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THE COTTAGE DOOR.

How sweet the rest that labor yields
The humble and the poor,
Where sits the patriarch of the fields
Before his cottage door!
The lark is singing in the sky,
The swallows on the eaves,
And love is beaming in each eye
Beneath the summer leaves!

The air amid his fragrant bowers
Supplies unpurchased health,
And hearts are bounding 'mid the flowers,
More dear to him than wealth.
Peace, like the blessed sunlight, plays
Around his humble cot,
And happy nights and cheerful days
Divide his lowly lot.

And when the village Sabbath bell
Rings out upon the gale,
The father bows his head to tell
The music of its tale—
A fresher verdure seems to fill
The fair and dewy sod,
And every infant tongue is still
To hear the word of God.

O, happy hearts! to Him who stills
The ravens when they cry,
And makes the lily 'neath the hills
So glorious to the eye—
The trusting patriarch prays to bless
His labors with increase;
Such ways are "ways of pleasantness,"
And all such "paths are peace."

LIFE AMONG THE SHAKERS.

We had the pleasure, a few days since, says *Life Illustrated* of the 9th of July last, of visiting the Cleveland branch of this interesting family of "Friends," and had prepared a sketch of our personal observations in regard to them. But at the moment we had the matter in hand, a copy of the Cleveland *Plain Dealer* was laid on our table, containing the following, which we substitute, with the single remark, that these "Friends" are liberal patrons of our publications, quite familiar with all the reformatory ideas we advocate, and are practitioners of the Hydropathic method of treating disease, and they use little or no drug medicines.

THE SHAKERS—SOMETHING ABOUT THE CHILDREN OF ANN LEE—A VISIT TO NORTH UNION.

Heavenly dews shall descend upon tender plants,
And cause them to flourish and grow;
And beautiful showers of rain shall descend,
While peace like a river shall flow.—(Shaker Hymn.)

Six and a half miles southeast of the city, in the township of Warrensville, is located the North Union Shaker village. Cleveland has done business with these Shakers for many years, and the broad-brim hats and peculiar coats of the "outside men" of the Society are familiar and daily spectacles upon our streets. But what the Society do at home, how they do it, and what sort of people they really are, only a few townspeople know. A late visit considerably enlightened us, and we will try and tell something of what we saw.

We believe it is true that there is not a religious sect in the world about which the public at large is so profoundly ignorant as the United Believers or Shakers, as they are popularly called. This is not their fault. Their meekness, modesty, and a love of seclusion are prominent among their characteristics, their doors are still ever freely thrown open to all candid persons who seek to know of them.

THE FOUNDERS OF NORTH UNION.

Years ago, when the spot where North Union is located was a dense wilderness, Ralph, Elijah, Elisha, Return, and Rodney Russell, five brothers, from Windsor, Connecticut, receded some land and "squatted" here. None of them had then embraced the Shaker faith.—They struggled with the privations of wilderness life in common with other pioneers. A few years after, Ralph visited the Union Society of Shakers at Lebanon, Warren county, in this State, and while there, or shortly after his return, he embraced the faith. His brothers soon joined him, and a society was established in 1838. It was, and is still, a branch of the Union Society, and hence the name of North Union.

Elisha and Rodney are still living with the North Union Society. Elijah and Return died in the faith, and Ralph some time since withdrew and now resides in Solon, we believe.

THE FAMILIES.

The North Union Society is divided into three families. In the Church, or Center family, there are 100 persons; in the Mill or West Family, 40; and in the East or Gathering Family, 35—making 175 persons in the Society.

The buildings of the Church Family are a two story frame dwelling with twelve rooms, meeting-house, office where the business of the Society is transacted, brick school-house, three-story woolen factory, 50 by 24 feet, with a machine-shop in the basement, with a dye-house, 26 by 46 feet, attached, a tannery, etc., and two small dwellings.

