THE
"CLEARFIELD REPUBLICAN,"
PUBLISHED EVERY WEDNESDAY, BY
GEORGE B. GOODLANDER,
CLEARFIELD, PA.

ESTABLISHED IN 1827.

The largest Circulation of any Newspaper in North Central Pennsylvania.

Terms of Subscription.

If paid in advance, or within 3 months....$2 00
If paid after 3 and before 6 months..... 2 50
If paid after the expiration of 6 months... 3 00

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For each subsequent insertion..... 50
Administrators' and Executors' notices..... 2 50
Auditors' notices..... 2 50
Business and Estray..... 1 50
Dissolution notices..... 2 00
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Local notices, per line..... 20

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1 square.....$5 00 | ¼ column.....$50 00
2 squares.....15 00 | ½ column.....70 00
4 squares.....20 00 | 1 column.....120 00

GEORGE B. GOODLANDER,
Editor and Publisher.

CLEARFIELD REPUBLICAN.

GEO. B. GOODLANDER, Proprietor. PRINCIPLES, NOT MEN. TERMS—$2 per annum in Advance.

VOL. 49—WHOLE NO. 2427. CLEARFIELD, PA., WEDNESDAY, JUNE 30, 1875. NEW SERIES—VOL. 16, NO. 26.

Cards.

THOS. H. MURRAY. CYRUS GORDON.
MURRAY & GORDON,
ATTORNEYS AT LAW,
9:50'74 CLEARFIELD, PA.

FRANK FIELDING,
ATTORNEY-AT-LAW,
Clearfield, Pa.
Will attend to all business entrusted to him promptly and faithfully. nov12'73

WILLIAM A. WALLACE. DAVID L. KREBS.
HARRY F. WALLACE. JOHN H. WRIGLEY.
WALLACE & KREBS,
(Successors to Wallace & Fielding,)
ATTORNEYS-AT-LAW,
11-12'73 Clearfield, Pa.

A. G. KRAMER,
ATTORNEY-AT-LAW,
Real Estate and Collection Agent,
CLEARFIELD, PA.,
Will promptly attend to all legal business entrusted to his care.
Office in Pie's Opera House, second floor. april 1-6m

JOSEPH B. M'KEALLY. DANIEL W. M'CURDY.
McENALLY & McCURDY,
ATTORNEYS-AT-LAW,
Clearfield, Pa.
Legal business attended to promptly with fidelity. Office on Second street, above the First National Bank. jan1'74

G. R. BARRETT,
ATTORNEY AND COUNSELOR AT LAW,
CLEARFIELD, PA.
Having resigned his Judgeship, has resumed the practice of the law in his old office at Clearfield, Pa. Will attend the courts of Jefferson and Mifflin counties when specially retained in connection with resident counsel. 2:14:72

WM. M. McCULLOUGH,
ATTORNEY AT LAW,
Clearfield, Pa.
Office in Court House, (Sheriff's Office). Legal business promptly attended to. Real estate bought and sold. jel1'73

A. W. WALTERS,
ATTORNEY AT LAW,
Clearfield, Pa.
Office in Graham's Row. [dec5-1y

H. W. SMITH,
ATTORNEY-AT-LAW,
9:11:72 Clearfield, Pa.

WALTER BARRETT,
ATTORNEY AT LAW.
Office on Second St., Clearfield, Pa. [nov21,68

ISRAEL TEST,
ATTORNEY AT LAW,
Clearfield, Pa.
Office in Pie's Opera House. [jy11,'67

JOHN H. FULFORD,
ATTORNEY AT LAW,
Clearfield, Pa.
Office in Pie's Opera House, Room No. 3. Jan. 3, 1874.

JOHN L. CUTTLE,
ATTORNEY AT LAW.
and Real Estate Agent, Clearfield, Pa.
Office on Third street, bet. Cherry & Walnut.
Respectfully offers his services in selling and buying lands in Clearfield and adjoining counties; and with an experience of over twenty years as a surveyor, flatters himself that he can render satisfaction. [Feb. 28:'72tf.

J. BLAKE WALTERS,
REAL ESTATE BROKER,
AND DEALER IN
Saw Logs and Lumber,
CLEARFIELD, PA.
Now in Graham's Row. 1:25:71

J. J. LINGLE,
ATTORNEY-AT-LAW,
Office Osceola, Clearfield Co., Pa. ypd

J. S. BARNHART,
ATTORNEY-AT-LAW,
Bellefonte, Pa.
Will practice in Clearfield and all of the Courts of the 25th Judicial district. Real estate business and collection of claims made specialties. n1'71

DR. W. A. MEANS,
PHYSICIAN & SURGEON,
LUTHERSBURG, PA.
Will attend professional calls promptly. aug10'72

DR. T. J. BOYER,
PHYSICIAN AND SURGEON,
Office on Market Street, Clearfield, Pa.
Office hours: 8 to 12 a. m., and 1 to 3 p. m.

