

dedicate themselves and all they are possessed of "to the service of God and the support of the pure gospel, forever," after they have had time for reflection and experience. After being thus admitted as partners in the Community, the relationship is binding forever. The second class of members are those who have no families, but who, in joining the Society, retain the ownership of any private property they had when they entered it. It is according to the laws that if any one leaves the Community they can take nothing with them but what they brought; that they receive no wages for the services they may have performed, and cannot recover any property they may have presented to the Community. The noviciates, again, are those who, on joining the Society, choose to live by themselves and retain the management of their temporal affairs in their own hands. Such are received as sisters and brothers so long as they fulfil the requirements of the Society in every other respect.

Every one—male and female—works, from the preacher down to the youngest child who is able; and not a moment of the hours of labour is occupied but by the busy and attentive performance of their duties.

Throughout their workshops, meeting-houses, dwellings, etc., the utmost order prevails, accompanied by the most scrupulous cleanliness of place and person. Although they have none of the anxieties of life, or that frightful spectre—the fear of want—ever before them, and with no personal or private ambition to carry out, yet all are willing, diligent, and faithful workers, and all appear to be cheerful, comfortable and happy.

The Community at New Lebanon are, from all we can understand, a most intelligent body. They pursue the same system of education as that of the common schools of the United States, for although they lead a life of celibacy after they join the body, the children of those who come from the "outer world" are regularly taught and brought up in the doctrines and with the ideas of the Community, and from that source, as well as receiving all orphan children who are sent to them, there is a never-failing supply of scholars. The children are dressed similarly to grown-up members. They possess an excellent library, and from the newspapers regularly received, the members are kept "posted up" as to whatever is going on in the wicked world around them.

Their conduct and character, from all accounts, is of the most exemplary kind, living up, in a high degree, to the principles they profess. In their relations with the world around them their business character for honour and uprightness is most undoubted, whilst the articles they manufacture stand deservedly high in public estimation, the very term "Shaker" being a sort of guarantee that the article is genuine.

They carry on their botanical and all other operations in the most scientific manner, and have machinery of the most improved description for enabling them to produce the articles manufactured in the best possible manner.

We may mention the somewhat singular fact, of this society, having taken root so far back as exactly one hundred years ago, in the City of Manchester (Eng.). In the year 1758, a woman named Ann Stanley, then the wife of a blacksmith, embraced the views of Shakerism from the disciples of some French religionists who held these, or similar views there, but suffering great persecution on account of her belief, she, along with a few others, emigrated to America, where she founded a Community at Niskayuna, (Watervliet,) near Albany, where the sect still have a Community. When she arrived in America, she took her maiden name of Lee, and thus the name of Mother Ann Lee is devoutly remembered till this day by the sect, they looking upon her, as, they say, the revelation of the female nature of God to man, in the same way as *The Christ* was manifested in the person of Jesus, as the revelation of the male nature of God to man. During a great revival movement in 1780, large numbers joined Ann Lee's Community, and since then they have spread into different sections of the States—now numbering eighteen Communities—with a total of about 4,000 members, and affording a curious, interesting, and instructive feature in social economics.