gospel's searching flames,
 Have been from earthliness refined.

The graces that the cross entwines,
 The blossoms of affection pure
 Which like the fragrance of the rose
 Yield sweetness that will e'er endure.

One faith unites our hearts in truth,
 One heritage is ours to share;
 Thro' daily strife a crown of life
 And spotless robe be ours to wear.



In all created existence, from the microscopic atom to the glorious planets sweeping through space, we recognize the omnipotence of a guiding hand and breathing soul, and are impressed with the permeating presence of an Infinite Intelligence.



I would dwell within the temple
 Where sweet peace and love divine
 Heals brightly o'er God's people,
 And their souls in truth enshrine,
 Where true purity adorneth
 And the pearl of wisdom rare
 Where the power of Christ abideth
 Oh my soul shall worship there.



+ Think no Ill.

Wishing to bring some little offering appropriate to the occasion we are about to commemorate, the advent of the Prince of Peace, I present these simple thoughts, desiring with all my dear sisters, to find growth and expansion in the true Christ life;—in that love and peace which can only abide in the heart where the causes of strife are removed.

At the present time there is a widespread movement in the outside world, among earnest, aspiring souls, to draw nearer the Fountain-Source of truth and Life, by establishing among themselves, unity of purpose and harmony of thought & feeling.

To this end are held the Soul-comunion, and Silent Unity meetings of which we have heard.

This class of people are organized under various names in different places. But the central idea among them all is to "Think no Ill."—to look for, emphasize and build up the good

in each other by thought word and deed; recognizing that the outer being is created by the inner; - that all potency is in thought; - in fact that thoughts are things; that apart from expression in word or action, thro' silent thought we have power to bless or injure, uplift or degrade our brother or sister.

The acceptance of this truth is having a practical bearing upon the lives of thousands at the present time, and is working as a dissolving element to creeds and dogmas, sects and isms, and also as a unifying and focalizing power to all that is good and true in the hearts of the people.

In refusing to think evil, and ever holding in view the God-thought and divine ideal, they believe they are brought nearer the source of Creative Good, which heals, restores to wholeness body and mind.

It seems to me there is a truth in this, worthy our thoughtful acceptance. As a people we are blest above all others in the possession of many of those spiritual truths toward which they are

progressing, and should we not strive earnestly to embody these in our characters? that we also may be drawn together in a closer communion, and have our souls refreshed from those crystal fountains that shall vitalize our being with new and living thoughts, and to this end shall we not be firm in our resolve to think no ill of each other?

In every human heart there dwells a deathless being created in the image of the Divine; - a child of God - a beautiful angel. Let us call it forth and recognize it; let us speak of it to each other and greet it in each other. Let us nourish it by our kindly thoughts, our sympathies and prayers, and in our efforts to minister to this life in those about us, perchance the angel within our own hearts will grow stronger.

We all have one purpose and one goal in view. We all must feel struggle of soul in casting off the old life for birth in the new.

Let us be lights to each other thro' the darkened valley, that we may rejoice together on the

mount of triumph. Let us cultivate that kindly affection and tenderness of feeling which shall make us as careful of another's reputation as we would be of our own, thus keep the golden rule and in that love which is the fulfilling of the law, so faithfully guard our hearts, that we shall think no ill for the meeting of the



Written at Christmas time
J. J. S.

New springs are upwelling, New gifts are descending,
The arch-ways of glory before us now ope
And legions of angels with us are blending
Inspiring our spirits with courage and hope.
Oh welcome the sweet dove of peace floating o'er us
Oh welcome the beamings from heaven's bright dome:
We'll march with the angels and join their glad chorus,
With them in the truth seek our treasure and home.

Loving Thoughts

Sister Sophia ^{of} Wayne, sent to her Christmas 1891

Loved Sister, we would near you draw
 This happy Christmas day,
 And in your spirit's open hands
 A treasure small would lay.

It is the wealth of kindeed hearts
 Our sympathy and love;
 True joy and peace we bear to you,
 Refreshings from above.

We ask that thou of living bread
 May have abundant share;
 That angels lovingly may watch
 And bless thee with their care.

May give thy spirit fortitude
 And patience in the strife,

And lead thee where thy soul may quaff
From springs of endless life.

Perhaps thy pathway lonely seems,
And weary are thy feet;
Look up in faith and trusting love
Christ messengers to greet.

For they will bear thee hope and cheer
And consolation true
And visions bright of joys to come
Will place before thy view.

To day are millions singing praise
To Christ the King of Kings;
We've found the Heavenly Comforter,
And 'neath her brooding wings
Are sheltered from earth's chilling storms,
From danger fear and strife;
We share a Mother's precious love,
Our home, our joy, and life.

Resolution for the New Year

Jan 1st 1892

I resolve to give credence to no ill report of any of my sisters until fully understanding the circumstances of the case.

I recall numerous instances when, in past time, I have been very unjust in my feelings toward others, by believing without investigation, unfavorable reports by those who evidently understood the case no better than myself.

And probably all of us can remember occasions wherein our own feelings have been deeply wounded by the misunderstanding of our motives by others, and by their thoughtless and unkind utterances concerning us, these fore in promotion of that peace, union and love in which we desire to abide, shall we not all be less willing to hear an ill report concerning another?

Read before the meeting
of the S. S. S.

Question answered for the S. S. S.

Ques. What are the distinctions between Mind, Spirit and Body?
asked by J. M.

Ans. Q. A. Mind is the intellectual or intelligent power in man; — the understanding, the power that conceives, judges, or reasons

Spirit, is the immaterial, interior, immortal part of our being; — The energy and life principle. — External substance. — The Divine Essence, a part of the Infinite God.

Body, the material organ through and in which the mind and spirit find expressions and communications with the physical world.

To Eldress Anna.

The fountain of my life, my hope and joy
The precious gift thou bearest unto me

Thy purity and love without alloy

I'll wear it as a robe, from stain all free.

x National Religious Liberty Association.

When and for what purpose instituted.

Written for the S. I. S. printed in Flaming Sword Oct 22, 92

This very important organization commenced its existence in 1885 under the management of C. Eldridge Pres. and W. H. Mc Kee Sec. Its purposes are set forth in the following declaration of principles:

"We believe in the religion taught by Jesus Christ. We believe in temperance and regard the liquor traffic as a curse to society.

We believe in supporting the civil government and submitting to its authority.

We deny the right of any civil government to legislate upon religious questions.

We believe it is right, and should be the privilege of every man to worship according to the dictates of his own conscience.

We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government, that we and

our fellow citizens may enjoy the inestimable blessings of both religious and civil liberty."

This association differs from others of like purpose in its freedom from materialistic sentiments, having pronounced religious and theological opinions, prominent among which is their adherence to Saturday as the scriptural sabbath and the correct day for religious observance.

Its mission is to present to the world the principles of civil and religious liberty in a Christian spirit, and with the utmost care not to wound the feelings of those for whom they work by expressions of disrespect for the honest convictions of those differing from them in opinion. They consider their work a labor of love, and strive to so conduct it that even their opponents may realize their sincerity, justice and generous recognition of the individual right of all others to the same freedom they ask for themselves.

Among the leaders of this association are very able representatives, thoroughly acquainted with the laws of

our National Constitution, and with the history of all church and state combinations. They are on the alert for every opportunity, to secure a hearing; they send speakers to set forth the principles of their association in meetings called for the enactment and support of "Sunday laws," or other encroachments on the liberties of the people.

At present this organization has offices in five different states. Under its auspices are edited and published three papers, the most important of which is "The American Sentinel" a weekly journal now in its seventh year. It is uncompromisingly opposed to the union of the civil with the ecclesiastical power. It is worthy of its name, being ever on the alert for the enemy.

With ringing tones it sounds the alarm of the Nation's danger. Altho' published under the auspices of the Seventh day Baptists, it does not in the least degree favor of sectarianism, but is a fearless, earnest, and consistent advocate of religious liberty, boldly denying the right

of civil power to require of them, or any citizen of the United States, the slightest measure of religious observance. It is dignified in bearing—no sarcasm, scorn or ridicule for the beliefs of any other sect ever mark its pages. Its arguments are clear and cogent, and based upon correct principles, universal in their application. To "live and let live" their out-breathing sentiment.

Looking backward over the centuries, at the terrible facts in the history of the so-called Christian religion, written in blood, disgraced by the most atrocious crimes and horrible cruelties of which it is possible for the human mind to conceive, it is with no uncertainty we read the meaning of all church and state combinations, they can never be aught but alliances of force and fraud to degrade ^{the people}. Legal creeds can only create hypocrites and an irreligious people; it matters not how plausible the excuses, or how perfect the creed, the result cannot be other than detrimental to the interests of religion. In the persistent effort

of the church, to again unite herself with the forces of the state, she not only acknowledges her present weakness, but cripples herself for future power, not understanding that until ^{her} "holiness shall be her law and the Lord her glory," triumph can never be written on her banner.

To day, petitions are not only being constantly urged for religious legislation, but many have already been granted. In utter disregard to the Declaration of Independence and the Constitution of the United States, it is the recent decision of the Supreme Court that is a Christian nation, having been thus designed by those European sovereigns who claimed this country by right of discovery, and who, in giving grants and charters, sought to extend the church and state regime of their own blood-stained hands. To prove this, the musty records of that period have been referred to, and the celebrated compact, made by the Pilgrims in the Mayflower, Nov. 11, 1620,

with some of the "Blue Laws" of the Puritans, which soon followed, are cited as having greater weight in the decision of our constitutional rights today, than those which were the result of Revolution, wherein Washington, Jefferson and Madison and others decided that in no sense was this a Christian nation, they being careful to specify between religious rights and religious toleration.

In the decision of Judge Brewer of the Supreme Court, Feb. 29th 1872, and the later act of Congress in the Sunday closing of the World's Fair, the principles of the Constitution have been subverted and overridden, thereby making religious liberty a thing of the past. With a few more Comstock and Wamamaker bills, such as have already been enforced in the trial and imprisonment of C. H. Keywood, Moses Harmon and other brave souls, we shall have no "free press" thro' which to proclaim the testimony of truth against the corruptions, social and political,

that are sweeping with destructive force thro' all the avenues of society.

It is with deep regret, yea, with consternation, that we behold the rusty shams brought forth from the dark ages, to be welded to that fair form which is our nation's pride, the beautiful Daughter of Liberty. We gratefully acknowledge the worthy efforts of the National Religious Liberty Association, whose vigilant "Sentinels" tear off the mask from persecution's black and hideous form, which in the guise of religion, enters our conventions, our churches, and our legislative halls, pleading with oily tongue, and writing upon our statute books with the blood of martyrs!

As dust, the rarest gems of earth,
 Her brightest glories empty show
 Compared with the immortal worth
 Of love, that kindred spirits know.

To Sister O. H. Christmas 1892.

The memories cluster round thee
Of vanished years of life,
And things once loved and cherished
No longer claim thy strife;
Tho' all that seemed the surest
As phantoms glide away,
The treasures of thy spirit
Shall never know decay.

And now in twilight hours
In the silent vale of thought,
Before thy inner vision sight
Are scenes supernal brought;
While spirit friends are hovering
To cheer and comfort thee
Till lifts the shadowy curtain
To immortality.

* Democracy. In what does it consist? St.

Written for the C. S. S. Nov. 1892

Ques. What important changes must take place before society can be so reconstructed that we may enjoy the privileges of a true democracy?

A truly democratic government rests upon the principles of absolute, inherent sovereignty of the people, which gives to each citizen the fullest political and religious freedom, compatible with the good order of society, and is therefore opposed to any laws or system of government which would favor the growth of an aristocracy or any class privileges in any shape.

It was evidently the design of the Fathers of the Revolution to establish such a government, and had their successors been inspired by the same burning love of liberty, and true self-sacrificing devotion to principle, to day the people of the United States would be in much fuller enjoyment of their inalienable

able and God-given rights, most important among which is that of each person to the undivided product of his labor.

The fact that society is so constructed as to make this impossible at the present time, confronts us on every hand, and is alarmingly apparent in the rapidity with which enormous monopolies are aggregating the wealth of the country, creating an ever widening gulf between the wealth-producers who must constantly struggle with poverty, and the consumers who riot in unearned luxuries, and bringing about those class distinctions which are consequent principally to the subjugation of labor to capital, and which are really more injurious to the interests of democracy than was chattel slavery in the days of its supremacy, because the system of wage slavery in our country now extends to every branch of industry, and gives opportunity for much larger proportionate monopoly on the part of the non-producers; it is crippling the energies

and stultifying the higher faculties of the most valuable portion of society, and is utterly destructive to the enjoyment of those inalienable rights, ^{liberties} for which the heroes of the Revolution gave their blood. It is a black cloud which darkens our social and political horizon. An impending crisis awaits us and unless some degree of justice is speedily insured to the people, revolution will be inevitable.

In a true democracy neither the millionaire nor pauper will exist, and as its central idea is government of, for, and by the people, the changes necessary to bring this about are:

First; Universal and equal rights to suffrage without regard to sex, race or creed.

2nd - Control of political power by the people through direct votes and secret ballots in all elections and on all subjects of importance.

Third; Entire separation of civil from ecclesiastical power. Church property not to be

exempt from taxation, and all appropriations of public funds for educational and charitable institutions of a sectarian nature must cease, and all laws for "Christian morality" as such, must be abrogated, and our entire political system administered on a purely secular basis.

Fourth, ~~The law~~ ^{must} The land of the United States ~~to~~ ^{must} become the inalienable inheritance of her citizens. Reversions ^{must} ~~to~~ be made of all existing grants, to corporations or individuals in this country or in foreign nations.

Fifth, A system of taxation which shall rest exclusively upon the natural wealth of the country, and its unearned increment, thus leaving un-taxed every thing which is the product of human toil.

Sixth, The total abolishment of usury. This will include that of country; and, as a present help, a tax upon all large incomes and inheritances.

Seventh. A legal tender, whether of paper

or metal that shall be an honest representative value, ^{sufficient in amount} for purposes of trade or commerce.

Eighth; The free exchange of equivalent values between persons, states and nations, by the producing persons or organizations.

Ninth; Education for minors compulsory, and opportunities for the higher branches of learning made equal to all, Industrial education to be included in all schools, from the Kindergarten to the University

Systems of transportation and communication ~~and~~ ^{xx}

Tenth; Railroads, canals and other systems of public transportation or communication to be owned ~~and~~ ^{xx} managed by the United States government.

~~xx~~ All local advantages, as street cars, ferries, water-works, lights &c. to be controlled by the municipalities.

Eleventh; Inventors should be liberally rewarded by the government, and then, the benefits of new

inventions left free for all, as the present system often gives opportunity to large and very unjust monopolies and often leaves the real inventor unprotected.

Twelfth, The administration of justice and legal advice, without charge; equally free to all.

To bring about these changes society must be thoroughly reconstructed. How? Let the people learn that the great Ruler of All, is Father and Mother, then they will frame all earthly institutions in conformity to this grand central truth.

Then monopoly and injustice of every guise will be as undesirable as impossible in a people whose diviner sentiments, awakend by the breezes astir from a higher world will find expression in universal Brotherhood.

x Important Reforms Written for S.S.

Among all the Reforms and movements of the present time Political or Social, which ones are most important to the Nation's Weal; and which are the leading Questions in which Numerous Minor ones are Embodied?

First.

First: All those organizations (of which there are numerous) instituted for the purpose of guarding our civil and religious liberties by preventing admixture of the secular with ecclesiastical authority. Their aim is directly opposed to that of the "National Reformers," in whose interest the "Christian Standard" is published, to the end that civil power become subordinate to the Christian Church, thus putting an end to liberty of conscience, free press, free speech and secular public schools. The leaders of the W. C. T. U. (tho' probably unconscious of any injustice to others,) are persistent in their appeals for "Sunday Laws," a commencement of the union between Church and State. But little reflection or knowledge of history is necessary to foresee

its disastrous results. Already numerous cases have occurred in some of the states, where conscientious Seventh Day Baptists have been imprisoned or fined for quietly ploughing or doing other necessary work on Sunday, after having religiously observed Saturday as the Scriptural Sabbath. So ignorantly blind are many otherwise intelligent and liberty loving people, that this attack upon religious freedom is becoming dangerous to our constitutional rights, and proves to us the truth of those oft repeated words: "Eternal vigilance is the price of liberty." Therefore, considering the efforts being made at the present time - by both Catholics and Protestants to destroy our free institutions, all efforts in the opposite direction are of immediate importance, for, upon the class who work for liberty of conscience depends the fruition of every other progressive movement.