DR. E. M. SCHEURER,
HOMŒOPATHIC PHYSICIAN,
Office in residence on Market st.
April 24, 1872. Clearfield, Pa.

J. H. KLINE, M. D.,
PHYSICIAN & SURGEON,
HAVING located at Penfield, Pa., offers his professional services to the people of that place and surrounding country. All calls promptly attended to. oct. 13 tf.

DR. J. P. BURCHFIELD,
Late Surgeon of the 83d Regiment, Pennsylvania Volunteers, having returned from the Army, offers his professional services to the citizens of Clearfield county.
Professional calls promptly attended to. Office on Second street, formerly occupied by Dr. Weeds. [apr4,'66-tf

DR. H. B. VAN VALZAH,
CLEARFIELD, PENN'A.
OFFICE IN MASONIC BUILDING.
Office hours—From 12 to 2 P. M.
May 12, 1875.

DR. JEFFERSON LITZ,
WOODLAND, PA.
Will promptly attend all calls in the line of his profession. nov.19-73

G. W. WEAVER & CO.,
DRUGGISTS & APOTHECARIES,
CURWENSVILLE, PA.
Dealers in all kinds of Drugs, Medicines, Fancy Goods and Druggists' Sundries.
Curwensville, March 17, 1875.

GEORGE M. FERGUSON,
WITH
W. V. LIPPINCOTT & CO.,
dealers in
HATS & CAPS, BOOTS & SHOES,
517 531 Market Street, Philadelphia. 75-tf

A. H. MITTON,
Manufacturer and Dealer in
Harness, Saddles and Bridles,
Collars, Whips, Brushes, Fly Nets, Trimmings, Horse Blankets, &c.
Vacuum, Frank Miller's and Neatsfoot Oils.
Agent for Bailey and Wilson's Buggies.
Orders and repairing promptly attended to. Shop on Market street, Clearfield, Pa., in room formerly occupied by Jac. Alexander. [4:14'73

Livery Stable.

THE undersigned begs leave to inform the public that he is now fully prepared to accommodate all in the way of furnishing Horses, Buggies, Saddles and Harness, on the shortest notice and reasonable terms. Residence on Locust street, between Third and Fourth.
GEO. W. GEARHART.
Clearfield, Feb. 4, 1874.

Cards.

JOHN D. THOMPSON,
Justice of the Peace and Scrivener,
Curwensville, Pa.
Collections made and money promptly paid over. feb22'71tf

GEO. ALBERT. HENRY ALBERT. W. ALBERT
W. ALBERT & BROS.,
Manufacturers & extensive Dealers in
Sawed Lumber, Square Timber, &c.,
WOODLAND, PENN'A.
Orders solicited. Bills filled on short notice and reasonable terms.
Address Woodland P. O., Clearfield Co., Pa.
e25-1y W. ALBERT & BROS.

FRANCIS COUTRIET,
MERCHANT,
Frenchville, Clearfield County, Pa.
Keeps constantly on hand a full assortment of Dry Goods, Hardware, Groceries, and everything usually kept in a retail store, which will be sold, for cash, as cheap as elsewhere in the county.
Frenchville, June 27, 1872-1y.

THOMAS H. FORCEE,
DEALER IN
GENERAL MERCHANDISE,
GRAHAMTON, Pa.
Also, extensive manufacturer and dealer in Square Timber and Sawed Lumber of all kinds.
Orders solicited and all bills promptly filled. [ap'y18'72

REUBEN HACKMAN,
House and Sign Painter and Paper Hanger,
Clearfield, Penn'a.
Will execute jobs in his line promptly and in a workmanlike manner. apr1,'67

G. H. HALL,
PRACTICAL PUMP MAKER,
NEAR CLEARFIELD, PENN'A.
Pumps always on hand and made to order on short notice. Pipes bored on reasonable terms. All work warranted to render satisfaction, and delivered if desired. my26:1ypd

E. A. BIGLER & CO.,
DEALERS IN
SQUARE TIMBER,
and manufacturers of
ALL KINDS OF SAWED LUMBER,
8-7'72 CLEARFIELD, PENN'A.

JAS. B. GRAHAM,
dealer in
Real Estate, Square Timber, Boards,
SHINGLES, LATH, & PICKETS,
9:16'73 Clearfield, Pa.

JAMES MITCHELL,
DEALER IN
Square Timber & Timber Lands,
je11'73 CLEARFIELD, PA.

H. F. NAUGLE,
WATCH MAKER & JEWELER,
and dealer in
Watches, Clocks, Jewelry, Silver and Plated Ware, &c.,
je10'72 CLEARFIELD, PA.

S. I. SNYDER,
PRACTICAL WATCHMAKER
AND DEALER IN
Watches, Clocks and Jewelry,
Graham's Row, Market Street,
CLEARFIELD, PA.
All kinds of repairing in my line promptly attended to. April 23, 1874.

