

elected by the ministry and elders, and who are legally in possession of all real estate belonging to the community. The chief business trustee is a Mr. Edward Fowler, a man of about 65 years of age.

The principles they profess are Christian, although their views of Christianity are peculiar. It would take up too much of our space to go into detail respecting these; but we may briefly say that they believe the millennium has come; that theirs is the millennial Church; that marriage prevents people from being assimilated to the character of Christ; that the wicked are punished only for a season; that the judgment-day has begun in their Church being established; and that their state of existence is the beginning of heaven. They entertain the doctrines of the spiritualists to a certain extent, and profess to have had their regular "manifestations of the spirit" for many years past, and that, for instance, the hymns they sing—both words and music—are revealed to them every week in time for devotional exercises on Sunday.

In the Meeting-House they assemble at about half past 10 o'clock every Sunday morning, and, Quaker-like, the sexes are seated separately, with the men and women facing each other; all the men, excepting the elders, being in their shirt sleeves, and wearing blue cotton and woollen trowsers and vests, with calf-skin shoes, gray stockings, and large turned-down collars, as seen in figure 1 in engraving of costume. The women wear, for the most part, pure white cotton dresses, with white cotton handkerchiefs spread over their necks and shoulders, with a white lawn square tied over their heads, with boots similar in appearance to the high-heeled boots lately in fashion—the fashion of the time when the Society was established—and made of a light blue prunella. See figure 7 in engraving of costume.



SHAKER COSTUME.

The above engraving represents the various costumes worn by the Shakers, both at home, and when from home. Figures 1 and 7 represent the worship costume, and attitude of man and woman. Figure 2, that of a field-labourer, or storekeeper's assistant. Figure 3, an elder. Figures 4 and 5, travelling costume, and Figure 6, a half-dress costume.

After sitting a short time in silence, the members from the extreme ends of the room approach the centre, when the seats are removed, and the whole congregation place themselves in marching order in serried rows, three or four men and women alternately. Whilst