Second: Woman's Suffrage, which, when attained, will be a prime factor in securing her freedom from all man made restrictions, giving

her an equal voice with him concerning all the laws by which she is governed.

Every true and intelligent woman will give her strength in this direction, as a means to an end; that end the uplifting not only of woman but of man. Together they have been degraded; together they must rise. Of little moment is civil liberty compared to that love of chastity which inheres in the nature of every true woman.

To those who realize the debasement and thralldom to sensual passions to which man and woman alike are bound, no boon can be so highly prized as that which will be granted to woman this correct civil laws; rights of her being, body and soul! Thus will she be freed from that galling slavery which more than anything else retards the progress of the race.

When the ballot is hers, woman will be swift to legislate to the effect that man shall be obliged to conform to the same moral standard as herself. Purification of the social relations of the

sexes is of the greatest importance for two reasons: first, that in their present corrupt state is the primal cause of all sin and misery, for thus the very foundations of existence are poisoned, entailing diseased conditions of body and mind upon future generations; second, that in this perversion lies not only the cause of every other evil - by the creation of false appetites and unjust systems in other departments of life - but the dissipation of those vital forces which give energy, strength of will, and the power of self-denial, without which no reform can be accomplished in the individual or the community.

As a matter of science and physiology, it is well understood that, by the conservation of these life forces, those higher faculties of mind and soul are developed, thro' which the divine spirit of truth can operate for the redemption of the race.

Third: Next to the emancipation of woman we consider Free Trade, with its associate reform Single Tax - if accompanied by the eradication

of the fiction on gold, and the destruction of the competitive system, the most important of any of the proposed changes in our civil polity. A tax lifted from labor and its products in every department, and placed upon the land values, (either in its original wealth or that which accrued from the growth of population, public works, or any other means not including the labor or investments of the possessor) will accomplish with more permanence and completeness, all that is aimed for by the various other methods for placing in the hands of the laborer the just recompense of his toil.

When the people are sufficiently enlightened on the subject to appreciate even measurably, the immediate relief that it would bring, we see no reason why it may not be voted into speedy effect. Among all the proposed systems, we believe this to be the most comprehensive and practical as a levelling process to gigantic monopolies and increasing poverty. No other system would so rapidly restore the land.

to its rightful ^{possessors} owners, the people, or be a more certain stepping-stone to the great desideratum of the people: that grand system of equity distinctively called Nationalism. We would prefer the term Internationalism.

Fourth: The Peace Cause, organized under the name of the Universal Peace Union, which aims at the abolition of war and all the machinery of Army and Navy. Its advocates would accomplish this by submitting all difficulties arising between nations to an International Court of Arbitration. Although dealing with effects, rather than with causes, this organized effort for peace, has, during the last twenty five years (the period of its existence), accomplished an almost inconceivable amount of good. This can, in a measure be realized from the "Synopsis" thereof recently published by A. H. Love, President of the U. P. U. The gratitude of the civilized world is due to those earnest advocates of peace, for the saving of millions of

human lives, and that untold suffering and destruction which, in other ways, are inseparably connected with war. But, devotedly as these good people are working, there is little doubt but that Free Trade between nations will do more towards removing the immediate causes of war, than all other efforts combined; this will be by the creation of that sentiment of mutual good will that shall result in a universal brotherhood or family of nations, wherein the interest of each, shall be the interest of all. Let America, the freest and grandest of nations, throw off the dwarfing shackles of that misnomer "Protection," and thus speed the day of promise when all people shall become one in the Lord. Then shall our warships, freighted with blessings, ply the waters as messengers of peace, and our custom houses be turned into great reception halls to make welcome the free exchange of all the good things of life.

With the peace movement is associated prison

reform, — an ameliorated code of criminal laws, measures for moral training and improved physical conditions, and the total abolition of capital punishment.

Fifth: The White Cross, a most excellent and needed association; for very good reasons separately organized for males and females. It aims at the preservation of the life principle of all reforms — social purity.

With those who are true to its God-inspired pledge, woman has no ground for contest; she will find in such, the strongest champions of her cause, for, considered in their more interior nature, we find the controlling principle of both to be identical. We readily see that when woman shall have attained all that her freedom includes, this society shall have no reason to exist separately. Until then let us extend to it our fullest sympathy and blessing, bidding it God speed.

Sixth: The Salvation Army, a great bene-

faction to the lower classes of society. While dealing entirely with effects of wrong systems, it is still a much needed and a God-inspired work. Thousands thro' it are being reached by a practical religion adapted to their capacity of acceptance. With all that can be done by other reformers toward removing the causes of such conditions, there are, and for years will be, these seething masses, - the skum of cities - all with immortal destinies! Thro' the effects of the Salvation Army, multitudes receive their first impulse for self-improvement, and the strength of associated effort therein.

I have selected the foregoing subjects as seeming to me the most important in their present bearing upon society. With and in them are, more or less included many others whose only aim is the advancement of humanity.

In reviewing the field we see much to encourage; full evidence that redemptive forces are finding many channels thro' which

to work for the elevation of the race. Unnumbered hosts from the world above are uniting their strength with those of earth, all battling for freedom. The contest will never cease till this has been attained in its fullest meaning.

We may depend upon it that none of these questions will ever be settled except in righteousness, for the wings of the Almighty are lashing the waters of the great deep, and Peace can never walk thereon till Justice clasps her hand.

Now it may be asked, how we, a little people so isolated that not even our vote is given, can do any thing for the support of these various measures for good. It is in this way - by being thus separated from all party strife and its confusing element, and living faithful to the virgin principle, we strike at the root of all sin, thus removing from within ourselves the causes of every of every evil by which humanity is oppressed. Thereby we are lifted up to

that higher plane where we become recipients and mediators of those divine truths which constitute us the Lion of God, the "City on the Hill" whose light and whose law shall go forth to the nations. Every one who embodies these in practical life, becomes a real minister thereof; thus as a people we become a center of power, an Order of Priesthood, silently sending forth to the world those potencies which are the life-principle of every true reform.

Appendix.

Commercial Equation, the Horcshian plan for placing capital and labor in just relations, aims at the destruction of the money power, and the entire abolition of the competitive system, which is based on the selfishness of man. It is related to social reform as body to soul. Time must prove whether this system shall equal its claims; if so, it embodies all that is of worth in the many labor movements of the day. When woman becomes fully emanci-

pated, a just system of commerce will be the natural sequence, and the whole fabric of society will be so reconstructed as to render unnecessary all the efforts at patch-work now manifest in fragmentary reforms too numerous to even mention individually.

Prohibition aims to overthrow one of the greatest curses, the use of intoxicating drink. We think this can never fully succeed, even by the most thorough legislation, in its favor, for the real cause of all intemperance, in food, drink and property, is in the false and corrupt relations of the sexes. When these are regulated under the dominion of the higher sentiments of the soul, all desire for liquor, tobacco and animal foods will be outgrown; then also will be removed the shameful necessity of societies for the prevention of cruelty to children and to animals.

The Red Cross, under the leadership of Clara Barton, must be treated of separately, also many other societies for the relief and elevation of the race.

Written May 1892

To my dear Sister Agnes Lee.
Christmas, 1892

Humbly walking quiet ways
Meekly bearing blame or praise
Striving e'er with willing heart
Faithfully to do thy part.
Angels watch thy toil and care
Answering sweetly to thy prayer
And affection pure and free
Bring thy sisters' flowers to thee.

For our beloved Father Elder Frederic, Christmas 1892.
The verse was surrounded by pressed leaves and flowers.

The pearls of gratitude
And loving praise,
We strew along thy path
In autumn days,
To blend their mellow gleams
With sunset rays.

Canadian Secular Union

Written for the S. J. S. Dec. 1892

This society was organized in 1877, and incorporated by general act of Parliament in 1885, for the purpose of promulgating Secularism in Canada. The managers of the Union have their offices in Montreal and Toronto.

The principles and demands as passed by the annual Convention of the C. S. U. are such as may be acceded to by Atheists, Agnostics and such Theists as believe that the duties of this life are their only present duties; that these being consistently observed, there need be no anxiety concerning the future.

They believe that an endeavor to promote the well being of society is the highest and immediate duty of all; that the accomplishment of this object must depend upon human effort based upon knowledge and justice; - that science in its application is our Providence or Provider. & They demand

that "All ecclesiastical property shall no longer be exempt from taxation."

"That the employment of Chaplains in the militia, prisons, asylums and all other institutions supported by public money, shall be discontinued. Also the use of the Bible in public schools, and that all appropriations for educational and charitable institutions of a sectarian nature, shall cease; also appointments by government of religious fairs and festivals."

That all laws for "Christian" morality as such; shall be abrogated. Natural morality, equal rights and impartial liberty alone to be recognized.

That all laws directly or indirectly enforcing the observance of Sunday or Sabbath shall be repealed.

That purely civil marriage shall be legal, and finally that in the administration of the government, no privilege or advantage

shall be conceded to Christianity or any other special religion. That their entire political system shall be founded and administered on a purely secular basis.

They would be distinctly understood that Secularism does not seek to abolish Sunday as a day of cessation from labor, but only to leave each individual free in his judgment and choice as to the manner in which it shall be used, there being no objection to those who choose devoting it to religious purposes so long as they do not insist upon the manner in which other people shall spend it.

"Secular Thought"

is the name of a journal of liberal opinions and progress, published weekly by the society its motto is: "Noble thoughts will make a noble life."

Considering the thrall to Church and State institutions of ^{many} all English subjects, and the gross superstitions to which the Roman Catholic Church have subjugated the ignorant

masses who form a large proportion of the Canadian Provinces, it is certainly a very encouraging sign that a society holding such views should have been organized, and very creditable to the English government that it has been incorporated by general act of Parliament. In the fruition of its efforts we read the prophecy of Canada's emancipation from allegiance to the British Crown, and from all priestly rules.

Altho' the beliefs and teachings of this society do not extend to the domain of the spiritual, still, it aims at the inauguration of those correct civil laws which will adapt themselves to the ever expanding needs of humanity, leaving the God-Gifts engendered therein free to unfold and expand toward the Great Soul of Justice and Love.

Upon this unfoldment of the divine life in man, depends all true progress, for it is the inner life which is the vital

principles of all organizations. It is true that civil and religious institutions continually interact upon each other, but it is the latter which in all cases creates, evolves, and modifies. Altho' this "Secular Union" but voices the sentiments of those considered materialistic and irreligious, we believe its workers are being influenced by spiritual intelligences who are seeking the advancement of the people by first striking off the chains of political and ecclesiastical bondage, leaving Reason the throne, and Conscience the sceptre in establishing an order of society in which true religion shall blossom and bear fruitage on the glorious tree of Liberty.

Written July 1892

x Distinctions

Between Religious Rights and Religious Toleration.

Webster defines toleration as the allowance of that which is not wholly approved - the endurance of that which is objectionable, or of the expression of offensive opinions.

Thus, religious toleration is that which is granted to those differing in opinions from the accepted creeds or tenets of the established church of a nation or state wherein Ecclesiastical or State rule are united, as under all monarchical governments.

Under such conditions the property of the established church remains untaxed and public money is used for the support of chaplains in the army and for other religious services dictated by the State, while none of the clergy of dissenting sects ever receive public appointments, but must be supported entirely by the dissenters whose state property is taxed at the same rates as any private possessions.

Under this system we see that the State puts a premium upon hypocrisy, by thus making it peculiarly more advantageous to accept a given code of religious belief, than to declare and live by the individual convictions of reason and conscience.

The governments of Russia, Turkey and most eastern nations are unlimited monarchies, where all religious sects other than those of the established faith of said countries, are subject to the caprice of rulers who may at one time tolerate and even encourage the settlement in their domain of other sects, and then without any reasonable provocation, issue edicts for their immediate banishment, as is the case at present with the Jews of Russia.

On the other hand, religious freedom is that which can obtain only under republican governments wherein Church and State are divorced. It has its securities in the recognition of a "government for the people and by the people" of those inalienable rights by which man is endowed by Creator, the

most important of which is liberty of conscience with the privileges of free press and free speech.

By the constitution of the United States they are ours to enjoy in common with every class of loyal citizens.

In the Declaration of rights as first proposed the clause upon this subject read that "All men should enjoy the fullest toleration in the exercise of religious unpunished and unrestrained by the magistrats."

To this Madison objected, pointing out the distinction between the recognition of an absolute right, and a toleration of its exercise; as the latter would imply the power of jurisdiction. It was therefore so changed as to read: "All men are equally entitled to the full and free exercise of religion according to the dictates of conscience."

It is recorded that in 1827, Lord Stanhope voiced the same sentiment from the House of Lords in the following words:—"The time was when toleration was craved by dissenters as a boon, it is now demanded as a right, but the time will come when it will be spurned as an

insult." Thus we see that toleration is opposed to rights, for it is the granting of unmerited favors, rather than the acknowledgment of rights.

We have said that under the Constitution of the United States religious freedom is the right of all loyal citizens; but at the present time it would be more correct to say ought to be their right, for, during the last twenty five years a revolution has been going on in our nation moving with accelerated speed toward a reunion of Church and State.

Not only is this being systematically consummated by the Church of Rome, the mightiest and most perfect organization on earth, but protestant bodies almost as an unit, unwittingly are forging the chains which in no distant day, (according to her own bold declarations,) Rome will make use of upon all who refuse to acknowledge her authority.

Already is persecution in the name of religion going on in several states of the Union. The Constitution of Tennessee, declaring that:—"No human

authority can in any case whatever controul or interfere with the rights of conscience," has not prevented the decision by the Supreme Court of that state against pious members of the Christian church, who according to their convictions had observed the Scriptural Sabbath, and on the following day quietly employed themselves on the farm.

By the instigation of their Christian Brethren of other churches, numbers of the Seventh-day Baptists of Tennessee, have for that offence been tried, convicted, and actually imprisoned with common criminals, and in their company worked in the chain gang!

The silence of the religious press concerning these outrages which have been made public through the secular press, is significant of the general assent of the churches to persecution for conscience's sake, and by the decision of the United States that this is a Christian nation, together with the act of Congress conditioning appropriation of

the World's Fair to its Sunday closing, the government has been made party to religious controversy, thus practically making void the first amendment of the Federal Constitution.

The promoters of these measures have boasted that "these ~~were~~ only beginnings."

Thus we see that our supposed guarantees of religious rights no longer exist. - That liberty of conscience in America is a thing of the past, and that the degree of toleration which we are now allowed rests upon the caprice of an arrogant and aggressive minority who are able to sway the actions of our highest magistrates in wresting from the people their most sacred rights.

Verily, "Eternal vigilance is the price of liberty."

Written Sep. 1892.
for the S. S. C.

Russian Serfdom.

Written for the S. I. S.

Question. — In what did Russian Serfdom consist. When and by what methods were the serfs emancipated and what is the present condition of the peasantry?

Ans. The early condition of the peasantry was in no way servile. Their little settlements were under patriarchal government, and all were alike the children of the Grand Duke, the ruler of the empire which ^{in later years} has gradually developed into an unlimited monarchy with a very oppressive bureaucratic administration.

In the earlier centuries the land was the common birthright of the people and was owned and tilled on the purest communistic principles. The village, not the family was the social unit. Movable property alone was individual. The village always had a Mother village, and the mother village another Mother village, and so on; for, as soon as a certain portion of the land in a given district became settled and cultivated, the Patriarch of the village would appoint some man suitably qualified as leader in pioneer life,

to move on with a number of families to form a new daughter village. I

As the empire was so immense, this system proceeded for centuries and large tracts even now remain uncultivated.

Each village, as far as possible was self-sustaining, as in the absence of railroads, their distance from others made commerce impossible.

In 1533, Ivan the IV, surnamed Ivan the Terrible established a policy which favored the growth of a petty nobility, composed of some of the ^{three} late princes with their families, and of his own servants, many of whom had never rendered any service to the crown or the public good of the Empire, but were simply in readiness to act if called for. Some of these had previously received the yield of taxes from certain villages as their annual income, and another class had been the proprietors of such villages as were formed of the captive slaves.

Up to that ^{period}, these had been the only slaves of the empire, but now, by legislative Act, Ivan designated

many villages henceforth to become State property, and many more to become the property of the Czar. In this way he appropriated even cities.

Strange as it may seem, all these villagers still owned their land while they in person were owned by the Czar and Nobility. So then they had to pay taxes for the land on which they lived, and at the same time, three days of each week perform unremunerated toil on the land of their masters, leaving them only three days of each week in which to till their own soil, and earn by manufacture and other means, sufficient for the necessities of their families, and the paying of their taxes.