REMOVAL.
REIZENSTEIN & BERLINER,
wholesale dealers in
GENTS' FURNISHING GOODS,
Have removed to 187 Church street, between Franklin and White sts., New York. [jy31'72

JAMES H. LYTLE,
No. 4 Pie's Opera House, Clearfield, Pa.
Dealer in Groceries, Provisions, Vegetables, Fruits, Flour, Feed, etc., etc.
apr14'75-tf

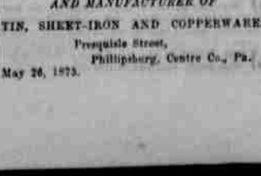
JAMES E. WATSON & CO.,
REAL ESTATE BROKERS,
CLEARFIELD, PENN'A.
Houses and Offices to let, Collections promptly made, and first-class Coal and Pine-Clay Lands and Town property for sale. Office in Western Hotel Building (24 floor), Second St. [my13'74y

JAMES CLEARY,
BARBER & HAIR DRESSER,
SECOND STREET,
jy23] CLEARFIELD, PA. [1y

HARRY SNYDER,
(Formerly with Lew Schuler.)
BARBER AND HAIRDRESSER.
Shop on Market St., opposite Court House. A clean towel for every customer. may 19,'75.

KRATZER & LYTLE,
AGENTS IN CLEARFIELD COUNTY FOR
LORILLARD'S
Celebrated Brands of
Smoking & Chewing Tobaccos.
We are enabled to wholesale to dealers throughout the county at city prices.
KRATZER & LYTLE,
Je3:74-tf Clearfield, Pa.

UNDERTAKING.



The undersigned are now fully prepared to carry on the business of
UNDERTAKING,
AT REASONABLE RATES,
And respectfully solicit the patronage of those needing such services.
JOHN TROUTMAN,
JAMES L. LEAVY.
Clearfield, Pa., Feb. 18, 1874.

LIME! LIME!
The undersigned is now prepared to furnish the public with an excellent quality of
Bellefonte Wood-Burned Lime,
for plastering purposes, by the large or small quantity. Can be found for the present at Pie's new building, on Market street.
oct1-tf L. R. McCULLOUGH.

MITCHELL WAGONS.
The Best is the Cheapest!
Thomas Reilly has received another large lot of "Mitchell Wagons," which are among the very best manufactured, and which he will sell at the most reasonable rates. His stock includes almost all descriptions of wagons—large and small, wide and narrow track. Call and see them.
apr8'74 THOMAS REILLY.

JOHN A. STADLER,
BAKER, Market St., Clearfield, Pa.
Fresh Bread, Rusk, Rolls, Pies and Cakes on hand or made to order. A general assortment of Confectionaries, Fruits and Nuts in stock.—Ice Cream and Oysters in season. Saloon nearly opposite the Postoffice. Prices moderate.
March 10-'74.

G. S. FLEGAL,
Ironsides Store,
PHILLIPSBURG, PA.
DEALER IN
HARDWARE, STOVES, HEATERS, RANGES, WOOD AND WILLOW WARE.
AND MANUFACTURER OF
TIN, SHEET-IRON AND COPPERWARE.
Prospects Street,
Phillipsburg, Centre Co., Pa.
May 26, 1875.

TO-DAY AND TO-MORROW.

BY GERALD MASSEY.

High hopes that burn like stars sublime,
Go down the Heaven of Freedom!
And true hearts perish in the time
We the bitterest need them!
But never sit we down and say
There's nothing left but sorrow:
We walk the wilderness to-day,
The Promised Land to-morrow.

Our birds of song are silent now,
There are no flowers blooming;
Yet life beats in the silent bough,
And Freedom's spring is coming;
And Freedom's time comes up alway,
Tho' we may stand in sorrow;
And our good bark, aground to-day,
Shall float again to-morrow.

Thro' all the long, dark night of years
The people's cry ascendeth,
And earth is wet with blood and tears;
But our weak sufferance endeth!
The few shall not forever sway,
The many toil in sorrow;
The bare of hell are strong to-day,
But Christ shall rise to-morrow.

Tho' hearts breed o'er the past, our eyes
With smiling future glisten;
For, lo! the dawn bursts up the skies!
Lean out your souls and listen!
The world rolls Freedom's radiant way,
And ripens with her sorrow;
Take heart! who bear the cross to-day
Shall wear the crown to-morrow

O, Youth! flame-earnest, still aspire,
With energies immortal;
To many a haven of desire,
Our yearning ope's a portal,
And though Age wearies by the way,
And hearts break in the furrow,
We'll see the golden grain to-day,
The harvest comes to-morrow.

Build up heroic lives, and all
Be like a sheathless sabre,
Ready to flash out at God's call,
O chivalry of labor!
Triumph and Fall are twins; and aye
Joy sees the cloud of sorrow;
And 'tis the martyrdom to-day
Brings victory to-morrow.

THE SHAKERS OF MOUNT LEBANON.

The snow was still upon the ground when we made our long deferred visit to the Shakers at Mount Lebanon.—Our old friend, Elder Frederick W. Evans, welcomed us at the door, and installed us in the visitor's house of the family over which he presides. For inspecting the agriculture of the society in all its varied details, the time of our visit was not favorable, but enough was seen to show that the reputation of the Shakers for thrift, diligence, economy, and practical sense is not undeserved.

