



Covenant

OF THE

North Family,

OR

Central Institution

• Of the Order of Young Believers

In the United Society at New Lebanon.

1870

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Preliminary Remarks.

Altho ^{is a truth established by Divine authority,} it cannot be denied that every truly honest and faithful Believer has the law of Christ written in his heart,* which is more binding upon him than any written laws or covenants that can be formed; yet, as he well knows the subtle ~~and~~ wiles of the adversary, and is unconscious who will persevere to the end, and who will not; he is at all times ready and willing to unite with his brethren and sisters in any just and lawful measure which is calculated to secure the rights and privileges of the Society against the depredations of the wicked. And no Believer will ever violate the solemn covenant which he has made with his brethren and sisters for their mutual benefit, unless he first violates the law of Christ in his own soul, and keeps his wickedness concealed. Whenever he does this, he loses his justification and his protection; and then there is no temptation to which he is not exposed to yield, nor any wickedness into which he is not liable to fall. Having first sinned against God and his own soul, he is then prepared ^{to go} any length in sinning against his brethren and sisters,

* Ju. Jer. xxxi. 31. 32. 33. & Heb. viii. 10.

in violating his solemn engagements with them, and injuring them in their property, rights and privileges. Hence it is as necessary for Believers to guard against apostates as against any class of wicked people whatever, and many times much more so; and hence a written Covenant, with every possible guard, is essentially necessary, in order to secure the consecrated property of Believers from all unjust claims whatever.

As this Covenant respects the order of young Believers in a gathering family, whatever of temporal property is brought in and devoted by the members thereof, it must be done in a manner adapted to the situation and circumstances of the ^{junior's} members belonging to that order. It ought to be considered and borne in mind that young Believers are not always prepared to devote their property to the use of the Society: they may have debts to pay, or filial ties to provide for. But even admitting ^{that they owe nothing} and have no children who are dependant upon, and entitled to a portion of their property; yet for the want of a well established faith, or not ^{having} had a sufficient time to prove their faith, or to settle their confidence in the principles of the Society, or not having ^{sufficiently} counted the cost of sacrificing all "for Christ's sake and the gospel's," they may not be fully prepared to do it. Therefore these matters should be well considered

beforehand, lest they attempt so important an undertaking without a full and settled conviction in their own minds of its essential benefit to their Christian travel, and its importance to their happiness and well-being. Those who have fairly tried the experiment, know for themselves the truth of Christ's words, that, "Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple."* But young Believers, at their first setting out, do not possess an undoubted knowledge of this principle; nor are they always willing to trust in the testimony of those who do possess it; and they must act freely in this, as in all other matters; for the gospel does not constrain souls to act against their own faith and free choice.

The following Covenant is founded upon the most free and liberal principles, and is perfectly consistent with those principles which have been acknowledged and practiced from the first gathering and establishment of the Church in this Society; principles which are perfectly consistent with the nature of the gospel and the social union and relation of Believers; and, as far as they extend, they embrace the only true plan of a consecrated and united interest which can be devised for the mutual happiness and benefit of all concerned. Therefore it is presumed that this Covenant will meet the approbation of all who have a proper understanding of its provisions, and are able to appreciate its benefits.

[Luke xiv. 33. See also Mark x. 29, 30.]

It is to be understood that all persons, by conforming to the general faith and principles of the Society, ~~will~~ may enjoy a spiritual connexion and general union with the members thereof, without devoting any part of their temporal property or labor to the use of the Society. It must also be considered and understood, that, altho the Covenant makes no provision for hiring any members of the family; yet it gives each individual the liberty to enjoy a social relation in the united order of a family, without devoting any more of his or her property than is agreeable to his or her own free and voluntary choice; consequently none are required to enter into any state or situation in the Society beyond the limits of their own faith and free choice; and this every rational being has a right to do. Hence no one can reasonably complain of a want of freedom in the provisions, benefits and privileges of the institution.

Reason and experience have fully proved that an association in a united capacity, affords the means of enjoying social benefits and happiness far beyond what ^{can} be afforded in an individual capacity; because, where there is a unity of feeling, interest and action, every individual talent is exercised for the good of all; and thereby the talents of all become beneficial to each individual.

The subscribers of this Covenant, having received faith in the testimony of Christ's second appearing, according to

the principles and practice of the United Society called Shakers, have, agreeable to their own faith and voluntary choice, been gathered into the family known by the name and title of *THE North Family*, or central Institution of the order of *Young Believers*, and have become members thereof. This family & institution have long been established under the care and ministration of different Elders, who, from time to time, were appointed by the Ministry of said Society, and are, at present, under the care and ministration of Calvin Green and Richard Bushnell.