These usurpations rapidly increased. Succeeding monarchs gave to their favorites one village after another, and all the former rights of the confiding, inoffensive peasantry were wrested from them. Popular poetry has kept alive in rhymed wails the memory of St George's Day when Boris Godunow the usurper, who, support

ed by the landed nobility, published a ukase forbidding the Russian peasant to quit his village, without permission and passport from the proprietor of the estate, under penalty of being sent back to his village in irons, where punishment would be inflicted, perhaps banishment to Siberia. This was at the dawn of the 17th century.

We can easily judge of the growing oppression of a people thus confined where the taxes increased in ratio to the population, while the land from which the tax money was obtained, remained the same.

The decisive blow had fallen, for when it was impossible longer to increase the taxes from agricultural products, then the villagers must perform compulsory labor of what ever kind the master demanded of his slave. But it was reserved for the 18th century to consummate the worst. The gentle villager whose social ties were of the strongest nature, now became mere tools of service, chattels to be bought and sold, some with the

land, some without, the latter merely let out, and when the population of a village became so dense as to make it advantageous to the proprietor to extend a colony therefrom, he did so with little regard to social ties.

Under this system, slavery contributed greater proportionate wealth to the masters than was realized from the American system in the South. from the poor Africans, because, having their small allotments of land from which to secure a livelihood, the Russian slaves must depend upon their own efforts for food, clothing, fuel, implements of agriculture, and all household necessities, thus relieving the masters from any responsibility or expense concerning them. No overseers were required to spur them to diligence; hunger and cold were as a continual lash urging to unremitting toil and the strictest frugality.

Attempts to relieve the fate of the Peasantry commenced with Cempere Nicholas, who, in 1842 advised the Nobility to transform the serfs!

into farmers. He desired to see what form of treaty would prove the most acceptable to both sides, and then to form compulsory measures which should embody the contents of the most popular form of treatise. He further reinforced the law forbidding the sale of peasants, and of land without the peasants, if thereby would be curtailed the twelve acres which was the allotted portion of every male villager. He also made it unlawful to convert the peasant into the household slaves. Finally he issued regulations defining how much labor and how much payment in lieu thereof the peasant serfs owed to their master. But all this did not amount to much compared with the position they had once enjoyed. The nobility had then become a power in themselves much to be dreaded, and their demands were such as to require the utmost wisdom and moderation on the part of the government in order to prevent anarchy, and bloody revolution following any attempt to extend even partial justice to the oppressed.

millions. When Alexander II determined to emancipate them, he found nearly one half of the population to all practical purposes, degraded slaves!

We have not yet mentioned that class, numbering several millions who went by the name of Copy-holders. — Crown peasants, — the remnant of the old free peasantry. These were governed by the servants of the crown who levied large fees upon them, so much a head, also a heavy land-tax, beside exacting compulsory labor, as road making and so forth.

The Copy-hold right, was the right to the village as a whole, but with no permission to sell the land which the villagers cultivated by joint husbandry, and from its proceeds, their heavy taxes and head-fees must be paid, without reference to the abundance of crops; the remainder, more or less, being the subsistence of the villagers.

It is said that this unfortunate class were not touched in that grand act of Alexander II which in 1861 emancipated the twenty five million

serfs who formed the other class and whose liberation involved four distinctive features.

First; the resolve to forcibly eradicate serfdom from the agrarian legislation of Russia.

Second; that of settling the land question between the late master and serf, in such manner as to prevent the peasantry from becoming homeless, and only changing serfdom for a worse condition in wage slavery.

Third; the land question between peasant and peasant, whether they should return to the old national custom of village property and joint husbandry, called the mir, or become free holders, which seemed more fitted to the development of an enfranchised people.

Fourth, if the latter were decided upon, the necessity of adapting legislative measures to the individual will, in matters which from private, would become public affairs. — Instead of the collective will, formerly expressed thro' the Master or Patriarch, the individual to be considered an unit.

To arrange and decide these reformatory measures, two great parties arose. The Economist and Imperial on one side; the Socialist and National on the other. The former were accused of aristocratic sentiments, while the latter were ostensibly democratic.

By the socialistic party, communism in land was designated as the substratum of civilization. They declared the soil to be the common property of the people, and wished to make as light as possible of the inherited or purchased right of the proprietor;— to insist on as much land being taken from him as possible, and of his being treated in future simply as one of the peasants of the village;— Of all that was held in common and produced in common, each to receive his head's share;— the birth of a male child to be the right of the new title to the unit's share; twelve acres of the soil of the empire, with the right of voluntary emigration to prevent decrease in the size of the unit's share.

In this they were opposed by the wealthier and

educated classes who looked with jealous eye upon the immense incomes received by British Lords from their large tracts of landed property, and who determined to work cautiously toward the same end, foreseeing the impossibility of converting the serfs into laborers at one stroke, which they unhesitatingly would have done if theirs had been the dominating power.

A final compromise was made between the two opposing parties that it should be made optional with the peasants, whether they be established on the land as free holders or copy holders. The arrangements concerning the division of the land between the nobility and peasants were made with the utmost precaution to prevent the former from mutilating the self-sustaining completeness of the peasant husbandry. The leading object in the dominant party being to secure the condition of a stable *Mie*, (community,) or if the peasantry should prefer to dissolve it, a security in individual possession. The land shares were so proportioned that the quality of the soil and the situation which should

determine its market value would compensate each other. Thus they were to purchase by installments at a legally settled price, and with the assistance of the government. Too much space would be required to explain just how these allotments were made, or that part of the legislation which restored personal liberty to twenty-five million serfs; - a prodigious undertaking which showed statesmanship of the highest order; - an unprecedented accomplishment without revolution or bloodshed. It was an act which attracted the wonder and admiration of the whole civilized world. By some of the Czar's most intimate friends it was stated that in the planning and execution of the act, he was in a degree subject to spirit control.

Section Second.

The present condition of the Russian peasantry is indeed deplorable. Millions are being carried off by famine and pestilence. For years many provinces have been on the verge of starvation. They

have had the last farthing squeezed from them, and have been left without the means of properly tilling the soil, and now the loss of horses has been so great that but one half-starved creature remains for every three farms. Therefore but a small proportion of the land can receive any degree of tillage during the coming season, making an other famine inevitable.

By the authority of intelligent persons long familiar with the condition of the peasantry, we learn that in those very provinces where they are now dying by the thousand, that last season's weather was in no wise responsible for lack of harvests. There was no seed planted. The cause for this is complex, and lies in the heart of Russia's social structure. Its roots can be traced back to the antagonism of the former masters to the liberated serfs, commencing with the date of their emancipation. Although the Czar and his advisers had honestly endeavored to establish the peasantry in vested rights and start them on a career of

independence and industrial freedom, still there was not sufficient provision made to guard them from the tyranny of their former masters with whom they were unable to compete. Centuries of oppression had deeply branded the race. Ignorance, inertness and a blind trustfulness in the superior wisdom of their former masters completely unfitted them for the contest with those to whom they had so long been subject, and whose determination it was, still to be maintained by their unrequited toil. The strong controlled the weak, and the ownership of the lands gradually returned to the possession of the former masters. For this there were various reasons:—

First; the want of education and mental acumen on the part of the peasantry.

Second; their primitive methods of agriculture involving enormous waste, with no one of thrift and intelligence to teach them better, and without knowledge of, or means of obtaining suitable implements. Therefore the difficulty of raising the

yearly installments of debt to the masters, who in case of deficiency, seized a portion of the land.

Third; the effects of a prodigious standing army whose burden falls upon the common people making their prosperity impossible. Even those lands which had become fully secure to the peasants were soon subdivided, owing largely to the heavy taxes which in 1871 were forty five percent of the nation's income, and to the exactions of the military power. Every married man was entitled to a given portion of land in his own right. To secure this and establish a family before being called into military service induced early marriages. When called, the wife and children must obtain sustenance as best they could, which often meant the taking of the land for debt on terms dictated by the debtee.

Of course the former masters were the best equipped for cultivating the soil, and the greater part of them regained possession or control of all that the Czar had taken from them. Then followed the rent system by which the peasants were reduced to

a more deplorable condition of slavery, than that from which they had been emancipated.

The peasants not in military duty would often hire land agreeing to work out their acres of rent on the private estate of the owner, who, now having all the land, possessed full power, and required so much of the season's labor as to leave them no opportunity to raise any crops on the land they were renting. The wives meanwhile were also hired as agricultural laborers, and what little they earned was the support of the family. From four in the morning till eight at night these women toiled at grinding corn or hoeing potatoes for the pittance of five cents a day, this procured the black bread which kept them and their children alive.

Thus it has been for years throughout the Russian provinces. When winter came, these masters did not require their service and felt under no obligation to provide for them as when they were slaves. In these cheerless huts there was

no bread, and men left them, going to the towns to beg, leaving here or there, whole villages either deserted or dead. From bad to worse these conditions have become wide spread. For twenty years the peasants have faced famine more or less severe, but ever growing in intensity. One village after another has become desolated, or too poor to plant seed, and finally last year, the season was quietly passed, by hundreds of thousands who had consumed their last remnant of subsistence; therefore in large provinces no seed was planted, and the present terrible scourge is the result, with a succeeding famine inevitable.

With half the suffering, in any country where the national character is more assertive, rioting and revolution would have brought a crisis ere this, but the poor Russians, so long accustomed to blind obedience, will die as the dumb beasts instead of rising in their collective might and overthrowing the existing order of things.

But, as the material prosperity of the nation is

being so greatly injured, strong efforts for a radical change will undoubtedly be made by the oppressed classes.

It is predicted by some that the long threatened revolution is at hand which will make an end of Czarism, unless the imperial government will break loose from its bureaucratic chains and address itself earnestly to averting the present misery of its subjects and insuring them against a repetition of the same.

Justice is the first step toward safety. The demands of the Russian agitators today is in no wise nihilistic. They simply ask for free speech and a convocation of some kind in a representative assembly, and that the police and other officials may be their protectors instead of oppressors.

Note. Golstov forces not only death to the starving millions, but the worst of all misfortunes, rage and bitterness among men, "rioting, civil war and revolution." Russian papers indicate a similar view, something more important than passing material

sufferings. They expect in the near future, the breaking down of the whole political system. It is estimated that this year's famine will cost the government twenty five million dollars; thus, while the people are measurably helped, revolution is only postponed by bankruptcy.

To my Mother

There is no line the depth to fathom
 Of love that to thy heart overflows,
 Nor measure can the blessing bound
 That gratefully my heart bestows.
 Those holy springs
 God only knows.

Song.

We've enlisted in the service of the living God
 Whose oracles and statutes to us are revealed,
 Thro' prophets and saviours with us to day,
 The vanguards before us in progress'ns field.
 Increasing self-denial is their watchword & cry,
 The standard of purity uplifted they raise,
 While the power of redemption descending from ^{on high}
 Comes like a mighty power to seek and to save.

Young Men's Civic Union of New York City

organized in 1891, is an association wherein young men pledge themselves:—

- 1st To study the municipal interests of the City, and to do all in their power to promote the purity and honesty of its government.
- 2nd To seek to better the masses of the people.
- 3rd To know no State or National parties in City affairs.
- 4th To work to destroy the corrupt and tyrannizing power of Tammany Hall, until there shall be in fact "a government of the people, for the people and by the people."

For years there has been a growing need of such organizations throughout the great cities of our commonwealth, for, sickened by the corruptions and party strife, and discouraged by the seeming futility of their efforts, many of the cultivated and intelligent classes who had formerly devoted themselves unselfishly to the interests of municipal government have withdrawn from the duties of citizenship, leaving the the ignorant and unprincipalled almost exclusive control. To day

New York City, the largest and most important on the Western Continent, is actually ruled not only by a corrupt political party, but by the most corrupt of all religious sects, the Roman Catholic, and only those who have given the subject thoughtful attention and have watched the movement of things for a few years back, can know how much this means for the oppression of the people.

Such pledges as the above quoted, earnestly incorporated into the lives of the honest and intelligent young men would soon bear fruit in many radical reforms so much needed. The field of labor is large, but by united and persistent effort great good may be accomplished.

It is by public consent that public evils exist, and when society, as a whole shall thoughtfully consider the causes of present wrongs, and give individual support to whatever measures shall be presented for their abolition, a thorough reconstruction will be inevitable.

In the pledge "to seek to better the mass of the people," is involved the fundamental principle of

every true reform: "Love thy neighbor" Only through that broad philanthropy which regards another's welfare as important as our own, can that real justice be administered which alone can displace the many ills existing under the present systems of municipal government. The sooner the people learn that in the recognition ^{of human} as a citizen will be secured their strongest reform force, the sooner will be attained honesty and purity of government.

Toiling brothers, invite your waiting, suffering sisters to cooperate with you in creating a condition of society in which existence may become a blessing, and each individual life, tributary to the happiness and well-being of all.

Written for the S. P. S. 1892.

The verdancy of happy thought
 And blossoms of affection true,
 With moss and vine are here inwrought
 By loving ones who welcome you.
 Placed in a nook for returning friends

x The Millennium.

Through the various ideals for which this word has long been a synonym, we are able to trace the evolution of races and the general progress of humanity.

In the hearts of all nations and races (save the most barbarous), have glowed ideals of some future "golden age," and thro' all time have been spiritually illumined, ^{from} prophet souls, quickened from the inner spheres, whose teachings have been gradually refined and elevated these ideals from the gross and selfish to the grand conception of the Brotherhood of man in which is recognized:—

"One God, one law, one element
And one far off divine event
To which the whole creation moves."

What shall be this "divine event" and how many those conditions be attained thro' which its glory shall be wrought?

To us the Millennium will not consist in any ultimate beyond which advancement will not be ^{more} desirable, but in the placing of man in

such relation with his fellows as shall give to each individual an equal opportunity to develop all his powers; — a condition of society in which no distinctions shall be recognized save those of worth and usefulness, and the differences of natural endowment.

A pure democracy alone can give these opportunities. Liberty, Equality, Fraternity. Simple, yet profound and fraught with infinite possibilities is the meaning of these words which must be the stepping stones for the attainment of all for which the human heart has ever yearned and aspired, of all for which the prophets have been stoned and countless martyrs given their blood. Know their grand significance, and the results to which they will lead may be realized, we can give but a few hints at the present time.

It is generally acknowledged that a crisis in the near future awaits us from which shall be evolved or revolved great changes in the social and civil polity of nations. Those who look to

the underlying causes of present disturbances, perceive that ~~these~~^{the} forces which are arrayed for the destruction of existing systems, are gathering power on every hand, and as they sweep from continent to continent are also quickening the people with an impulse to associate, organize and combine on new foundations and in a new spirit. } Blindly the love of greed is serving the people, for while one industry after another is taken into the hands of corporations, and these again consolidate, daily increasing the oppression of the laboring classes, on the other hand the struggle for freedom is deeper and more intense than ever before, and the intelligence of the people, divinely awakened, will soon use for their deliverance those very means which have added most to their enslavement, and gradually will come into existence that New Heavens and New Earth wherein shall dwell the righteousness of God's perfect law.

In the earthly ^{when each one has} order, every one having equal inheritance of all natural wealth, that uncreated by

labor, and equal opportunities for education would make it impossible for man to hold property in his fellow man, hence the abolition of war, poverty and all consequent crime and the complete overthrow of the present system of finances. Brotherly coöperation will take the place of selfish competition and woman will be fully recognized as a citizen, making it possible to establish all the relations of life on a basis of justice, wisdom and purity.

The drudgery and servitude of labor will soon disappear under a system that will secure to each one the just return of his toil, and which will utilize the wonderful labor-saving machinery of our time for the relief instead of the oppression of the masses.

No longer dwarfed, degraded and crushed thro' ^{the} overtoil, anxiety, and a home life shorn of all that would make it attractive or desirable, man's shrivelled soul will expand, and the culture of his higher faculties will find reflex in outward surroundings that shall correspond therewith; then, will disappear all desire for tobacco,

liquor and other means of low indulgence, which under present conditions are largely a necessity.

In the natural course of evolution a vegetarian diet will be universally adopted making the slaughter house with all its horrors and debasing influences a thing of the past, and while all normal physical appetites will be abundantly supplied, and esthetical tastes gratified, the labor of providing for these will never be allowed to encroach on the higher necessities of the soul, for in the near future, man will have such command over the forces of nature as will make them his ready servants and convert ^{into} the earth into an eden of beauty far surpassing that of ancient story.