The village at Lebanon is occupied by three families, as they are called, each one of them constituting a complete and independent community, though the relations between them are in every respect co-operative. The official supervision of the Ministry, as the chief elders of the Shaker church are called, extends through the whole village.

The three communities at Lebanon are known respectively as the North family, the Church family and the South family. The name of the Church family is derived from the fact that the church building or the central place of worship for the whole village, stands among them. The number in each family we did not ascertain, though there is no secrecy about it; but the population of the whole village is something like two hundred persons, including men, women and children.—Each family has an office and store of its own, where its business affairs are transacted, and there are, of course, persons in each who are in charge of this part of the establishment; but we believe that Elder Frederick is quite as frequently consulted upon matters of this sort by the other families, as upon spiritual subjects and questions of doctrine or discipline.

The Shaker farms at Lebanon are situated upon the western slope of the mountain, and the village is about a mile from the railway station in the valley below. The situation is exceedingly beautiful, and all its beauties are visible from the home of the Shakers. The soil is clayey and strong, but it lies in the best exposure toward the sun, is thoroughly drained by its position, and must be earlier fitted for ploughing and less exposed to frost than most of the land in the neighborhood. The orchards had a vigorous and healthy look, which showed not only that the care bestowed upon them was constant and skilful, but that the land is good for fruit trees. Farming is carried on, of course, mainly to furnish supplies for the community, but a very important industry is the raising of garden seeds for market. Brooms are also made for sale; and, as our readers are already aware, everything produced by the Shakers is of the best quality, and every representation which they make concerning their wares is to be relied upon. The houses in which they live are large wooden buildings, four stories high, plain, spacious, and thoroughly comfortable. The neatness with which they are kept cannot be exceeded. The dwelling of the North family is warmed by steam, and ventilated in the most scientific and effective manner according to a system invented and applied by Elder Frederick. The women live in one end of the building and the men in the other. The cooking for the community is performed, of course, in a single kitchen, and throughout the establishment everything is perfect in its way. Abundance, order, thrift, and transcendent cleanliness prevail everywhere. There is nothing for decoration or for show; everything is for use and comfort, and for the easy and economical performance of the work to be done. The house for visitors, which is, of course comparatively small, stands in the rear of the community house, and is of a similar character in respect of its accommodations and furniture. The rooms, which are warmed by wood fires in soapstone stoves, have simple movable rugs upon the floors, which are of hard Southern pine. Here, too, the ventilation is perfect, better in fact than we have seen in the most luxurious city dwellings. The work shops, wood sheds, barn, stables, wash house, and poultry house of the family are suitably placed, most of them in the rear of the dwelling. The barn of the North family is celebrated among agriculturists. It is of stone, some 175 feet long, three stories high, with one end toward the hill side, so that loaded wagons can be driven into the thirdstory and the hay or grain pitched downward instead of upward. The poultry house also merits special notice. The wall on the southern side is of glass, and a passageway behind the nests allows the eggs to be taken out without entering the space occupied by the hens.—There is also a separate department for fowls that are to be fattened. The breed of hens kept by the family are Light Brahmas. The cows, fifty or sixty in number, seem to be a mixture of Ayreshires, Durhams, and Alderneys. The oxen, which were at work hauling wood from the saw mill to the wood house, were large and exceedingly fine. We saw no good horses, though just over the mountain, in the neighboring Shaker village of Hancock, we met some very lively nags driven by members of the society. Not a dog or a cat of any sort was to be seen about the place. In fact, the Shakers have a testimony against the idolizing of animals which is so frequent among the people of the world. Neither do they keep hogs. That practice, as Elder Frederick informed us, was finally abandoned by the society about nine or ten years ago, the flesh of swine being esteemed by them unwholsome and unclean, and the raising of the same was renounced for thatreason.

Our meals were served in a separate room of the community building, to which we were summoned by a bell in our apartment rung from the great house. Everything was pure, wholsome, good, abundant. We had meat, eggs, two or three sorts of vegetables, white bread, ordinary corn bread, and a most excellent and agreeable kind of coarse bread made of wheaten flour entirely unbolted. Tea and coffee were offered us; a pitcher of cream stood on the table, and the butter was exquisite. Though we found no one in the room on entering, one of the sisters came in before the meal was finished to learn if anything more was wanted. We asked Elder Frederick if the members had meat, tea, and coffee, and he said that all had them who desired, but that for his part, except eggs, he had taken no animal food, not even butter, for many years, and that most of the members practised the same abstention, though it was entirely a matter of choice with them all. Butter, he said, they used but little, even in cooking, thinking cream a great deal better. We asked if any of them used tobacco. He said that formerly it had been used, but that now it was abandoned by all, except possibly some very old members of the society in other places. At Lebanon nobody uses it in any form. We did not observe in the society, however, any indication of bad health or unhappiness.—On the contrary, a more healthy, active, robust, and contented set of people can hardly be met with anywhere. Of course we heard no boisterous conversation or loud laughter, since a religious quiet is the habit of the place; but every one was cheerful, ready to answer any questions or converse upon matters either of faith, discipline, or industry. Respecting the affairs of the world, they manifested no particular curiosity. We did not discover that they took the newspapers, and yet many of their inquiries indicated a reasonable degree of familiarity with the events and the matters of the day.