The Mill Family, a large frame dwelling, two and a half stories high, with ten rooms besides the basement; a stone flour mill, four-stories high, with three run of stone; a saw-mill; and a pail factory and wash-house. The water facilities are excellent, and the mills are models in their way.

East Family, or Gathering Order, large frame dwelling two and a half stories high, blacksmith shop, shop for the manufacture of wooden-ware, etc.; sisters' shop, wash-house, and two large barns.

ORDER.

Everything about the dwellings is scrupulously neat. The floors seem to be almost too clean to walk on, and the windows are transparently clear. The curtains are spotless, and gracefully looped. Everything is pure and in its place. We wish we could tell those housewives who narrowly escape making lunatics of their husbands in "cleaning house," how all this is done, but unfortunately we can't.—Not an ornament upon the walls, not a sofa or a lounge; everything of the plainest character and yet how wonderfully neat and inviting! No noise in the house, though, may-be there are a hundred persons in it. Everybody glides so softly through the dwelling that one would think it was uninhabited did he not see the brethren and sisters before him.

THE CHURCH

At the center is 50 by 100 feet, and contains one large room, with no pillar or post to obstruct the view and two small ante-rooms where the brethren and sisters remove their hats, heavy shoes and bonnets. There are a few seats arranged in the rear part of the house that used to be occupied by strangers when the Society's meetings were public.—The rest of the room is unincumbered. The floor is smooth, springy, and spotless, and the walls are snowy white. Pulpits are unknown among the Shakers. The ministry speak as the Spirit moves them, while standing on the floor in the midst of their flock. Singing and dancing are prominent features in Shaker worship. The males arrange themselves on one side of the room, and the females on the other, all facing one way. They dance to a lively tune forward and back, keeping remarkably good time. They then march quickly around the room in double file, all stopping at a certain turn in the music (which is solely vocal) to execute a very lively shuffle. The shuffle is done with spirit, and nobody seems to be out of time. It is a novel spectacle to a stranger to see little boys and old, gray-haired men—young girls (whose long, ghostly white caps can not hide their pretty faces) and old ladies—the young, the middle-aged, and the old—gravely performing a dance which, in grotesqueness, was never equalled by any band of burnt-cork minstrels. Shakers dance all over. Every part of the body is in motion.—Every muscle dances. With their heads slightly bent forward, and marking time with their outspread hands, they roll easily forward, stopping in concert to execute the likely shuffle above-mentioned. But who that has been among them shall say in the sight of Heaven and the holy angels, that they are not as sincere and devout in their form of worship as any religious sect in the world? Not we.

Family meetings, where the exercises are the same as those described above, only on a smaller scale, are held regularly throughout the week, each dwelling having a room set apart for the purpose.

SHAKER MUSIC.

It more resembles the music of the Methodists than that of any denomination we know of, though it is probably original with the Shakers. It is quick and inspiring generally, though at times soft and sweet. Some of their anthems (claimed, we believe, to have been written through Divine inspiration) are Ossianic in their majesty and beauty. The extract from one of their hymns at the head of this sketch, is beautiful in its simplicity, and the following "Invitation" will ring pleasantly in one's ears long after he has heard it sung at North Union:

"Come, come to the fountain, ye lovely relation,
The streams are all flowing with life and salvation;
The rivers are all full and the springs running o'er.
Come drink, oh ye thirsty, and famish no more."

And here is a Shaker march:

Be comforted, my children,
Though trials do surround,
Ye shall share my love and blessing
If ye are faithful found.
Down low in the valley
My pretty gifts do flow,
In the valley is sweet comfort,
Here heavenly lilies grow.

SCHOOLS.

There are quite a number of children among the Shakers. The boys are taught by a brother in the winter, and the girls and quite small boys by a sister in the summer season. The common English branches are taught, but the languages are ignored.

POLITICS.