Thus, with the causes removed which are now so prolific of disease and suffering, and with all the humanitarian efforts of the people embodied in the very heart of the nation, prisons and pauper houses will be converted into the best of training schools, and their future necessity disappear. ^{under} With such conditions for the

New Earth, the material for the New Heavens will be prepared as naturally, as the ripening of grain in the fields and will as easily find its place and recognition as a dome upon a temple, for the relation of one to the other will be similar. Those relieved from the burdens and cares of government and family duties may rise higher into the divinity of the true Christ life, becoming thereby more receptive to the light of celestial spheres and able to gather that inspiration and truth which shall be a guide and a law to those not yet arisen.

When this shall be better understood there will be a mutual blessing of one order for the other, and an interaction between the two which shall be as that of body and soul.

In that time Doctors will have nothing upon which to build up a profession because the people will learn the laws of being, body, soul and spirit, and when these have been transgressed they will look only to the true source of all healing, the power of Christ within.

Laws will not be needed because when natural rights are secured to all, those laws of justice which are engraved in the divine consciousness of every soul will form the statute books of the nations!

The Clergy will cease to exist distinctively as such for the hearts of the people will be the temples of the Most High, and the indwelling Christ shall voice the oracles of truth to each soul, shall wait upon those altars whose flames are never dim, accepting sacrifice and imparting his own spirit a saving baptism and living sacrament. ~~Concircling~~ Each shall be the heavenly anacola, and to their garments, hems shall flow the sacred unction of anointing. All will be kings and priests unto God and ministers of good one to another.

Thus thro' Deific impulse the better life in man will be quickened till all shall realize the essential unity of the race and gradually merge into one great family of nations, speaking one tongue, having one Bible and one religion all written in the

simple words "Love one another"

Progress is eternal. Then as now life will be fraught with ceaseless effort but all will be for the highest possibilities of the race, and each ones strife shall but aid his neighbors.

Then will the vision of the ages have been fulfilled, when the old heavens and earth, consumed by the fires of God's love shall have vanished as a scroll, and from their ashes have been recreated the new, glowing in perennial beauty; the glory of the Millennium.

In twilight's calm and pensive hour
 When hushed are sounds of active care,
 And winging near I feel the power
 Of angels stir the tranquil air;
 With you my precious kindred dear
 My soul communes of heavenly things
 By love's strong cords I draw you near
 And feel the blessing union brings.

Impressions received in Meeting June 1893.

Mt. Lebanon Ministry, Maine Ministry and many brethren and sisters from Hancock in attendance. (Gathered by request.)

"The spiritual gift of this meeting has been presented to my mind in form as a vision.

The many beautiful testimonies that have been uttered, all of the same spirit, come not to me as words, but as celestial sparks from living altars. Many other testimonies impressed from the invisible world on the hearts of those present remain unspoken, but they too have been as sparks flying thro' the air, and reaching a centre are the divine gift of the Anointed, until a great flame has been created; - the flame of God's purifying love.

The Gospel work has appeared before me as a temple thro' which this flame has rolled, while great wings in the upper air have been fanning it till it has reached every part, consuming all the errors of our social and financial relations resulting from mistakes of the finite mind, and from unfavorable temporary circumstances, - from all worldliness, all earthliness and dross accumulated thro' unprogress

personal conditions, all our beliefs and habits, everything not of God's spirit which has been cumbering the temple and shutting out from our souls the light of true revelation.

But while these flames have been rolling, the temple has not been consumed and its foundations weakened. It remains a magnificent structure.

Each Gospel principle stands out as a crystal pillar the pure crystal of eternal truth, the only substance in the universe unmingled with the elements of decay.

In this temple also remains the altar and the fountain for the cleansing and refreshing of souls. The gift of God has not departed. Christ is manifest in his Order to day, a present, living Saviour and will lead us into higher truth and deeper spirituality; and thro' the faithful in Zion his power shall be revealed to the world with a new strength and new meaning. Gods work will stand, yea stand thro' the ages. A temple of glory a light to the world, a refuge for the oppressed of all nations.

a home where the sin-sick and weary shall find rest
in a life wrought in God."

Song. Pass me not O holy angels
Ye who gifts of heaven bear,
Pause, and list to my petition
Answer to my fervent prayer,
Answer to my fervent prayer.
Give to me some crumb of blessing,
Let me feel the dews of love;
Earth hath naught my soul would cherish
All my treasures are above;
All my treasures are above.

* Celebrations
Of the National Birthday of America
Fourth of July.

Among the most startling and important events of modern history is that which is recorded of the Fourth of July 1776, when on the Western continent was born a new nation.

Unable to influence the King and his ministers to any degree of justice, the thirteen American colonies found themselves reduced to the alternative of abject submission to the haughty and reckless dominions of British royalty, or of armed resistance thereto.

The spirit of national independence imbued the people, and with eloquent tongue was freely voiced by many noble patriots.

On the seventh of June, in the old State House of Philadelphia, Richard Henry Lee introduced a resolution declaring that "the United Colonies are and ought to be independent States and that their political connection with Great

Britain is, and ought to be dissolved. Before this resolution could be acted upon, it of course had to be duly considered and voted to by the majority. A committee was appointed to draft a formal Declaration. The original paper was penned by Thomas Jefferson, chairman of the committee.

On the second of July, Congress met for serious consideration of the paper, which was powerfully opposed by many, and the discussion lasted nearly three days. It was known throughout the city that the final decision was to be made on the fourth, and thousands of anxious citizens eagerly waited to hear the words of national destiny as soon as officially proclaimed.

All business had been suspended, and the bell-man remained in the steeple ready to give instant proclamation to the expected glad tidings.

At two P. M. the State House door swung open, and the welcome message "Passed! it has passed" rung out and was caught up by an enthusiastic multitude. The bell rung forth in joyful peals, and the roar of canon and

illuminations from every house and hill top bore witness to universal rejoicing.

The Declaration was regarded as the noble performance of an act which had become inevitable, and the draft a full vindication of the United Colonies before the bar of public opinion throughout the world.

Whenever read by the magistrates in the cities and towns, it was every where greeted with shouts, bon-fires and processions. It was on the occasion of witnessing the joy of the people when first notified that it had passed, that the grand Patriot, John Adams said:—"I am apt to believe that this, the greatest event in American history will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by solemn acts of devotion to Almighty God. It ought to be solemnized by pomp and parade, with shows, games, guns, sports, bells, bon-fires and illuminations from

one end of the continent to the other from that time forth forevermore."

From this we learn the origin of the present mode of our national celebration, with some important differences not at all creditable to mention. "The commemoration of the day of deliverance by solemn acts of devotion to Almighty God" seems to be entirely omitted, and in the absence of the religious sentiment all the ceremonies of the occasion bear an aspect far less noble than that conceived in the mind of him who proposed them.

The excessive use of tobacco, intoxicants and other low forms of self indulgence are only that which would naturally be associated with pleasure seeking and gaiety when pursued as an object, untempered by the restraints of religion, and in most cases undignified by any intellectual efforts even in calling to mind the occasion of celebration and the necessity of vigilance in preserving those liberties which had been so dearly bought by the brave sons of the

Revolution. Could the fathers of our nation make their voices heard, we think they would long since have recommended to the people something more befitting the intelligence of a people who have ^{had} so long an opportunity of growth under free institutions.

Aside from the many accidents to life and property and the useless expenditure connected with the firing of canons, the moral influence is wrong and seems strangely out of place to mingle these booming sounds that cause the shudder of horror and memory of war with the excitement and rejoicing of a gala day, especially one that commemorates so grand an event as the birth of a great nation destined by the Providence of God to be a refuge for the oppressed of all nations. ^{and} here all should enjoy ^{religious} freedom.

The Declarations of Independence of Rights which were the birth throes of our country, were the grandest documents pertaining to state affairs of which we have any record. They

advocated the adoption of those principles of liberty and democracy in whose fruition should dawn the era of the Millennium. But how have these principles been carried out? How much of that noble, self-sacrificing spirit which fired the hearts of Jefferson, Paine, Franklins and their cotemporaries, has descended to the present generation? Alas! where are the Statesmen to whom the highest interests of the people are more precious than gold, than reputation, than life itself? and how is it that instead of being the freest and grandest of nations we are fast approaching a condition of slavery not less to be dreaded than that obtaining under the old monarchical governments?

What of our boasted public school system, our colleges and universities that send forth one generation after another to bear a nation's burdens with so little knowledge of their duties as citizens, or how to appreciate or protect their liberties and rights? and what the effect of this ignorance? The great land monopolies

whose extent is in proportion to the vastness of our country, the increasing struggle between capital and labor resulting therefrom; the encroachments already made upon our religious liberties, and the giant band of Rome cunningly waiting till all shall be ready when she intends with one clutch to seize all that remains of that glorious heritage bequeathed to us. A heritage wrought thro' seven long years of severest struggle for the blessing of "millions yet unborn".

These conditions prove how grave has been the mistake in omitting a thorough education of the people into the spirit and science of democratic principles and the forms of government best adapted to their perpetuity.

And what more fitting occasion than the annual celebration of the nation's birthday to awaken general interest and an intelligent understanding in these matters. If down thro' the century the day had been observed by suitable recitations from the young, and readings

from the Declarations of Independence and of Rights
 with lectures upon subjects of national importance,
 that in itself ^{perhaps} would have so enlightened the people
 that they would not have stood by with folded
 hands and mute lips while pious hypocrites and
 shrewd politicians forged link after link of the
 chains of their bondage. But while we cannot
 mend the past, the present is ours in which to
 create a brighter future, and while we as a people
 are called out from active connection with civil
 and political affairs, we should sustain an inter-
 est and keep ourselves intelligently informed
 concerning the movements of the Ship of State
 else how shall we hold that relation to the
 outside order in which they can receive the
 guidance of that higher law and word that
 shall go forth from Zion to the nations of earth.

Introduction

In a series of articles written by the various members of the S. I. S. upon Selfishness in its various phases of manifestation.

Having organized ourselves as a Self-Improvement Society, in order to keep this name as something more than a profession, we find it necessary to turn our analytical and reflective faculties to the study of self, the motives and impulses that prompt in our daily goings forth.

To help us in this, and to give a clearer comprehension and stronger grasp of that special work into which we are called as true disciples of Christ—that of full self-surrender, it was suggested that as many of our number as chose should name some special form of evil as a subject upon which to write; vices or sins which are immediately traceable to the selfish principle innate in our beings. The articles which will be successively brought forth upon this occasion are the result of that proposition, but the benefits we hope to derive therefrom are by

no means confined to the discipline or development of thought required to bring them forth in their present form. The greater good we hope to attain thereby is, having thus examined and defined the different manner of fruit growing upon this tree of evil whose root is selfishness, we can do more effectual work in exterminating it from our lives, for, vigorous and almost indestructable as this root seems to be, it has been proved to us by many beautiful examples that the essential ego within us is capable of unlimited unfoldment in that divine life in which the pure love of Christ shall give impulse to all our activities.

In one sense evil is only the negative side of good, as night is a part of day. From the delineation of these evils by the various writers, we shall hope the better to understand how to rise therefrom into the life and light of their opposing virtues.

+ Elder Calvin Green.
Biographical Sketch.

This remarkable character was born Oct. tenth, 1780, in the town of Hancock Mass. His parents, Joseph Green from D. S. and Thankful Barco of Conn. were subjects of the notable religious revival of that period, and before the birth of their son, were both powerfully awakened and accepted the testimony and doctrines of Ann Lee and her little band of collaborators, who in that year, for the first time in America, gave public utterance to the principles and faith whose fruition has been the various Shaker communities.

In tender years Calvin was subject to deep feelings, and thro' his whole life was often wonderfully wrought upon by spiritual power. He seemed always as one who had received an abiding Pentecostal baptism, who was clothed upon with the gifts of the early apostles, prominent among which was that of healing by the laying on of hands.

Prophecy was also a distinguishing gift which followed him thro' his long life.

Notwithstanding the small advantages for schooling which were afforded in the days of the early gathering of the communities, thro' his rare intelligence and eagerness for knowledge, Calvin obtained a fair education which he found of great advantage in dispensing the onerous duties of his various callings.

By learned theologians he was called "mighty in the Scriptures." As a preacher to his own people and to the public, he had few equals in his time. Under the inspiration of the Spirit, he would hold large audiences spell bound, during long discourses.

As a missionary of the Order he was very successful, and in that calling passed through many trying scenes, and much exposure and fatigue.

He was also frequently called to public duties connected with the Legislature. In these also his sagacity and general knowledge of affairs were equal to the occasion. - He was beloved

and honored by all who knew him. He passed to higher life - 1872
 Note The foregoing was written by request of Editors of "The History of Columbia County and sketches of its prominent characters."

Church Union.

As the name of a movement whose special aim is "A Visible Unity of Evangelical Churches".

The natural result of the Reformation which gave even a limited degree of freedom to individual thought, was the expression of that individuality in the many sectarian organizations which followed. But ere long had the church thus divided and sub-divided itself into factions, than some spiritually illumined souls realized the great harm in allowing theological controversy to take precedence of vital religion, for they observed that as sectarian strife increased, the real power of the church decreased.

Such have felt deeply concerned lest thro' these divisions the power of the testimony should be lost to the world, and thus for more than a century past there have been occasional individuals who have sought earnestly to impress the churches with the necessity of that essential righteousness which should be man-

ifest in the acknowledgment of "One Lord, one faith and one baptism" of Christ's true followers.

In the early part of the present century Alexander Campbell who was an earnest and persistent advocate of Church Union, influenced many to associate themselves under the name of "Disciples of Christ," called also by many, "Campbellite Baptists," a name to which those forming this sincere and independent body were much opposed, as it suggested the idea of a new sect when it was their leading purpose to avoid all denominationalism.

The distinguishing idea's of their former being that:— Christian Union can result in nothing short of the destruction of creeds and confessions of faith, inasmuch as human creeds and confessions have destroyed Christian Union."

The Disciples of Christ are now a large and influential body, and thro' their numerous periodicals they plead for the union of all Christians.

"Church Union" is the name of a paper issued monthly in the interests of the cause. It is now in its third decade and is ably sustained by Elisabeth B. Grammis, Editor and Proprietor.

Its contributors and advocates believe that the efforts of all Christians should be continuous toward an actual and visible oneness, but at the same time they are opposed to any such concentration of power as would trench upon the inherent liberty of the individual Christian or body of Disciples.

Their desire for union however, is for the Evangelical Churches only, which are defined as those which accept the Holy Scriptures as the infallible and all sufficient revelation of the divine will thro' the tripersonality of God - the divinity of the Lord Jesus Christ, the fulness of the God head bodily, His death as a sin offering his physical resurrection, ascension &c.

To many this definition of Christianity

or of the Christian faith, would seem bigoted and unreasonable, and all liberal and enlightened minds will at once see how blindly the promulgators of "Church Union" are defeating the fruit of their own endeavor, by thus debarring from their communion all those more progressive religious bodies among whom are found many of the most intelligent and consistent Christians. Viz. Unitarians, Universalists, Swedenborgians, Quakers, Shakers, and many less prominent or newer organizations who have had the courage to withdraw from popular church creeds.

What a power for good they thus exclude from themselves who have in view as one of the objects of Church Union that concentration of forces which will make it possible for all lovers of righteousness to work together as the heart of one for the accomplishment of the many needed reforms of the day.

To us it would seem that for such purpose agreement in theological ideas would be as

undesirable as impossible, and even were it possible it would but imply stagnation. No mere creed could ever be perfectly adapted to all classes of people who are striving to be Christians, and neither could that which expresses the ideas of the majority, today, long continue to be acceptable, but would be only as fetters because of the capacity of the human mind for unlimited expansion and unfoldment.

Even the early Fathers of the Church, differed so widely in their explanation of doctrine, that the most important teachings of Jesus were lost sight of in the zeal of the leaders to maintain a visible oneness. This zeal was often manifest in bloody contest. Thus by might were many of the creeds established as canonical which have passed down thro' the centuries and taught as sacred truths to millions of devout believers.

During the middle ages, altho' the officials

of the church could never agree among themselves, dissenters of lesser degree were caused to feel the terrors of the Inquisition. Thereby were hypocrites created by the thousand, superstition chained the limbs of progression and gross ignorance enshrouded the people as with midnight darkness while the true seed of the church was nourished only by the blood of the martyrs. Thus dearly has been learned the inconsistency of all attempts at theological oneness, but as a necessity to counterbalance the growing influence of the Church of Rome, and as an active power for good we would be glad to have concerted action among the Protestant churches provided they would be content to keep "hands off" the secular government, leaving it strictly to its proper functions. This we think might be accomplished on general principles, without interfering with the theologies of individuals or societies who are sufficiently advanced to the grand central truths of Christianity, and

of every true religion;—the Fatherhood of God and the Brotherhood of Man. The more true religion people have, the less importance they attach to mere creeds. Jesus said that they who would do his works should know of his doctrines.