The Shakers are, first of all, a religious people. Their sincerity is perfect and their faith complete. It does not, however, rest upon authority, and we heard no suggestion that any principle ought to be received because it has been taught either by the Bible or by any revealer or prophet ancient or modern. The Saviour they hold to be a man influenced to an extraordinary degree by what they call the Christ spirit. In their idea of this spirit we found nothing personal; but whoever comes under its influence is raised by it into a region of high spiritual illumination similar to that in which, according to their views, Jesus of Nazareth dwelt. The doctrine of a Trinity in the Godhead they expressly reject; but they hold to the idea of a dual principle in the divine being. There is, they say, not only a Heavenly Father, but a Heavenly mother also; and this is one of their chief tenets, if indeed it is not the most important of them all. "But," we asked, "are there two persons in the creator of all things? Are the Heavenly Father and the Heavenly Mother distinct from each other, or one?" "That," we were told, "is a question on which we express no opinion. What we are absolutely convinced of is that these two principles constitute the divinity, however they may be impersonated," an answer which recalls to the student of philosophy the doctrine of the Divine Love and Wisdom laid down with such wonderful profundity by Emanuel Swedenborg.

The Shakers are great believers in spiritual manifestations, so called.—They say that they have had such things among them from the beginning, and their theory of inspiration seems to consist very much in influences of that sort from the world beyond the grave. The ordinary name of the society, Shakers—their real name is that of United Believers—is derived from the tremblings and convulsive shakings produced by such spiritual intervention in the early days of the order.—Such knowledge of spirits they claim to have now, although they make no public use of it, and do not appear in any distinct way to cultivate that kind of intercourse with the other world.

Coming from theology to practical religion, the two essential doctrines of Shakerism are celibacy and the community of goods. Celibacy they insist upon as the only condition of a high spiritual state. Jesus of Nazareth was celibate, and in their belief no human being can attain great religious elevation who does not observe this rule.—It is, however, only a part of their system of asceticism. Their theory seems to comprehend every form of self-denial which can be practised without absolute injury to health or the destruction of life. Self-denial in eating and drinking, living upon coarse kinds of food, the repression of every violent tendency, abnegation of all earthly ambitions, the utter renunciation of the world and its vanities, of all outward show and self-assertion, all belong together in this part of their scheme.—Their extreme simplicity and plainness in dress, habitations, life, and conversation, with devion to industry, thrift, and careful economy are outward manifestations of the same principle. Community of goods the Shakers hold to as the only sure foundation for the outward equality of spiritual men, and the indispensable bulwark of self-denial, humility, and a heavenly frame of mind.

The organization of the United Believers is exceedingly simple. There are the members, forming the body of the church; the elders charged with the supervision of the family or community and with care-taking, temporal and spiritual; and above these, is the ministry who exercise a similar influence and control over a number of families together. The elders are women as well as men, equal in numbers, and in authority; and the ministry is likewise composed of persons of both sexes. Of forms and ceremonies there is very little; of outward show of rank and distinction, nothing at all. Members are admitted into the community after careful examination and inquiry, full discussion of all points, and through mutual understanding. Every one must adopt the principles of the society in their completeness; but a man or a woman may be received and while obeying the rules, may yet remain in the world when it is necessary for the fulfilment of any duties, such as the protection of a married partner who does not wish to join the society, or the education and care of children who are similarly averse. Or if a man is in debt, he is not allowed to live in a Shaker community as a member until the debt is settled. No person is received into the society with obligations of either kind that are unsatisfied.—Where there are no such obstacles, but where the wife or children will not join, the applicant is required to divide his property in suitable proportions, and he only puts into the community the share which properly remains for himself. The moment a member becomes doubtful respecting the doctrines or usages of the society, he is always free to leave, and on his departure a suitable allowance is made to him out of the treasury of the community.—The system seems to be one altogether of conviction and consent, not at all of constraint or domination.