The Shakers 'haven't a politic.' Their creed does not permit them to participate in the Union-saving and freedom-extending business. They stand entirely aloof from the political world, and in view of the present

extremely mixed state of public affairs, we think they are to be congratulated in this particular. They never vote. The last time General Jackson ran for President, there was a pretty animated attempt to defeat him on the part of the patriots of the 'opposition,' as old politicians will very likely remember. Some enterprising Cleveland Whigs visited North Union and tried to induce the Shakers to vote. They urged the matter with all their force and eloquence, but the Shakers positively declined. But they said if they could consistently go to the polls, however, they should certainly vote for 'Old Hickory.'

WHAT THE SHAKERS RAISE AND MAKE.

They have 1,400 acres of land in good condition. They excel as gardeners and fruit-growers, as many in Cleveland can testify.—They are now paying particular attention to stock, as their land is especially adapted for grazing. They have about 150 head of cattle, 18 horses, and 280 sheep. Their blooded cattle are mostly of the Durham and Devonshire breed, and have uniformly taken premiums when exhibited at State or County Fairs.—They have recently purchased an imported Durham bull, which is a remarkably fine animal. They make all their clothes, boots, shoes, etc., and also the raw material from which they are manufactured. Among the articles which they turn out in large quantities for sale, are wooden-ware, brooms, brushes, bonnets, straw-goods, mats, leather, etc.

With their factories, mills, shops, farms, and gardens, they are very busy. Their industry and economy are two well known to be mentioned here. Drones do not live with the Shakers. There is no room for them. Every man and woman has his or her specialty, and everything moves on with clock-work regularity.

HEALTH, ETC.

Early hours of rising and retiring, and strictly regular habits generally, are observed by the Shakers, and there is not much sickness among them. Consequently their "days are long in the land." There are male and female physicians among them. One of the former graduated at Yale College, and was quite a successful practitioner "in the world." He embraced the Shaker faith, as did also his wife and two daughters, and they are all at North Union.

The guest of the Shakers will have golden butter, delicious bread, cream for his coffee, cheese that can not be surpassed, and excellent fare generally set before him; and if he complains of the luxurious bed he is assigned to he deserves to sleep out doors for the remainder of his unnatural life.

There was a remarkable religious revival in the province of Dauphiny and Vivarois, in France, in 1689. The subjects of this work were wrought upon in an extraordinary manner, both in body and mind. Persons of both sexes—so the story goes—were the subjects of Divine inspiration. In 1706 a few of them went over to England, where they renewed their testimony, and through the ministrations of the same spirit to others, many were united to them. They became numerous. In 1747 a small number, who were endowed with the spirit of these witnesses, united themselves into a small society near Manchester, under the ministry of James and Jane Wardley. They affirmed that the work of the great day of God was then commencing.

Sometimes, after sitting awhile in silent meditation, they were seized with a mighty trembling, under which they would often express the indignation of God against all sin. At other times they were exercised with singing, shouting, shaking, and leaping for joy at the near prospect of revolution. Thus they received the appellation of SHAKERS.

In 1770—the Shakers say—the present testimony of salvation and eternal life was fully revealed to Ann Lee, a blacksmith's daughter, of Manchester, and by her to the Society. In 1758, at the age of 23 years, she united herself to the Society, and Shakers throughout the world have ever since called her Mother—their spiritual mother in Christ. She came to America in 1774. In 1776 she founded a small society at Watervliet, near Albany, N. Y., the first society ever organized in America, we believe. She died in July, 1784. She was at times shamefully persecuted, both in England and America, and her life was fitful and eventful.

There are four societies of Shakers in this State; one at Watervliet, Montgomery county, near Dayton; one at Whitewater, Hamilton county, twenty two miles from Cincinnati; one at Lebanon, Warren county, and the one at Warrensville in this county. There are two societies in Kentucky, two in Maine, two in New Hampshire, four in Massachusetts, three in New York, and one in Connecticut. The New Lebanon Society, in New York, was organized in 1787. It is the head society in the United States, and its directions are considered law by all other societies. The leading society in the West is the Union at Lebanon, in this State.

SPIRITUAL.