When a new Pentecostal baptism descends on the churches, there as of old, the people will be found of one accord crying mightily to God for the saving power of the Holy Spirit. Then as one heart and mind they will know the Lord and instead of childish bickerings and striving against each other, they will unite their forces as those of a conquering army against unrighteousness in the heart, in the home and in the nation.

For such "Church Union" we have faith to believe that every truth-loving will put forth earnest and persistent efforts.

Note.

Since writing the above there has come to our notice an

advance movement bearing the name of "Christian Unity," which seems to us an immediate outgrowth of the efforts which have been so long made for "Church Union," the "Christian Endeavor," and more ^{especially the Evangelical Alliance and the Y. M. C. A.}

The aims and report of the work of this new association are set forth in a magazine bearing the name of its mission:—
 "Christian Unity," whose motto is "Love your neighbor and respect his beliefs." It commenced its existence in 1891 and is published quarterly by Theodore G. Seward, No. 19 Park Place, New York City. Among the names of its advisory committee are many which are conspicuous in progressive movements and true humanitarian work, as well as those of eminent divines.

In the following is set forth their pledge.

PLEDGE OF THE BROTHERHOOD.

I hereby agree to accept the creed promulgated by the Founder of Christianity—love to God and love to man—as the rule of my life. I also agree to recognize as fellow-Christians and members of the Brotherhood of Christian Unity all who accept this creed and Jesus Christ as their leader.

I join this brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellow-men.

Promising to accept Jesus Christ as my leader means that I intend to study His character with a desire to be imbued with His Spirit, to imitate His example and to be guided by His precepts.

194

* The Temperance Movement

Supplementary Paper for Monthly Meeting of the S. I. S. ^{Jan.}
1895.

Ques. Will Legislation or Education prove the more important factor in abolishing Intemperance? and in what lines will either of these prove the most effective?

As every good is related to every other good, so is every evil especially those of a public nature, consequent to a great system that fosters many evils, and while intemperance is in itself a cause of many ills it is also the effect of still greater underlying causes; therefore so long as those causes exist it would seem to us that the wisest and most rigidly executed laws of State or Nation which should relate to temperance as a single reform, could at best prove ^{only} palliatives and temporary in nature.

While the government is so constituted as to express the will of the governed, improved legislation can only be enacted as the consequence of a broader, higher and wiser

education; with that awakening of the national conscience which will insist upon the conditions of radical democracy, "Equal opportunities for all, special privileges for none."

In that intelligent study of public questions which will lead the people to adopt the simplest and most direct means of insuring this, would, in our opinion result more favorably to the cause of temperance than all other measures combined.

When Proportional Representation with the Initiative and Referendum are adopted as a means of registering the real voice of the people they will probably not be long in placing the currency under government control, and in restoring the land to the people. This ^{wise} accomplished, all other monopolies will be thoroughly undermined, but there is little hope that these and other important reforms can be consummated until woman exercises the right of franchise. Then there will be power to reach to the root of all the vice and misery by which the earth is afflicted,

for, having the opportunity, woman will be swift to secure to herself, rights of her being, body and soul. Then the fountains of existence which are now almost universally poisoned thro' sensual dissipation will be purified, and the forces thereby conserved and accumulated which are fundamental to the success of every reform, will operate for a higher physical, intellectual and social life in humanity.

Thro' the development of the divine and spiritual nature in man, the well springs of life will be opened within and the soul will thirst no more; neither will abnormal physical appetites and inflamed passions demand that "fire-water" which ruins the body and consumes all that is noblest and highest of mind and soul.

Therefore Intemperance having no longer a cause will cease to exist.

To Brother Levi, Christmas 1894.

No jewels rare we bring to thee,
 Nor gold of earth
 Thy life is brightly crowned with gems
 Of truer worth.
 Integrity hath marked thy course
 From early youth,
 And won for thee a wealth untold;
 The gold of truth.

As diamond's glow amid the darkest night
 Thy faith hath been,
 And thou hast walked within its light
 Apart from sin.
 When swept the tides of trial's hour,
~~thy~~ ^{thy} ~~last~~ stood unmoved;
 Thy trust in God's sustaining power
 Sure anchor proved.

When pleasure's mingled tones were loud
 In happy song,

Thy manly soul to truth was bowed
 With purpose strong,
 The voice of God thro' conscience spake
 In accents clear;
 An offering full it hadst thou make
 Of life so dear.

And wisely, bravely thou didst choose
 The better part,
 In consecration unreserved
 Gave hand and heart.

* Thy kindness &
 Thy years of faithfulness have been
 To God blest
 On all thy toil the Gospel seal
 Has been impressed.

An honor to our precious Cause
 Where ever placed,
 The virtues of a Christ-like soul
 Thy life have graced.

~~Longancee years of
 The wear and tear of this trial past,
 Thy soul shall rest
 In peace and confidence serene
 By angels blest.~~

~~And now, when softly
 We would not wait for fading glow
 Of sunset beams,
 To melt within the gentle flow
 Of silent streams,
 Which bear the soul to further shores
 Where morning gleams,
 Ah may! we would not wait, but now
 Would strew thy ways
 With flowers of gratitude sincere,
 And pearls of praise,
 To brighter make thy path of life
 Thro' Autumn days.~~

Thy kindness and gentle mien
 We all have known
 To erring ones thy generous heart
 Hath mercy shown.

Thro' clouded days thy hope hath been
 A voice of cheer
 And thy blessing like the sunlight
 Warm and clear

And now what e'er the wealth we bring
 Is thine returned;
 Affection pure and sympathy
 Thy soul hath earned.
~~and we would~~
~~thou may we~~ clothe thee with our love
 And blessing free;
 A union gift from kindred hearts
 Who welcome thee,
 Thy crown shall be,

* Query.

Subject presented to the first Monthly Meeting of the
Social Improvement Society Nov. 1844.

Ques. How far is it the duty of Believers, and to what extent will it be profitable for them to cooperate with and sustain the various reform movements of the outside world, and through what means shall they cooperate?

Answer.

As a body of people we believe we have received revelations of spiritual truth which in some lines are in advance of any other religious body, and that this truth gives us power to lay the axe at the root of evil within ourselves which enables us in a goodly degree to live that new life wherein are embodied as a whole, most of the reforms which are in progress among mankind. If this be true, we can only maintain our rightful position by leading the religious thought of the world which is always progressive, for it is only the husks of theology which grow old while ⁱⁿ the kernel of true religion is a vitality which will eternally renew and

expand itself in the life of humanity, evolving from the dogmatic and superstitious to the rational and comprehensive.

If we have received light, is it not for our selves alone? is it not our duty to let it shine?

Every evil is a form of bondage. If we have found emancipation from one or from many evils, then, in obedience to the command to "love one another," does it not become our duty to do all within our power to disenthral our brother man?

As part of the great life of humanity, it is impossible for us to advance alone. No separate good can any where exist. We can only live by loving, by serving one another, therefore is it not vitally necessary to our existence as a people, (so far as our strength and influence may extend) to interest ourselves in every movement which tends toward reform and the general progress of the race?

As to active cooperation therewith, some will say we are too few in numbers; too limited in means, and not sufficiently educated in the required lines for public work either to honor our cause or to be helpful to those whom we would gladly assist. Others might remind us of our calling, "come out and be separate" from the world, fearing lest ^{the} association with those of the earthly order necessary for sympathetic action, even in a good cause would lead to a familiarity in which we would lose sight of our own especial work and gradually lower our standard in condescension to them.

These objections we will separately consider. First: As to our being too few. The strength of principles is not measured by the numbers of those who sustain them; One on the side of truth is always a majority.

If we thoroughly believe that to us has been committed a truth in whose potency is the hope of the world; — the fact that in the conservation

of vital force for its God-appointed uses only will be found the lever to every true reform, have we any right to withhold this testimony? Should we not embrace every opportunity to send it forth? and where would we find any channels so favorable for reaching leading minds as would open to us thro' such support as it is in our power to give to the many worthy movements of our time?

Second: Are we too limited in means? Shall we cogitly enjoy the accumulated comforts bequeathed to us through the sacrifices made by those who sought "first the kingdom of heaven and its righteousness," and in our abundance allow material interests to absorb those of a higher nature? If so, the earth will kindly give us burial place, while another people braver, truer and less selfish, will herald our testimony to the world.

Third: It is true that as a people long accustomed to seclusion, we are not at

present educated in those lines necessary to give us a leading or even helpful influence where we would be glad to add our strength.

This is because so few among us have recognized our relation and duty to the outside world, or have kept sufficiently informed of the many living themes and organized efforts for human advancement to be in touch with the new thought, new modes of expression and of action of leading minds which would be essential for successful cooperation therewith.

We must allow our manners, customs and habits of thought and life to be renewed, not in conformity to the spirit of the world, but by the progressive spirit of the age, while we renew the sources of spiritual life within ourselves by studying and applying more interiorly those divine truths which alone are the vitality of our Order.

The longer we refrain from this, and from active expressions of sympathy with such movements as tend to raise the standard of life in

any direction, the less capacity we will have for united action among ourselves, and the less opportunity to make our life and principles known to that class of people to whom alone we can look for the perpetuation of our societies, and the less prepared we will be to receive such among us.

As to the fourth objection, assimilation with the world, we think that the love of truth and of humanity which gives impulse to the Reformer and that self denial which is the underlying principle of every true reform, are not of the world, but of the Christ spirit wherever and through whomsoever it may be manifested. All good is from the Great Central Good, the goal of every progressive movement. Shall we then be apt to receive harm by affiliated efforts with those who are thus prompted?

As to our especial work, it seems to the writer that no other means could open to us

such wide opportunities in which to disseminate those truths which for more than a century have been demonstrated in the practical life of our communities, most important of which, is, that in the perversion and waste of vital forces is to be found the cause of every evil; in their conservation the power of a new life through the development of those higher faculties of mind and soul through which the divine spirit can operate for the redemption of the race.

Lastly: By what means shall we cooperate with or sustain the various movements with which we are in sympathy?

We would suggest, by writing articles for such publications as give them voice. When petitions are to be presented to the Legislature or to Congress, to sign our own names and use our influence to get signers among outside friends. By cultivating ourselves in a clear and concise expression of opinions so that occasionally we may be acceptable speakers at conventions.

Altho in intellectual attainments we cannot at

present hope to approach many of the workers in the fields of reform, wherever there are many well organized societies which would gladly enroll our names as honorary or contributing members. They would look to us as a strong hold of moral and spiritual strength, if we would but extend to them the hand of fellowship. Thus could we increase our power for good by the support of righteous principles, without in any degree participating with the worldly spirit of party strife and division or otherwise departing from our pure and holy faith.

Are we fulfilling our calling, or can we consider our past existence successful, if by the efforts of more than a century, there has not been concentrated sufficient vitality for us now to be able to do this?

* Gaining Ground May, 1894

We had read with great interest the account of the revised efforts of the Woman's Suffrage Association in the state of New York, and our hearts went out in sympathy and blessing to all workers in the cause; therefore it was a pleasing and interesting occurrence when at our doors appeared a modest, intelligent young woman bearing a book for "petitions," in which she solicited the names of all who were interested in the movement and were of suitable age, to register in favor of Woman's Suffrage.

She had been commissioned to this work by the Rev. Theodore Harris, Pastor of the Congregational Church of New Lebanon, who, in visiting our home became much interested in our religious views and practical reforms, especially in vegetarianism to which he became a convert, and very deeply was he impressed with our system of social and industrial economy, based upon the recognition of the equality of the sexes, and resulting in a practical solution of many of the knotty problems of the day.

He therefore rightly concluded that although our societies would on no account give votes for, or become connected with any political party, we would gladly avail ourselves of the "Right of Petition" by giving support to any cause for the furtherance of liberty, justice and truth, therefore, although it was the busy season of house-cleaning and seed sowing, brethren and sisters cheerfully left their work to enroll their names among the petitioners, feeling it a duty to help the cause, for as a people we are able to appreciate the worth in possession among ourselves, of that which we believe this movement will eventually secure for humanity at large.

O precious Truth, I leave to thee
 My every act and inmost thought;
 Guided by thy light shall be,
 Till in thy power my life is wrought.

Christ of the Ages. Vs.
 Christ's First and Second Appearing
 Supplementary Paper. Written for the S. S. March
 1876.

In connection with the subject before us, it seems necessary for us to realize that as a nation (religiously speaking) our history commenced in the life of Abraham, dating from the time when he received his divine commission for which he was called to leave country and people and was promised that in his seed all the nations of the earth should be blest.

Jesus was the perfected seed of the Jewish nation. He was a child of prophecy and of promise. In his life were embodied all those spiritual forces which had been educating and uplifting the people of that age, previous to his advent; therefore he was the most suitable instrument through which could be manifested to his people, that redeeming spirit which is the Christ of the Ages, the Saviour of mankind.

that spirit of which Jesus spake when the Christ thro' him said: "Now O Father glorify thou me with thine own self, with the glory I had with thee before the world was." By & with this pre-existing Christ spirit, Jesus was baptized, when, as he ascended from Jordan, a materialized expression in form of a Dove abode upon him, constituting him Jesus Christ, Saviour Anointed.

We cannot measure nor define the fullness of those baptisms and revelations of this same spirit which had been given thro' mediators of other nations; — nations that had become hoary-headed centuries before the birth of Jesus, but the fragments of history which have come down to our time assure us of the truth which the poet has thus expressed: —

"God sends his teachers unto every age,
 "To every clime and every race of men,
 "With revelations fitted to their growth and
 "And shape of mind, nor gives the realm of truth

"Into the selfish rule of one sole race."

When the husks of theological opinions are cast aside, we find the kernel of the Christian religion to be in the practical recognition of the Fatherhood of God, the Brotherhood of man and the spirit of the Golden Rule. But these ideas did not originate with Jesus, nor have they been confined since his day to those who have been called Christians. They had been taught and lived in previous ages by people of other names and lands, and in our own time, among nations whom we are accustomed to call "heathen" are existing people who, in practical life embody more of the teachings of Christ than the majority of the professed followers of Jesus.

Nevertheless, we believe that to his especial race that Jesus was the first one whom Christ was revealed in any degree of fullness. But, with a knowledge of previous saviours it seems inconsistent to speak of either the first or second appearing of Christ, save in a restricted sense

in defining epochs in the history of the seed of Abraham, even then it would seem preferable to speak of the revelations and teachings of the Christ through Jesus and Anna Lee.

The Essenes were the highest and most spiritual sect of the Jews. They were ministered to by the Christ spirit before Jesus became a member thereof. The celibate, communal life of the Shakers corresponds to theirs. It is the inner circle of the Christianity of today, and the writer is under the impression that as Jesus came out from them and received a fuller and more powerful unction than they, likewise this same prepared vessel of the Shaker body will yet be given a higher and fuller inspiration from the Christ which will be the impulse of a deep and wide spread religious revival.

In our desire for a change in forms of expression we would not give more attention to the shadow than to the substance

which is true living. The only desire to have our expressions thankful; that while we think intelligently and broadly, we may not convey to others the impression of bigotry and narrow mindedness.

Nothing can dim to our vision the glory of the grandest and sublimest character of which we have record.

Aside from the evidences of history, the law of progress innate in the nature of all things would incline us to believe that the manifestation of the Christ through Jesus transcended any that had preceded it thro' Christna, Buddha or the many others which might be named. The more his life and teachings are studied, the more we are impressed with the profoundness of that wisdom imparted in language a child could understand and yet so deep as never to have been approached by the greatest philosophers. It would seem that in his life were focalized all the rays of light and truth that had ever shone upon the earth from that

Central Sun of which material light is but the shadow.

In one marked feature in his superior ministry, all Christian nations bear witness: the fuller recognition he gave to woman which has placed them far in advance of their down-trodden sisters of more ancient religions, or of any other now existing.