Their fundamental doctrine of self-denial is especially directed to celibacy and chastity, and of this they make a great account. They hold to it as the law of divine truth, and their lives correspond with their faith. Since the Shakers first became known, no suspicion has been cast upon them in this regard. Whatevehypocrisy may exist elsewhere, it has not been found among them. But while they resemble the celibates of the Roman Catholic Church in adhering to this doctrine, and in its conscientious, unvarying practice, they differ from them in the fact that both men and women live together in the same house, see each other daily, converse with each other, meet in the dining hall and the church, take an equal part in the management of the community, and join together in worship, and in meetings for improvement in scientific knowledge.—Indeed, to separate the two sexes and place each in a monastery of its own, would be as great a violation of Shakerism as the ordinary relations of society. As in the divine being, the male and female principle equally coexist, so in every society, man and woman must alike take part, according to the capacity and qualifications of each, or disorder and mischief will result.—Moreover, according to the Shakers, the fault of the American scheme of Government is that woman is excluded from her rightful place, and compelled to obey an authority in which she has never consented, and to be ruled by officials whom she has not helped to choose. As a system of polity, Elder Frederick told us the American republic would be perfect if women only had an equal share in legislation and administation. On this point, no woman's rights advocate could go further than the Shakers.

The objection is obvious that if all people became Shakers the human race would die out; but this is a result not contemplated by the order. It is not given to all to enter into the self denial and spiritual elevation of Shakerism. Here again the dual principle comes into play. Shakerism is a divine church with celibacy for the rule of its priesthood; Democracy expanded to include woman as a politician, and with marriage as its rule, is the true form of the state; and in the ulterior conditions of society in general, the church and the state, separate yet not antagonistic, will co-operate in producing a period work of human amelioration, with perpetual progress in spiritual, political, scientific, and material things.

All the members are required to work. Idleness is not tolerated, and we suppose, not desired by any one.—And yet such are the advantages of associated living that the community prospers without exacting from any that slavish degree of toil or that incessant activity which are so general in the world. The Shakers go about their work in a deliberate, placid, and cheerful manner. The quietism of their religion is reflected in their manners and their labor. They are cheerful, kindly, courteous, but never noisy or vehement. We did not hear at Lebanon a violent exclamation or a vacant laugh; and yet there was no gloom, nor any show of that fierce and desperate agony over the sins of human nature, or that intense anxiety respecting the material concerns of life, which are so often to be met with among religionists and among the people of the world in general.

One evening we were invited to be present at the worship of the family. The meeting was held in a large, uncarpeted upper room, in which a couple of chairs and a row of benches against the walls were the only furniture. We were taken in before the community assembled. They presently entered, the men at one door and the women at another, all in the community dress, except two or three men, who had joined too recently to have their uniform; and each party formed in four lines across the room, facing each other, with Elder Frederick and his coadjutor, Elderess Antoinette, at the head. They remained with their hands clasped and eyes downcast a few moments, in silence.

Then Elder Frederick stepped forward, and standing between the two divisions, delivered a brief exhortation upon the joy of aspiring toward heaven and heavenly concerns, and the delight resulting from putting the lower nature in all respects entirely under foot. Then he turned back into his former place. Again a pause of silence, and then some of the brethren and sisters struck up a song, or hymn as other people would call it, and sang it through, the end being indicated by all the worshippers dropping their hands.—This was followed by another pause and another song, and so on, until three or four melodies had been completed.

Then the formation was broken up, and eight or ten men and women took their places facing each other in two ranks in the centre of the room, while the rest of the family formed by twos on the outside, the men first and the women behind them. After a brief period of silence, these in the centre commenced another song, accompanied with a tossing motion of the hands, as if intended to show that worship is labor; and at the same time, the ranks without began with the same motion of the hands to move rather rapidy around the room, some simply walking, and others as if dancing; and indeed, this part of the service seemed to be intended to illustrate at once the idea of a sacred dance and of an act of industrious adoration toward the Most High. As the song was finished, the company stood still, dropping their hands at the sides for a moment, and then clasping them again before the musical strain was renewed by the singers. During one of these pauses, Elderess Antoinette delivered an exhortation similar in character to what we had before heard from Elder Frederick. To us it was a strange scene; and though we have witnessed the worship of different religions and of many churches, we have never beheld any religious rites performed in a spirit more devout, intelligent, or becoming.

While at Lebanon, we conversed not only with the heads of the family, but with several members, especially with a young Swede who had recently exchanged the University of Upsal for the inward joys and the constant, though not intellectual or scholarly, occupation of Shaker life. Yet it seemed very clear that Shakerism has now assumed a new departure and a more philosophical development, especially in the mind and the public labors of Elder Frederick. He is an Englishman, but has been a member of the society at Lebanon for some forty years. He is a brother of that remarkable person, George H. Evans, who a quarter of a century since set on foot in this city the agitation for land reform and for the limitation of ownership in land, which left as its result the free homestead law of Congress. Not a man of school education, Elder Frederick is a thinker, at once religious and practical, and the stamp of his character is seen upon everything at Lebanon.—He has written several books upon Shakerism, and has delivered public lectures in this country and in England, which have deservedly excited attention. One consequence is seen in the presence at Lebanon of young persons of intense and concentrated nature, attracted to the society by sympathy with its ideas, and likely to develop it and carry it forward in the future; and another is the publication of a newspaper called the *Shaker and Shakeress*, of which Elder Frederick W. Evans and Elderess Antoinette Doolittle are the editors. We learned also that they have occasional meetings for the reading of scientific things; and the essays of Darwin and Huxley were mentioned as made familiar to them in this way. But all this appeared to us an innovation, foreign to the spirit of earlier Shakerism and similar in fact to the modern usage of regular theological education among the preachers of the Methodist Church. Inquiring also respecting a few children whom we saw at Lebanon, and who were brought there by their parents, we were informed that their education is carefully attended to in all necessary studies. Of mere amusement there is of course nothing, not even among the children.