The Shakers assume to live a life of purity, a life undefiled with sinful indulgences, unmixed with corrupt practices, unadulterated with carnal gratifications and impure desires and pursuits. They say they should fail if they

did not practice self-denial, integrity of principle, and real chastity of person. They are spiritual. To keep as far away as possible from the world and worldly things is their intention. Tell them that if the world were to really embrace their doctrine the human race would be extinguished from the face of the earth in little more than a hundred years, and they will very quickly tell you that the principle of continence is not of the world, and therefore "the world hates it." And that, as it is agreeable to the example of Christ, and is able to control the passions of nature, it must be a heavenly principle—a principle which rises above the sordid propensities of an earthly nature.

The Bible is their guide, though they have a few works which they value very highly—works written through Divine inspiration. The Sacred Roll—a book fully indorsing Shakerism, and giving counsel to Shakers, from the Lord to the inhabitants of earth, and revealed in the Lebanon Society, in New York, is a sacred book among them.

THE MINISTRY.

The head of the Church is vested in a ministry, male and female. The ministry are selected from the Church, and appointed by the last preceding head or leading character; and their authority is confirmed and established by the spontaneous union of the whole body. The first in the ministry is the leading elder of the society. Every family in a society has four elders, two males and two females, and to use the language of our good friend, Elder James S. Prescott (of the East Family at North Union), "every family regulates its domestic institutions in its own way, subject only to the ministry." This is Popular Sovereignty.

THE SHAKERS AND MODERN SPIRITUALISM.

Although the Shakers claim to have been in communication with spirits for very many years (see their Divine Revelations, etc.), they do not, as a people, indorse modern spiritualism. They say the manifestations may be from disembodied spirits, but think they must generally be of a low order.

PROPERTY.

All members are equally holden, according to their several abilities, to maintain one united interest. They are all equally rich. Neither deacons nor elders have any more claim upon the property of the Church than the rest of the members, otherwise than by the trust reposed in them for the benefit of all.

It is too generally believed that the Shakers are anxious to convert men of wealth to their faith, and that when a man has once become a member of the Society his property goes irrevocably to it. Nothing could be more unjust. All members, no matter how rich they may be, are held on probation until their sincerity and stability are clearly established in the mind of the Society. The Shakers' Covenant has been declared a legal instrument in several of the higher courts, East and West. But when a member withdraws, the Society considers his case, and usually makes him a liberal donation. No efforts are made to swell the Society, and its increase throughout the country has been slow. Whoever embraces the faith must do it of his own free will and accord.

CHARITY.

No houseless and homeless wanderer ever applied in vain to the Shakers for a night's lodging and something to eat. In numerous instances they have kept persons through the winter who were intensely anxious to become Shakers in the fall, but who left in the spring. These are called "Winter Shakers."

SUMMING UP.

Every family has a small and select library. There are many well-educated men and women among them. Elder Prescott (alluded to above, and to whom, let us here say, we are indebted for many acts of kindness) is a highly cultivated man. He has been with the North Union Society for over thirty years.

It is customary for Societies to visit each other once a year, and the North Union family is expecting a visit from the Union in a few days.

We only presume to give some of the leading features in the Shaker creed in this sketch. They may have been newer to us than they will be to our readers, though in justice to this remarkable people we could have said no less. With their peculiar doctrines we have nothing to do, nor have you, Mr. Public. This is a free (as well as large) country, and the Shakers must enjoy their opinions unmolested by anybody. As a people, they are honest, industrious, and well-behaved, everybody knows.

The Mountaineer!

Do you take the MOUNTAINEER? You don't! Bless me! Why, what are you thinking about? Everybody says it is just the thing. And what everybody says must be true. Why, my dear fellow, you are altogether behind the times! If you mean to keep up with them you must be independent enough to take the MOUNTAINEER, and read it, and pay for it. Don't let your neighbor pay for it for you to read. Hurry off, then, and subscribe at once for the MOUNTAINEER.

OFFICE—In the Basement Story of the COUNSELL HOUSE, G. S. L. CITY.