In the greater chastity which distinguished the Jewish race from other nations, commenced the uplifting of woman. In the gentle, pure and just teachings of Jesus, her cause was championed as never before, and it received still stronger and more definite impulses thro' the revelations and ministry of Mother Ann Lee, the importance of whose mission we would by no means overlook or depreciate. Tho' unfamiliar with earthly lore yet was she deeply read in the wisdom of the Spirit. The travail of her soul was remarkable, and was such as fitted her to be in truth a spiritual mother

to many souls in the new birth. We look upon her life with reverence and gratitude. Her testimony was the same as that for which Jesus was crucified. It had been almost lost in the earth. Through her life and teachings it was revived with great power. In her faithfulness and willingness to suffer physically and spiritually in performing her mission we do not believe she has ever been surpassed. That she received a distinctive revelation from the Christ spirit we think requires no further evidence than in the fruits brought forth in her life and in that of her followers.

When Paul said: "That the invisible things, even the eternal power and God-head were clearly seen and understood by the things that were made," he gave more than a hint or suggestion of that which was more definitely taught by Ann Lee, the Motherhead of Unity, and the Divine nature of God and Christ. But, although she taught this very important truth which we believe must be the pivotal idea in reconstructing political and social institutions on the basis of equality of the sexes, and

while in her powerful testimony against the lusts of the flesh as the root of all evil, inherited avitality from which a new order of life was evolved, which was expressive of the divine nature in man, yet we do not know that she ever claimed to be a Messiah, the Second appearing of Christ or the embodiment of the Motherhood in Deity.

It was nearly thirty years after her discease that this doctrine was formulated, when in 1808 was issued the volume called "Christ's First and Second Appearing".

Among introductory remarks in a revised edition of this we find the following:—

"As this work was never intended as a standard of orthodoxy to bind the faith or conscience of any, we have simply copied and improved it according to the faith and travel of the Church, leaving the door still open to a further increase."

That beautiful spirit of love for the truth which is free from dogmatism, was a prominent feature of her early leaders. The forms of

worship, orders and regulations as well as doctrines were all given only as the best that could be reached in their time, and not as precluding that which in the future should be thought superior or better adapted to existing conditions. Principles alone were emphasised as unvarying. In fact the conception that the Gospel would be a progressive work implied that under an increasing divine revelation, the old would give place to the new.

We realize that the thoughts to which we are now giving expression, are not new; some of those who have long since believed and taught that of which we are speaking, still make use of the phraseology, - Christ and Mother, Mother's Gospel, Christ's first and second appearing, and other similar expressions, ^{which, tho'} generally understood among our selves, are very misleading to strangers, many of whom suppose that as they have deified Jesus, so have we deified Ann Lee; that we consider her the Christ, and the embodied Motherhood of God, but these certainly have

not been the conceptions of any intelligent Believer. Many years since, on the occasion of our beloved Elder Giles attending one of our Social Gatherings, he read to ^{us} from a book entitled: "Chapters from the Bibles of all Nations" and discoursed to us beautifully of the universality of the spirit of truth and ^{its} revelations through appointed media in all ages.

Elder Frederic also wrote many articles in which he touched upon the same subject. Also, by our dear departed mother in Israel, Eldress Antoinette, the same sentiment found expression in the beautiful anthem which will be our closing song to night, entitled "Christ of the Ages"

The following verses were scattered through a
booklet of pressed leaves and flowers, prepared as
a Christmas token of affection for
Mabel M. Franklin. 1894.

Sister, (printed in text & encircled in *Alba Vitae*.)

This sweet and tender name is found
Within my heart-encircled round
With pure affection: living green
And like ^{your} fair as angel's mien,
Where, hiding their bright eyes of blue
Forget me-nots speak love for you.

As gush of fountain ^{rose} meeth the blossoming
That sweeten makes the atmosphere for all,
Thy wealth of love as generously outflows
And measures not its worth to great or small.

As rippling waters in their flow,
Dancing meath the sun beam's glow,
Leaving blessings as they go,

And love, of God's great love a part,
 Simplicity with petals white
 Like lilies reaching towards the light,
 And clusters of sweet violets,
 That evening's ^{dear} pearly mantle wets.

We find the truest piety,
 A deep sincerity of soul
 Nor fear, nor guile, nor mockery
 Can e'er thy motives gain control.

Thy thought is sweetly reverent
 Toward all that's beautiful and good;
 The meaning of Christ's sacrament
 Thy heart hath rightly understood.
 'Twas not by forms or narrowing creeds
 The Master & followers should be known,
 But thro' a life of noble deeds
 And broadening love to neighbor shown.

We share with thee dear One
 The struggle of thy heart
 Thy trials have become
 Of all our care a part
 We fain would screen thy life
 From blighting storm and cold
 And give thee sheltering care
 Within our peaceful fold.

E'en when we see thee not
 Its own true love will find
 The tendrils of thy life
 With ours are intertwined

In twilight's holy hour
 When angel watchers come,
 We send our loving thought
 To draw thy Spirit home;—
 To share with us the gifts
 They bear on guarding wings,
 And feel thy soul refreshed
 With strength their presence brings.

s Within thy heart we find a ceaseless yearning
 For friends whose sympathies will not grow cold,
 We feel thy fervent love like incense burning,
 And closely would thy life with ours unfold.

We know the springs of life for thee upwelling
 Thy soul shall bathe within their waters clear;
 An angel pure, long ^{with} in thy heart was dwelling,
 Which now will find its native atmosphere

s Like offerings sweet, of tender woodland flowers
 The feelings that our hearts send forth to thee
 And like a presence blest in lonely hours
 Shall their bright halo to thy spirit be.

Titles or No Titles

Subject proposed for Monthly Meeting of the S. D. S.
by Dr Charles Graves who gives leading address.

Human nature, tho' varied in expression by many modifying influences, has thro' all ages been essentially the same, therefore any habits or customs which have their roots in the necessities of, or respond to a universal sentiment in our being, must in the nature of things be abiding in principle, however changable in form.

The crudest and most uncivilized tribes and races have always recognized leaders and designated them by some appropriate name or title, and as we trace the development of organized society under whatever dominating influences we find that the instinctive need of the body for a head, has always been manifest, and that reason, reverence and affection have dictated names significant of the position and function.

Every step of civilization has been indexed by a corresponding degree of organization.

As labor has been divided and classified into trades and professions which have required different names, for the same reason those who have mastered the various crafts, have been designated by names expressive thereof; and those whose native ability and education have fitted them for special lines of labor and responsibility in the domain of science, government or religion, have also received appropriate names or titles. Where these are merited, either by acquired or inherited faculty, we see no more objections to their use in the earthly order, than in the holding of individual property, which has been justly acquired.

On the other hand, all titles designating rank, class or caste which have been merely the accident of birth, or of material wealth, belong to systems of injustice and oppression.

and ought not to be recognized by those professing to sustain Republican institutions and especially should we who are called to maintain the purest and highest of all forms of Democracy - radical Christian Communism; avoid imitating the aristocracies of Church or State by the multiplying of titles.

The records of the centuries teach us that the more artificial life has become, and the less of truth, justice and love the laws and the creeds of a people have embodied, the more imperial and distinctly classified have been their potentates. - The less they have deserved the confidence and honor of those they have professed to serve, the more haughtily they have insisted upon the recognition of their official positions, while the real benefactors, moral heroes, philosophers and prophets whose power was that developed mind and soul and of conquered self-hood; they have asked for

themselves no distinctions, no titles of honor, nor would they accept any from their admiring disciples. The utmost simplicity characterized their whole deportment. True worth is satisfied to be, and seeks no recognition from others.

It has been asked by some, why we, who have discarded all other titles, should make use of even that of Elder, by which to designate our leaders, and it has been also suggested that we might with propriety hold to that, if we will be as particular to affix the titles of Bishop, Trustee, Deacon, Deaconess, Nurse, Caretaker, &c. to those who hold such positions among us.

To these we reply, that the constitution of our Order is that of a spiritual family relationship. In every well regulated natural family, as soon as capable, to each child is assigned some particular duty or responsibility, but whatever the duty or attainment, no title of honor is given to one member by another of the family. Among the more cultured classes

deference is shown to the younger children by those older by the use of brother and sister preceding the given name, but no child of whatever age, if blest with true parents would ever so violate the natural instincts of reverence as to address them by their given names, or chill the warm and tender tie of filial affection as to make use of any society titles, as Mr., Mrs., Professor, Doctor &c.

In our beautiful spiritual relationship where worth is more than name and where humbly and earnestly "each is striving for all, and all for each," we are brothers and sisters together, and there is in reality, no gift nor honor that does not belong equally to each member, proportionate to that sacrifice of self which identifies the person with the cause.

To designate the position of members when addressing each in daily association, we think would be as inconvenient and

burdensome as unnecessary, and we believe not conducive of any good. But the simple appellation of Elder to those who hold the position of spiritual parents and guides, seems the least expression of deference that for our own sakes we can afford to give.

To those who have realized the worth and blessedness of true spiritual parents, the more endearing names of Father and Mother would best express the language of the heart. In the earlier existence of our Order this was adopted, but later for various good reasons was dropped, and in its stead Elder and Eldress were chosen as the most unassuming and appropriate recognition of a spiritual gift through a visible lead, but not as titles of honor to the individuals.

In our opinion, the custom of Believers in reference to the form of address either to leaders or members would not be improved by any change except in the more general use of brother and sister, but, in the cultivation of a gentle, loving

unselfish spirit in daily intercourse with each other. In this manner of us might improve, and thereby express all that is highest, purest and most noble in our being, freely recognizing the God-life in each other in the equality, simplicity and grandeur of that faith that which we become heirs in the kingdom of heaven wherein there are No Titles.

Gratitude. To Eldress Anna Dec. 25th 1917

As I look backward o'er the flowing years
 That silently have left me one by one I fear
 Since called from shaded aisles of doubt and
 While yet the day of life was but begun,
 Among all the thronging memories of the past
 That swell the fount of feeling deep and free
 The thoughts that quickest spring and linger ^{last}
 Are those of love and gratitude for thee.

Sent to American Tribune

233

Will there be a new order of Society? If so will it be
Communitistic or Co-operative?

Subject for Monthly Meeting Apr 10th 1895
Supplementary paper.

All the movements of the day
indicate that in the near future there must and
will be a new order of society.

The wide spread social and industrial
troubles, the increasing misery of the masses
resulting from the concentration of the wealth
in the hands of the few are creating upheav-
als and overturnings which are shaking
our present civilization to its very center.

The great syndicates, trusts and corpo-
rations, although now operating on the
Devil's maxim that; "Your necessity is
my opportunity," and which are seemingly
incapable of any motives save those of
insatiable greed, are only apparent evils;
necessary steps toward more extensive and
improved systems of organized labor,

when the intelligence of the people divinely awakened, will use for their deliverance those very means which have added most to their enslavement and oppression.

The thousands and tens of thousands of honest laborers who are tramping the country over, begging the privilege to serve their fellow man for only such return as will keep soul and body together. The millions more who through the labor market and for long hours of toil receive but a pittance, prove how greatly the necessity of human labor has been decreased by the appliances of the forces of nature and the wonderful inventions of our age, and ^{also} how greatly the hours of manual labor will be reduced for all when society shall be so reconstructed on principles of justice that remuneration to each will be in proportion to the service rendered. This we believe can be secured through coop

erative effort for which the great monopolistic business managers of our country have been unconsciously educating the people.

As the sensitive needle quivers more rapidly when it comes nearer the magnet, so do the violent agitations of society today indicate its approach to the truth, the grand attractive force which will focalize, harmonize and organize for permanent good every true effort of humanity.

Render to each according as he has earned, is as high a conception of justice as the ^{average} earthly mind is able to reach. This is the vital impulse and rule of cooperative societies, and under the present moral and spiritual development of the race, ^{we believe} is all that can be hoped for by those who sustain private family relationships but to those who have ascended to the higher plane of angelhood justice has a broader and higher interpretation. It expands into that altruistic love which dictates that each one's capacity shall be the

measure of his duty, while all will receive according to necessity.

Those who have had experience therein are aware that communistic life externally does not create real communists in heart and principle; but while it offers the most favorable opportunities for self-forgetfulness and consecration to the interests of others, it also makes it possible for the narrowest and most self-centered life of which it is possible to conceive among intelligent and virtuous surroundings. This is because the spiritually strong so willingly bear the burdens of weak and less developed souls.

The life of a true communist is a grand prophecy of the possibilities of the race, not only of those who will support the virgin Order of Celibates, which, in the nature of things must always exist, but we believe eventually of the more advanced

portions of humanity in the natural order when that order shall become natural; when sensuality which is the very essence of selfishness will be considered ^{as} insanity and treated as such.

If rightly informed, the first community on record, that founded by Pythagoras over 500 years B. C., for many years was very successful. Among his followers the law of God in nature pertaining to marriage and offspring were sacredly regarded. This, and the exceptional characters of those who have left bright pages scattered thro' the great volumes of human history, those who, while being dutiful parents or helpers in their own families, have still unselfishly dedicated their talent strength and substance for the benefit of their fellow beings, are as foregleams of that golden age wherein love for the neighbor will make it possible and natural for Communism to be the general order of society.

x Question for Monthly Meeting

May 8th 1895. C.P. writes leading paper

How would a union of Church and State affect our national liberties?

Under the present development of the race, that which we understand by a union of Church and State would prove totally disastrous to all national liberties and to individual rights because it would inevitably give control to the strongest religious party, party which in our nation is the Roman Catholic Church, the best organized, the most powerful and most corrupt religious association the earth has ever known. The religious sentiment and the love of power are the two strongest factors in human nature. No matter what the beliefs or enlightenment of a sect or body of people, it will always be most dangerous to make it possible for these to combine and sewe each other. If Protestants were as powerful a body as the Catholics their domination in the affairs of

State would be equally objectionable. In either case the Union of civil with Ecclesiastical power would mean the utter loss of free speech and free press; the warping and dwarfing of all educational efforts, public and private to the standard of narrow, creed bound minds, — the conversion of all thoughtful people, who have not the courage to endure physical torture into hypocrites and slaves, for a legal creed must in the nature of things create these. It stupifies the conscience, smother and stultifies all the divine qualities in humanity, withers genius and paralyses every progressive movement. In short no influences are so powerful, no tyranny so oppressive and destructive of the highest interests of the race as supposed religion backed by unlimited political power.

Home Notes

for June Manifesto. 1895.

The suddenness in which the seared meadows and naked trees have clothed themselves with fresh robes of beauty seems indeed a wondrous miracle, and gives our heart courage to believe that through the long period of spiritual inertia, that divine energies have been concentrating, which ere long will burst forth in the glory of a new spiritual life for humanity.

As a people we realize the necessity of this, and the vitality latent within is reaching upward for the warmth and light of a new inspiration. We gladly let fall to earth the shrivelled leaves of more than a century,—old customs and forms which served well in their time, but which must now give place to those better adapted to our needs today. Any tree which cannot preserve its foliage

and put forth new shoots is in process of decay. We must have fixed principles, but no stereotyped customs or patterns to hinder the future from giving those principles higher and broader expressions.

"The letter killeth, the spirit maketh alive."
 "Lord send by whom thou wilt," if we may but receive the truth that maketh free.

As a spiritual people we can only prosper by seeking first the kingdom of heaven; our own higher interests and those of our fellow beings. Our predecessors who labored so heroically to lay the foundations of our church, tho' suffering for the common necessities of life, were never too poor to spend time and substance in spreading the light.

It is a source of deep regret that the earnest appeal for help in California in establishing a society there, has met with no response. Hope by another year some move may be made in that direction not for material gain, but for spiritual ^{good} _{ends}.

What is it to be Spiritually Minded?

Monthly meeting Sep. 4th 1895

It is to be direct the energies of being that what ever our manual employments, duty to our physical bodies, recreations, intellectual pursuits or devotional exercises, our leading thought will be to make all physical and material claims subservient to the higher necessities of mind and soul. —

To make science and religion one by an earnest study and application of the laws of life and by so dignifying the lowliest duties with exalted purpose and intelligent methods that our highest pleasures will be found in useful and loving service: — To decrease all causes of antagonism, to increase harmony. — Not selfishly to seek an individual interior or psychic development at the expense of others who must on that account bear heavier burdens, endure more friction or be denied that social interchange or instruction.

conversation which would be happyfying and elevating.

"Each for all and all for each," is the motto which should prompt and guide us in making our life one of perpetual worship to God thro' his image in our fellow man; thus shall we not find that "to be spiritually minded is" indeed true "life?"

Affection. To Sir M. G. A. Christmas, 1844

As balmy south winds in the early spring

That help the myriad buds their casements ^{burst}
And like the perfumed freshness showers bring,
When earth is parched and nature droops ^{in pain},

Thy love hath been to me ^{friend}

And now my heart in pure affection turns
To breathe the incense of its blossomed flowers
To lift the flame that on its altar burns
To bring thee wealth of all its gathered ^{flowers}
In love, sweet love to thee.