The peacefulness of life at Mount Lebanon cannot but be grateful to any mind wearied with the antagonisms of civilized life; and whoever has once visited that beautiful mountain side, and heard the honest Yea, Yea, Nay, Nay, of the United Believers, will long remember the tranquil repose, the deep, inward faith, the far-reaching aims of these cleanly and simple brethren.—*N. Y. Sun.*

AMERICA THROUGH FRENCH SPECTACLES.

A Paris correspondent of the New York *Times* writes:

The *Figaro* tells a great many curious stories about Americans in Europe, and now and then I feel like translating them. Here are two that will be found of interest: "We have just heard," says the *Figaro*, "a frightful story, the hero of which is now in Paris. Three months ago a rivalry in love existed between two merchants in New York, Mr. Fergus MacClellan, domiciled at No. 43 Broad street, and Samuel O'Deary, living at 49 Wall street. Both were paying attention to a young girl whose name we feel bound to suppress. One day, without notifying either of her lovers, she suddenly left New York.—Despair united the two enemies, who resolved to set out together in search of the fugitive, and to have an explanation with revolvers when she was found. One started for Europe the other searched in America. Six weeks ago the former learned that Miss—— was with her father in Calcutta. He loyally advised his rival by telegraph, and proposed to him the following arrangement, which was accepted: They would play a game of checkers by sending the moves by transatlantic cable, the stakes to be the life of one of the players. The game was begun and lasted nine days. Mr. MacClellan, who remained in America, has just lost the game. Day before yesterday a dispatch informed Mr. O'Deary that MacClellan had blown his brains out. Mr. O'Deary leaves for Calcutta to-day.—It remains to be seen whether the young girl, the stakes in this mortal game, will have anything to do with the victor." The writer gives the very number of the houses in which these two merchants lived, and how could he have done that, a French lady asked me last night, if the story were not true? The other story can be summed up in a few words. A very enormously rich young son of a Yankee—I translate literally—who has been residing three years in Paris, has a great horror of wearing new clothes. This is the combination devised for obviating the disagreeable necessity: As he cannot well buy his clothing in a second-hand shop, he has them made by the most fashionable and most extravagant tailor in the city, and then hires a workman of his exact size to wear them for him for two weeks. The writer says that he can personally vouch for this story, as he seen the working man who gets paid for wearing the eccentric Yankee's coats to a proper degree of dirtiness.

WHO CAPTURED GRANT IN 1868?—But it was not until after Colonel Forney's return from Europe that the public fully accepted Grant's Republicanism as a fact. He had not known the general, but expressed to me his pleasure at the attitude I had taken, and desired to be introduced to him. I went with Colonel Forney to General Grant's office, and there introduced them to each other, and the result was Colonel Forney's five-column double-leaded leader in both the *Chronicle* and *Press*, proclaiming Grant as the only man for the Republican candidate for President. The effect of that article was to settle all doubts about his party fealty, for Colonel Forney, speaking from Washington, was believed to know the truth whereof he spoke.—*J. J. Stewart's Letter to the Tribune.*

TAKING NOTES.—"Well, Cuffee," said a minister to his colored servant, "what were you doing in meeting this afternoon?" "Doing, massa? Taking notes," was the reply. "You taking notes?" exclaimed the master. "Sartin, massa: all the gempelmen takes notes." "Well, let me see them," said he. Cuffee there, upon produced his sheet of paper, and his master found it screwed all over with all sorts of marks and lines, as though a dozen spiders, dipped in ink, had marched over it. "Why, this is all nonsense," said the minister, as he looked at the notes. "Well, massa," Cuffee replied, "I thought so all the time you was preaching."

"Two soles that beat as one," remarked the boy to his mother, as she was dealing with him for his sins with both slippers at once.

While vanity is a weakness which we are inclined to pity, self-esteem, if not excessive, at once elicits our respect and admiration.

PARENTAL DUTY.

Parents often unconsciously injure their children by assuming that they are actuated by wrong motives. In very early life we learn that others can know but little about our thoughts and feelings. Therefore, it is not their prerogative to judge of our motives. Every one naturally wishes to be presumed honest; and if we know that such is the presumption respecting us, it is comparatively difficult for us to indulge or act out our depravity. But if we find that we are presumed to be dishonest—if it is to be taken for granted that we intend wrong—the first impuse of a depraved heart is sure to be wrong. And a child is as sensitive to such injury as any one. Let him imbibe the notion that his parents habitually suspect him of mischief, and they are certain to provoke him to wrath, and actually induce him to commit mischief, of which he had never before conceived. The feeling of his young and wicked heart is very likely to be: "Well, since I am thought no better, and, therefore, I will be no better. I might as well find some enjoyment, and if I cannot have any credit where I do try to do right, I will just abandon such effort, and give loose reins to my passions, and secure pleasure as I can." Many a child, it is feared, has thus become wayward, and undesignedly turned aside from the path of virtue by his dearest earthly guardians and friends.