L

To a loved one. Greeting.

How pleasant to walk in the early morn
 When the grass is all beaded with kindled dew,
 And the flowers their chalices heavenward lift
 Their beauteous life to sweetly renew.

How cheering the song of happy birds,
 They speak to our souls of liberty,
 When earth no longer our thoughts can claim,
 And the love of God hath made us free.

But the grass and dew and perfumed flowers
 And song of birds would give no cheer,
 Did they speak to us not of those precious
 That bide in the hearts of kindred dear

Those gifts have been ours to daily share,
 For closely our hearts are united in love
 Together our spirits shall heavenward turn
 And reach for new blessings from sources
 above.

July 11th 1952 Social Improvement Society

Leading paper

What is to constitute the New Heavens and New Earth wherein shall dwell righteousness?

Answer.

Perhaps no people ever surpassed themselves to have a more exact definition of this prophetic passage of Scripture than the body of people called Shakers.

Other religious sects look forward to a second coming of the Lord when the Millennial age will be ushered in, believing that all the promises of Sacred Scripture then find glorious fruition. But those who formulated Shaker theology were confident that Christ had then made a "Second Appearance" thro' the person of Ann Lee. Therefore, altho' Mother Ann and her co-laborers kept before their followers the idea that to them was only given the dawning light of a new dispensation

which in its increasing degrees, would be as "glory beyond glory," yet almost as soon as the society became organized, their zealous disciples taught and wrote in most emphatic language that to them a perfect plan of salvation had been revealed in a Gospel which was the "last and final display of God's power and glory to the human race."

It has been written that "the Bible is a place where each his dogma seeks and each his dogma finds."

In all the books which treat of Shaker Theology (save those written by Elders J. W. Co.) the writers have fortified every point of doctrine with Scriptural authority, and have adjusted the prophetic portions as a closely fitting garment to the Gospel work as then manifested, believing that in it was to be found a clear and full definition, in fact the fulfilment of the

grandest utterances of inspired seers, and, as a consequence, without any intention of bigotry, it was but natural for them to narrow the meaning of the foregoing text with other passages of broad significance, to fit the measure of truth which they had received. Therefore they interpreted the New Heavens to have reference to the new doctrines and spiritual interests of the Shaker Communities; the New Earth to their material possessions and temporal interests.

They were assured that in and among them the kingdom of heaven was established; "of its increase there would be no end." Holding this idea, they worked with super-human energy, believing without doubt that every building they erected, however void of any idea of hygiene or beauty, and especially every acre of land they added to their possessions was extending this kingdom, - increasing it. To buy

land with the hard earned money of consecrated labor to be held in the interests of those who were living a virgin life in commensal relations, was in their estimation the way in which the earth would be redeemed.

Greater intelligence would have dictated that to till and cultivate the land on scientific principles would be at least a partial means toward its redemption.

Under the delusion of thus redeeming the earth, and with the idea that they would make rapid accessions to their numbers they bought up large tracts of lands, a fatal error, for, to Believers as to other people land monopoly has proved a curse and is the underlying cause of most of their subsequent errors and losses, materially and Spiritually.

Still, they were faithful and obedient to the light of their day and we owe much

to their devoted efforts. We look to the motives and cast no censure upon those of earlier days who, in their misdirected zeal made the mistake, but we are very sorry that in our own time there are any still so blind that with the experience of the past before them they should repeat so great a wrong as to add thousands of acres to the possessions of an already "land - poor" people. We fear that the extending of Christ's kingdom has not been their leading motive in the matter.

Elder J. W. Evans and bro. Daniel Fraser were brave pioneer reformers in our ranks. They saw this great evil and lifted their voices against it. They also studied the relations between the earthly and the spiritual order of human life and conceived the new heavens and earth to have a much broader significance than that which had been generally accepted by the Society. They taught that the formation of the

New Heavens began with the revelation of the principles of the Shaker Church, and would increase with its evolution from cycle to cycle. That the New Earth began with the American Republic, and as the people progressed from one degree of truth to another, it would gradually include every principle of science pertaining to the natural life of man, in government, agriculture, generation and nutrition.

How far their prophetic vision was able to pierce the future we do not know, but when the word Shaker is omitted from the spiritual, and American from the earthly order, when, in their universal application, principles alone are considered, we have no objection to that interpretation. The two orders certainly have a relation together as soul and body. The inception of both occurred at the same period. The history of one is identical with the other, Land

monopolies and its inevitable result, wage slavery
 has brought equal ruin to the spiritual and
 earthly order. As in the one, so in the other
 has there been a centralization of power in
 the hands of the few to the injury and non-
 development of the many. This intended
 only for good, by an erroneous system
 of "Protection" the government has blindly
 robbed the people not only of material
 benefits, but of greater blessings; - the op-
 portunity to advance the conditions for
 the brotherhood of nations, and recip-
 rocate the good that would thereby
 be enhanced. The same principles
 of protection manifest in destructive
 family interests, and the fear of opening
 the door to the good of the outside
 world lest evil also should enter, have
 brought like results in the spiritual
 order.

To day the many indications of

destruction to both teach us that delayed evolution has brought us face to face with revolution.

This does not prove that the fundamental principles of either were not correct and will not eventually find glorious expression, but that the developed life of the nation as a whole made it impossible for immediate success.

During the crisis now upon us in both orders, principles are being intelligently examined and analyzed; errors are being eliminated and on firmer and broader foundations than ever before, true democracy in our home and in the worldly government will be established.

In this hope we look beyond the storm clouds of the present to the glory of Millennial skies. We see the time, when, beginning at the fountain head of all existence, just relations will be established

between the sexes in the affairs of Church, State and home. Not until then can we begin to know the possibilities of the human race or estimate the great loss which has been sustained thro' the dissipation of vital force.

The manipulation of occult forces by use of the psychic powers that have been developed in a few individuals here and there, aside from the wonderful discoveries in what we term the natural sciences, reveal to us the dormant, earth-buried conditions of the race as a whole and give hints of the great revolution that will come about in the world of mind and matter just as soon as the people shall be prepared to be benefitted thereby.

Meanwhile, every awakened soul should work with intelligence and energy toward those advanced con-

ditions. In the most literal sense the earth should be redeemed.

Instead of annually depositing in the ocean millions of tons of lands food, it should be properly decomposed and restored whence it was taken.

It is criminal in any people or nation to rob future generations by rendering the land incapable of human subsistence. The fertilization and sowing of every acre of land should be governed by a knowledge of its chemical properties. The rotation of crops and Sabbaths of rest should be observed. Extensive forest belt should be planted wherever needed to equalize electrical currents and protect from flood and drought. By artificial irrigation for the present arid wastes could be made fruitful and in time would develop their own water supply.

Thus complying with the laws of God in nature, the promise that the crops should be free from mildew and destructive pests will be fulfilled and the early and later rains will be insured.

In the affairs of Government we think that to abolish interest and by means of a tax on land values cease to rob the people of their God-given inheritance in the land will bring about "equal opportunities to all, special privileges to none, — a far reaching freedom in every domain of existence.

No longer repressed, dwarfed and crippled the God life in humanity will assert itself and gradually find expression through the application of the true laws of being, in the earthly and in the spiritual life in humanity. The spiritual ripening as fruit upon the tree, lifted above the earth, developing in the sunlight of the upper world, yet always dependent upon the

tree and soil (the earthly order) for nourishment.

Will this not be the "New Heavens and New Earth wherein shall dwell righteousness?"

Miss Pretoria Manning
written in a paper for the American Tribune edited by
"Wealth against Commonwealth"
by Henry D. Lloyd

is a book for the people and for the times.

His Brilliant in style, powerful in the logic of well stated facts. When widely read as it deserves by men and women who have at heart the interests of the Republic, plutocracy must fall. Move the dismal array of facts gleams the prophesy of a new order of society, the heritage of the free.

M. C. A

Welcome to Sister Ann

We've held thee in our hearts through daily toil
 And when the shades of evening closed around
 We've drawn thee nearer still in worship's hour
 When angel gifts our offerings have crowned.

True friendship hath her silver cords entwined
 And golden links in pure affection wrought
 Have bound so closely in the love of truth
 That oft our souls in converse sweet are ^{broth}

Thy consecrated toil and deeds of love,
 Thy earnest efforts in the cause of right
 Have won for thee the wealth of kindred hearts
 Which moth nor rust cannot consume nor ^{blight}

And now we greet thee with this treasured ^{wealth}
 Each with some gift for thee hath come
 We wish for thee increasing joy and health
 And bid thee welcome to thy own sweet home.

March 1895

Military Drill.

Among the many efforts being made at the present time for the reformation and general advancement of society we regret very much to see one in another direction; the Military drill which within a few years has been introduced into schools & churches or at least Sabbath Schools under the auspices of the church.

Surely the Prince of Peace could not approve it, neither his true followers. We realize that many excellent people do not bring to mind the real meaning of war, its barbarism and degradation, nor realize its thorough incompatibility with the command of Jesus to "Love one another," even our enemies. It is surprising. It is surprising that so many professed ministers of Christ encourage and sanction this great evil for the sake of its small proportionate benefits in discipline and

physical culture. These are certainly desirable, but other methods far superior in moral influence might easily be provided as soon as the moral sense of the people awakens to the necessity thereof.

So far as Loyalty and patriotism are concerned, a study of, and adherence to the general principles of Democracy which are fundamental to our Constitution, would in our opinion be a great deal more to the point.

A Republic may well tremble for its safety when its Army and Navy are yearly increased. These belong only to monarchies where the rights of the people are usurped. Let America free her lands by applying the system of taxation advocated by Henry George. This will undermine all other monopolies and render all natural wealth, the gift of God to his creatures, equally accessible to each one. Then her people will be placed in such relation to each other as will make

the practice of the golden rule possible; and is not "love the greatest thing in the world?" Is not our strength in God, and can we not trust ourselves to obey the Saviour's command to love our neighbor as ourselves. The most savage tribes of Indians would protect with their own life if need be, the children of William Penn, Quakers who never carried arms nor resisted evil in any way but by love. To day it is our belief that if America should uncompromisingly declare herself for peace, she would be better fortified than the strongest army and navy in the world could make her.

* Biographical Sketch of

Aldress Anna White of North T. Mt. Lebanon.

The subject of this sketch was born in Brooklyn N. Y., Jan 27th, 1827. Her father, Robert White Jr., descended from an honored and distinguished English family who were members of the Church of England. Her mother, Hannah Gibbs of American birth and parentage belonged to the Society of Friends. Subsequent to their marriage Robert united with that Society.

At the time of the disruption among the Quakers, when Elias Hicks, a Quaker preacher advanced a few revolutionary ideas which created agitation of thought and gave him quite a following, Robert renounced all connection with them and became an earnest investigator and advocate of Shakerism. Hannah maintained the views of Elias Hicks until her decease.

Robert White Jr., was a man of

sterling integrity, large benevolence, high mental culture, and was most agreeable in conversation and manner. He had a large circle of friends and was prosperous in business as a hardware merchant. He was brother to Chandler White who will long be remembered in connection with Cyrus W. Field and the Atlantic Cable, he having been one of the five who gave interest and fortune to the grand enterprise, but who passed to spirit life before its completion.

Having become interested in the doctrines and practical life of the Shakers, Robert, accompanied by his young daughter Anna made frequent visits to several of the communities of Believers. They both became members of the North Family of Mount Lebanon, Robert only as a novitiate member on account of family duties which claimed his attention.

Being convinced of the truths of Shakerism as manifested and exemplified in lives of practical Christianity, Anna, in her eighteenth year, voluntarily forsook all and consecrated her young life to the principles of Christian Communism. She met with strong opposition from her mother, brothers and sisters, and a large circle of friends. Their home was a social center where many noted characters met, and where they always found hospitable welcome. Among the distinguished guests of the family were those grand apostles of freedom—Lucretia Mott, Samuel J. May, Isaac J. Hopper, and a score of other noble minds.

Robert had an extensive correspondence with the eminent Boston divine Theodore Parker, whose spiritual views were enlarged by light and knowledge emanating from the Shaker ardor. Especially was he

impressed with the idea of the Motherhood in Deity, and the equality of the sexes. In his invocations he was wont to address God as the Infinite Father and Mother.

Anna had been an earnest and consistent member of the Society of Friends, and with her mother and sisters had given exercise to the generous sympathies of nature in mission work among the poorer classes in New York City.

She had excellent advantages of Education, taking her finishing course at the Mansion Square Boarding School in Poughkeepsie, N.Y. under the tuition of Friends; and, according to their custom of making all their members self-supporting, she had commenced learning a trade, her preference being tailoring.

She was possessed of a deep religious nature, of superior mentality, and progressive tendencies, and was so thoroughly practical

that the step from Quakerism to Shakerism ^{was} ~~not~~ ^{but} a normal growth from the blossom to the fruit; and it was this conviction that induced her to leave the good for the better, or rather to ripen the perfect fruit upon the parent tree. When once her mind was convinced of a truth nothing could thwart her purpose in sustaining it. Among many temptations placed in her way was that of the love of money. A wealthy uncle designed to bequeath to her, when of lawful age, a large dowry if she would remain in her family circle; but she had "set her face as a flint toward heaven," and no earthly inducement could make her retrace her steps or cause her to renounce her convictions of right. She therefore forfeited this dowry but her father was a man of property and at his decease in 1856 he bequeathed to her a handsome sum all of which she dedicated to the society, and has never on any account sought favors or privileges.

craved aught for selfish uses. Most of the time she has held some responsible place of care and trust. Her first appointment was that of caring for visitors and inquirers. This brought her in contact with almost every grade and class of people, all of whom she was able to meet with intelligence, dignity and grace, and with a spirit of discernment which discovered the motives and intentions of the heart. Often the hypocrite and impostor quailed and showed confusion of face when confronted with the penetrating power of truth from her clear soulful eyes.

In January, 1865 she was appointed associate eldress with Antoinette Doolittle, whose demise in 1886 left a vacancy which she was called to fill. This position of first Eldress of the Novitiate Order she still occupies and discharges its honourous

duties to the satisfaction of the family and society.

In her character are combined undaunted courage with discretion; great force with gentleness and tender affection and strong qualities of leadership with childlike dependence on a higher power to guide and control. In conversation she is frank, genial and artless, and in general deportment unaffected, sincere and self-forgetful; while she has great independence of character is very courteous and affable.

She is also possessed of strong maternal sentiments and has proved that in denying the natural love of offspring the affections have been transferred to the higher spiritual plane. Under the overshadowing spirit of divine Motherhood, she feels and cares for all, and no natural parent could be more solicitous for her children. She justly merits the love and

reverence so freely accorded by her many Gospel relatives and by numerous outside friends.

That she has "dealt justly, loved mercy, and walked humbly before God" is the testimony of those who know her.

The many hundreds who have seen the favored recipients of her correspondence may retain in speaking pictures the rich, full flow of her thought and feeling in the beautiful hand-writing which bespeaks her character. — M. C. A.

Written for the Biographical Review of
Columbia County New York 1894.

Questions and Answers.

Questions asked by Nettie A. Brown preparatory to article for press.
Answers by E. S.

1. Why are the members of your communities called Shakers?

Ans. For the same reason that Friends were called Quakers. It was a name given in derision by the vulgar on account of agitations of the agitations of the body under spiritual power, expressing indignation of soul and its struggle against the power of sin.

We accept the name as befitting a people firm whose life and testimony every thing but the truth must be shaken.

2. Why do you believe that God is dual - Father and Mother?

Ans. From the evidence of scripture, of reason and of intuition. Gen. 1. 26, "God created man in his own image, male and female created he them." - Rom. 1. 20 "The invisible

things of him from the creation of the world are clearly seen being understood by the things that are made even his eternal power and Godhead." Again, the prayer of Jesus—"Our Father who art in heaven." Does not the term Father always imply its counterpart Mother? Is it possible to conceive of one without the other? In the "things which are seen" what is there from atom to star which is not evolved and controlled by dual forces?

3. Do you really believe that Christ made his second appearing thro' Mother Ann Lee?

Ans We recognize the Christ of the Ages which had been revealed in greater or less fullness to ancient nations before the time of Jesus. "Now O Father glorify me with thine own self, with the glory I had with thee before the world was."

"God sends his teachers unto every age
 To every clime and every race of men,

"With revelations fitted to their growth

"And shape of mind, nor give the realm of truth
"Into the selfish rule of one sole race."

Holding this idea, the terms first and second appearing are only relatively correct, and apply to epochs in religious history dating from the time of Abraham.

We make a distinction between the human Jesus and the divine Christ spirit with which he was baptized.

To those nations to whom Jesus ministered, Christ made his first appearance, teaching and manifesting the Fatherhood of God thro' him. He promised to send the Comforter. This we have received in the revelation of the divine Motherhood taught by and revealed thro' Ann Lee. The son is the type of the Father, the daughter of the Mother. We worship no human being but reverence the Christ thro' whomsoever manifested. That Ann Lee

was baptized by the Christ we think requires no further evidence than in the fruits brought forth. The organization of our communal homes wherein brethren and sisters associate in a pure relationship, marks our epoch as distinct in religious history as that which characterized the ministry of Jesus.

Q. What is your idea in regard to celibacy? Do you believe all marriage to be sinful?

Ans. Jesus said:—All men cannot receive my saying:— Again, "Strait is the gate, narrow the way, few there be who enter in therat." We believe Virgin Celibacy to be the life for that "few" who can practically receive the teachings of Jesus, commencing here and now the life and relationship which most Christians idealize for the future when they sing: "I want to be an Angel" &c.

We do not believe all marriage to be sinful. We could not reverence a God who would make it necessary for his children to sin in carrying out his commandment to "increase and multiply". If not called by the Spirit to "come up higher", we believe monogamic marriage to be the normal life for those mentally and physically able to bring forth offspring to the honor and glory of God. To do this they must observe the laws of God in nature.

5 What is your idea of Salvation?

Ans. We believe that a God of love can never permit any of his children to be finally lost. All must reap as they have sown, - expiate sin thro' suffering consequent to that sin. We believe in probation after death. As Jesus went to preach to souls in prison after his crucifixion, so will the saving spirit of Christ search out and quicken in life.

the God of life engendered in every soul however long it may have been imprisoned in sin.

We believe that Christ came to save his people from their sins, not in them; - that repentance means forsaking; - atonement means at-one-ment; - blood is the life current, therefore the atoning blood of Christ is the coursing of his life within which will make ours at-one with his; thus thro' his grace we shall be fully cleansed and saved from sin.

Q. If goods or property should be unlawfully taken from you would you believe it right to go to law about it in order to secure justice.

Ans. In the care of consecrated property our business managers would deem it unjust to the community, not to avail themselves of lawful means for the refunding of any considerable amount illegally taken.

7. Do you not believe in encouraging patriotism in the children under your care and guidance

Ans. As Christians teaching the universal brotherhood, one heavenly Father and Mother, one Christ the Saviour of all, we could not consistently foster the spirit which creates dividing walls in sect clan or nation, nor teach that under any consideration it would be right for the followers of the Prince of Peace whose "kingdom is not of this world," to enter into deadly strife with our brother man. But I doubt whether any people more intelligently teach the principles of pure Democracy or appreciate in higher degree our republican government and its free institutions. We are constant and earnest in protest against its foes in the efforts made to reunite Church and State and in the rapidly growing tyranny of plutocracy. That our country may yet reach the ideal of its founders - a glorious land of liberty - a refuge for the oppressed of all nations, is the hope cherished by the Shaker's.

Home Notes. Oct. '95.

As we sowed so have we been reaping. Rich harvests have rewarded the laborers care. Corn stalks heavy in fruitage reared their tasselled crests ten to fourteen feet above ground. Occasional showers have saved the crops, but most of the springs have long since been dry, depriving us of water power.

The endurance of brethren

For Sister Olive Holden

Jan. 9th 1900

It certainly is not for Sister Olive's sake that any of us bring tributes of praise. During the long years when it was hers to bear the burden and trial 'mid noon-day heat she lived above the need of this and surely she is now beyond it; but for our own sake for us who so much need to understand and individually apply the principles by which such a life was governed, such a character attained, it may be well to emphasize what their fruition has been as manifest to all whose privilege it was to really know her.

The precept to left heart to God while hands were busy found constant expression in her life; for she was practically spiritual and spiritually practical. Her duty meekly, cheerfully and thoroughly done was her religion. However naturally repugnant, to her no work was drudgery, - nothing menial for she exalted and sanctified.

lowliest tasks by the spirit of loving service and high purpose. Her obedience and submissiveness, so marked, was intelligent, never servile. She so far valued character above reputation that nothing was done for the mere seeming. She sought no quick reward, but, heedless of praise or blame walked humbly and unflatteringly the straight path of duty and so when failing strength made it necessary for her gradually to drop active cares she had her reward, with her in that deep, abiding peace only possible to those in whom the clamorous voices of self-pleasure have been silenced ⁱⁿ the ^{conquest of} the higher self.

Strong in heroic virtues, yet richly graced in those of tenderer nature with a patience and self-control which were sublime Sister Olive waited not to pass beyond our vision, but in spirit entered here, that holy rest which remains for the people of God.

Value of Medicine

Psychic suggestions received while resting in the inner
silence, April 1890 - Pub. in *Temple of Health*.

"Man does not live by bread alone"

I seemed in this semi-trance condition to be mentally in conversation with an elderly physician who explained to me the therapeutic value of medicine.

He told me that although its practice through centuries had been largely experimental, yet from the scattered fragments of truth now mingled with much error there would in time be evolved an exact science. This would come through a fuller knowledge of the laws of correspondences and co-relation of each to all in the universal whole, of which, as yet but glimpses have been received.

It was more than fable, the idea that special groups in the vegetable world,

holds nutritive or stimulating qualities to certain organs in man's physical economy. Every element or substance of the mineral or vegetable kingdoms holds relation to corresponding matter in the human body as an epitome of the universe.

But the great need in the present practice of medicine is the fuller recognition of man as a spiritual being and of the fact, that from the invisible far more than from the visible world he draws life-sustaining elements for body as well as for soul. Therefore in the administration of medicine, the distinctive virtue of the Eclectic and Homeopathic systems consists principally in the minute portions of drug given. While bringing less clog to the body or demand on the vital energies in throwing off obstructive effects, it possesses ^{the small portions given} equal power with a larger quantity of attracting to itself the finer and more potent qualities of its own specific nature which

exist in the surrounding atmosphere as well as ⁱⁿ the higher spiritual quality which is the energising principle drawn from the great reservoir of vital force.

This power of a minute quantity of a given drug to attract to itself the finer essences of which it is a materialized or visible expression, was illustrated in the latent power in seed or spore, to attract the nutritive elements of their own destructive life, so proportioned and chemicalized as to preserve individual identity through ages.

Another suggestion was given me at the same time, relative to the efficacy of diluted medicines; that of the personal magnetism of the physician, who, in the necessary operations of diluting and mixing was continually adding his own helpful thought and magnetic (or vital) power. Magnetism has been defined as the physical part of will."

In the foregoing we think there are hints of a system of healing in which may be combined all that is of value in the practice of N.D.'s with that of the various schools of mental healing.

Go Sister Ann when at Kenfield for recuperation.

Brimfull is every passing hour

Oct. 1902

With pleasant things to do

For work is fun when it is done

And when we're at it too.

No whines or groans, no frowns or sneers

Have named the happy hours

When we as busy found ourselves

As bees among the flowers.

It may seem strange, but still it's true

We wish you still away

Till pains & aches have caught the shakes

And gone from you to stay

So take our love you little Dove

Come home some later day.

Precious Stones.

Their Uses. - Vision received April 1891.

A little while after retiring, during that sensitive state preceding sleep my inner consciousness was suddenly awakened by most exquisite music filling the room as with waves of richest melody.

Looking for the source, I perceived a large oval tablet of purest white pearl framed in beautifully carved mother-of-pearl.

On the tablet were inlaid fine bars of diamond forming a music staff whose notes were strange indeed. These consisted of precious stones in great variety of form and color.

Between the form and color was an intimate relationship as if parts of each other and both expressions of the same thought. Vibrations from these produced the music. The delicate variations of tone strength and expression were governed by the form, size and color of the stones.

Among these were many I had never before seen. One which particularly attracted my attention appeared like encased fire which at times flamed and glowed with an indescribable lustre and activity.

To the inquiry concerning the meaning of this presentation, I was answered that in the great economy of nature the law of uses was so strictly observed that even the precious stones, now so rarely appreciated except as ornaments, would yet be valued for uses of the highest order; that they not only represented spiritual forces, but were the materialized expressions of these, and were a magnet to attract those qualities of spiritual life of which they are a part, in the sense that the entire universe as objectively visible, is but the reflex and sediment of the real and to most people invisible world.

I was told that there were threads of truth woven among the legends and interpretations

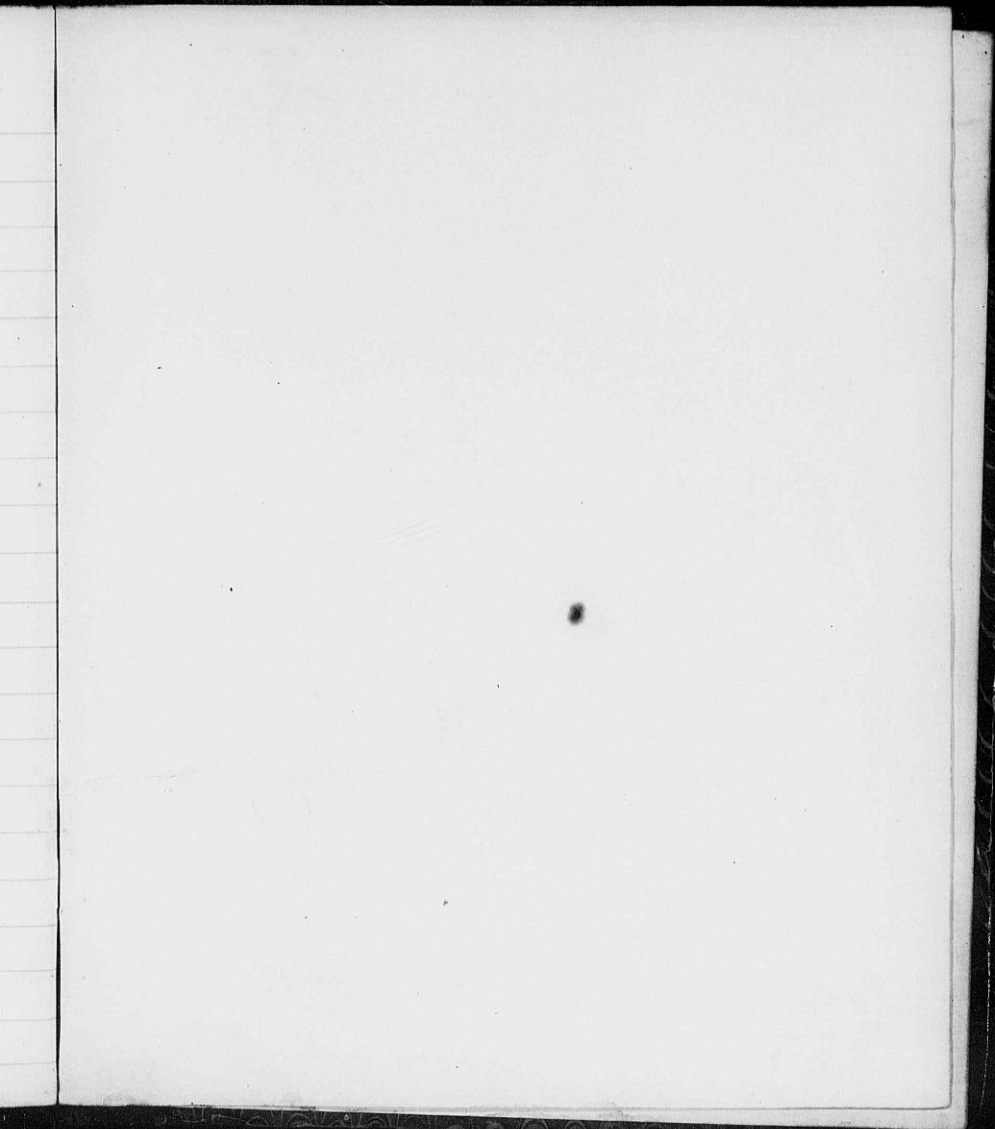
of precious stones as now given, but their full and correct significance could only be reached through a development of interior faculties which very few as yet have attained. - That the time would come when all who were seeking a higher unfoldment would wear precious stones, not simply for ornament or beauty, but with an intelligent appreciation of their value in attracting those spiritual forces for which they were a magnet. - That in time all the faculties and powers of being would become so harmoniously developed and blended in divine truth, that the musical relation of form, color and sound then presented should be only as the reflex vibration from the concord of a perfect life.

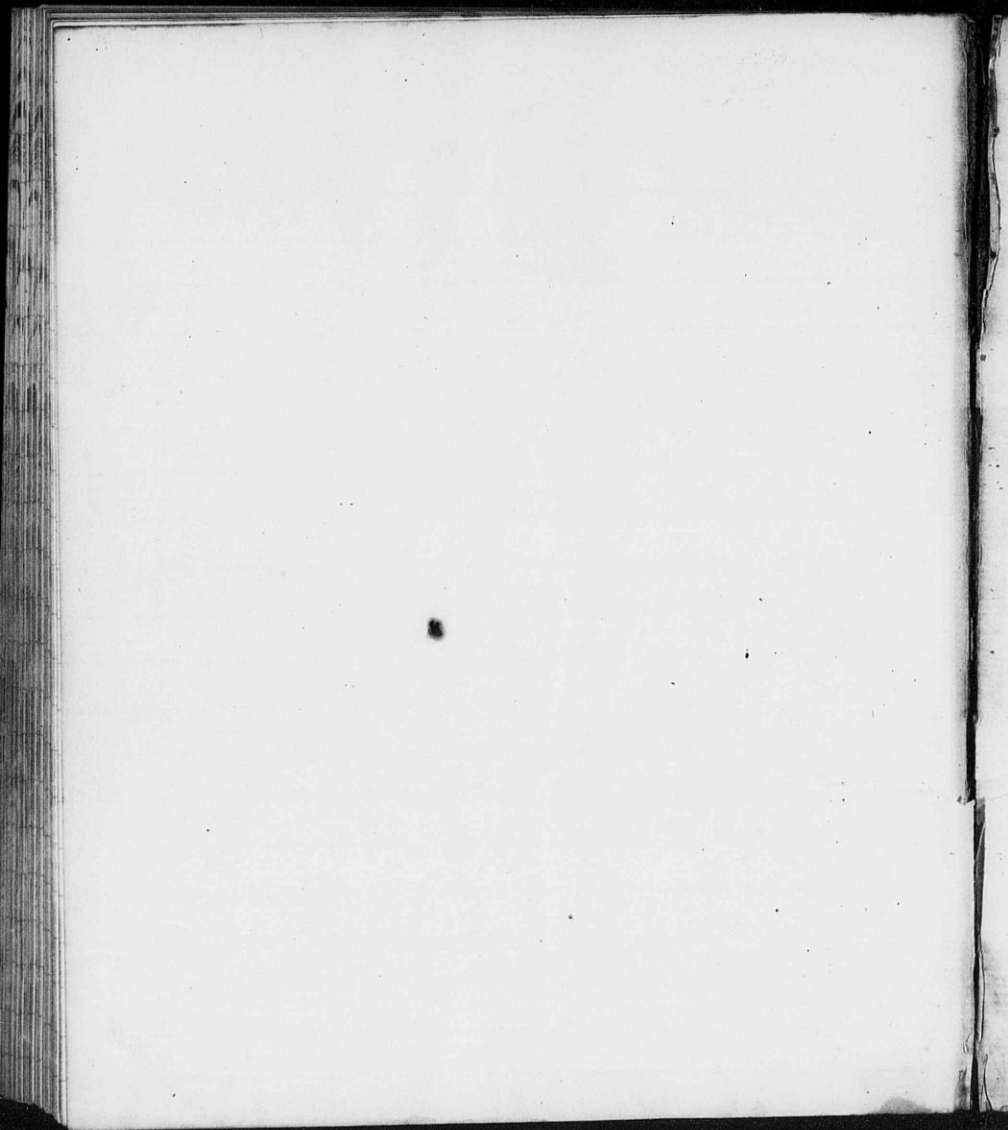
To a Young Sister
I Autograph Book

Within thy garden fair I find
Fruit bearing vines and tender flowers,
All fragrant in the dewy breath
Of early consecrated powers.

And there I see the flowing stream
Where sweet refreshings oft are found,
Where angels tarry with pure gifts,
For all who bide on holy ground.

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