A betrayal of more self-interest than parental affection is sure to work mischief in the heart of a child. It is love which moves the heart more than a sense of duty. We discharge our duty to our friends, not so much because it is a duty as a pleasure. It is love, not duty, which causes the fond mother to watch with unremitting anxiety over the couch of her sick child. Love to God and love to man commends itself to the human mind as the correct fundamental principle of action; and the very little child soon instinctively knows and feels its force long before he can define and analyze it. He knows and feels that it is what a parent owes to him. At any rate, no one can appreciate it better where it is exercised towards him. Well now, let the child obtain the notion that such a feeling for him in a parent's heart has been displaced by a predominating selfishness—let the child imbibe the idea that the parent, in all his requirements, is actuated by his own self-gratification, rather than by any peculiar and fond affection—and he feels that the parent, as such, is worthy of no special reciprocity of regard. Hence, his commands, as parental, are spurned, and consequently the child is provoked to wrath to think that one should thus presume to act a parent's part. Every child's heart yearns for a parents affection to meet his wants; and if it is met with nothing but the cold demands of a sordid self-interest, it must suffer a sad repulse. Under such circumstances, a child may be induced to obey from fear, while he cannot do otherwise; but he can never love to obey with the proper feelings of a child. It can never be his pleasure to do a parent's will. He may obey one because he is his master; but he can never obey him because he is his parent. For there is no ground for the reciprocity of fond, parental and filial affection.

It is worthy of remark that the obligations of parents and children are mutual. The obligation is not all on one side. It is not simply the duty of the child to obey; neither is it the sole duty of the parent to exact obedience, regardless of the manner in which it is done. But, while it is the duty of the parent to exact obedience, and, at the same time, of the child to obey, the parent owes it to his child to secure his obedience in a manner not needlessly to provoke his wrath. And to this end it is all important that both parent and child should comprehend that their mutual obligation rests upon the obligation which they owe in common to their Maker. A parent must reflect as seriously upon his position towards his child, as he ever does on the position of that child towards himself. He has no more right to make himself a despot towards the child, than he has to try and make the child his grovelling slave. No parent is either omnipotent or irresponsible towards his off-spring.

It is well, also, for parents to consider how much of their children's disobedience and waywardness is justly chargeable upon themselves. It is true the child, as well as the parent, must be held accountable for his own sin; yet we must remember that we are so constituted as easily to involve one another in sin; and the nearer the relations which we sustain in life, the greater the danger of involving one another in transgression. In case of the little child, who, it may be, willingly goes to the public house to get his father's bottle filled with intoxicating drink, who is most to blame, the child or the intemperate father who sends him? Instinct or intuition answers. In case of the child, who is thrown into a pet by the angry look, tone, or manner of the parent, who is most to blame? Ought not such questions to modify the passions, to secure more patience, consistency, and love, from parents, in all their their dealings with their children?

Finally, let parents reflect upon the criminality and cruelty of provoking their own children to wrath. It is melancholy enough to think of exciting such a hateful passion in any one's breast, but much more so in the breast of a beloved child. Let every parent shudder at the thought. Wrath—anger—what is it? An essential element of a demon! What should we think of a man who would carlessly expose his children to vipers, reptiles, savage beasts of prey? And yet how often do parents expose their children to the influence of their own ungodly passions, which, without some powerful antidote, will infect, poison, and destroy their immortal souls forever! Oh, what a fearful responsibility rests upon parents, in view of their capability, and the danger of their exerting that capability, to train up their children to be the companions of fiends, who might be angels of light! And, oh, the unnatural cruelty involved in being unmindful of such a responsibility!

There is a good deal of sound wisdom in the suggestion of the farmer:—"If you want your boy to stay at home, don't bear too hard on the grindstone when he turns the crank."

Misery assails riches as lightning does the highest towers; or as a tree that is heavily laden with fruit breaks its own boughs, so do riches destroy the virtues of their possessors.

Suspicion is no less an enemy to virtue than to happiness. He that is already corrupt is naturally suspicious, and he that becomes suspicious will quickly be corrupt.

RAISING BANANAS IN FLORIDA.

INTERESTING FACTS CONCERNING THIS LUSCIOUS FRUIT—PROFITS OF THE CROP.

The most perfect banana plantation in the United States is that of Col. Whitner, near Silver Lake, over two hundred miles south from Jacksonville, Florida, and practically beyond the region of killing frosts. This plantation covers an area of several acres, and contains over ten thousand plants, most of them in bearing. The plants are of different varieties. Some of them are huge trees, twenty feet high, with a trunk from four to five inches in diameter. The banana, as cultivated in this climate, bears no visible seed, but it is prop