The principles of the Covenant having been taught from the beginning, and the well known and established faith & order of government having been sufficiently explained and understood, a written Covenant was formed and executed in October 1820, by the members who, at that time, belonged to the family. Since that period many changes have taken place, and many new members have been added. These and other circumstances have rendered it expedient to renew the Covenant. And as it is a matter of importance that the provisions and requirements of our social compact should be clearly & explicitly understood by all, it is agreed that the written form thereof be amended according to the aforesaid principles, and in such a manner as to render it conformable to present circumstances, and agreeable to our present light & understanding. It is therefore amended as follows.

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Articles of the Covenant.

Preamble.

We, the brethren and sisters, members of the United Society of Believers, (commonly called Shakers,) being, in our united capacity, a branch of said Society, in the Town of Newdebanon, County of Columbia and State of New York, and being gathered into ^a family by the name and title of The North Family, or central Institution of the order of Young Believers, in said Society, ^{now} under the care and ministration of Calvin Green and Richard Bushnell, ^{Elizabeth Hastings & Sally Bushnell} and considering the importance of the benefits to be derived from a covenant relation in the gospel, according to the established institutions of said Society, **DO** hereby accept and enter into the following Articles of agreement, which we promise to keep and maintain, both in our collective ^{individual} and capacities, as an abiding Covenant & Constitution.

Article I.

Declaration and choice of the Subscribers.

We do hereby solemnly declare, in the presence of each other, and before all men, that the principles of this Covenant are agreeable

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ble to the faith and understanding which we have received from the beginning of our acquaintance and connexion with this Society; and that they are perfectly consistent with our understanding of the gospel of Christ, and essential to that social relation which ought to exist among rational and intelligent beings, and which, we believe, was designed, from the beginning, to promote the happiness of human Society: And we also declare, that we have not been induced by any flattery, fear or compulsion of man to subscribe our names to this Covenant; but by our own free and voluntary choice, and for our own benefit; desiring also that our will and intentions may hereby be fully made known and declared to all whom it may concern, and especially to those who might otherwise claim the right of heirship from us.

Article III.

Principles and order of government.

We further declare before God and all men, that we acknowledge our full and conscientious belief in the faith and principles of the gospel, as taught by the first founders of this Society, and now established in the Church of our community, as the true principles which constitute the foundation of our Christian relation, order and government, and by which all the mem-

bers of this Society ought to be led, governed and directed; and we believe that in the unity of these principles and this order, we may enjoy a true union with the Divine Creator, and a just and social relation with each other: And we also declare, that the sole intent of our uniting together in a family capacity, as a branch of the Society aforesaid, is for the express purpose of enjoying this sacred union and relation. And we hereby acknowledge, That the Ministry, who are established & maintained in the Church of this Society, are the executive and first visible leading authority of the Society, and the center of influence to all its branches; that the power of appointing elders, ^{or burden bearers in any capacity} to act as the leading authority of this family and order, is vested in the said Ministry; that the right of appointment to offices of care and trust in this family, appertains to the Elders hereof, in union with, and by the counsel and advice of the said Ministry; and that such appointments, being officially communicated to all concerned, and receiving the general approbation of the family, are to be confirmed and supported therein until altered by the ~~same~~ authority aforesaid.

Article III.

Institution, powers and duties of the Trustees.

We also covenant and agree, That, in conformity with the order

and practice of the United Society, Deacons or Trustees are, and shall be appointed by the authority aforesaid, to act as stewards of the temporalities of this family. And it shall be the duty of said Deacons and Trustees, and their successors in office and trust, to take the general charge and oversight of the consecrated ~~property~~ property and interest of said family; to superintend the temporal business and concerns thereof; to improve, use and appropriate the same, together with the profits thereof, and the avails of the labor performed therein, as circumstances may require, for the use, benefit and increase of said family, and for such other religious and charitable purposes as the gospel may require. And it shall also be the duty of the said Deacons or Trustees, in all their transactions respecting the interest and concerns of said family, to be faithful in their trust, to keep a strict union with their Elders, and to counsel and advise with them; and in all matters to be governed by the principles of the gospel known and practiced in the Society; so that, in all ^{things} the duties of their trust shall be performed for the objects and purposes specified and declared by this Covenant, and for no other object or purpose whatever; and no transaction of any Trustee, in the use and disposal of any of the real estate of the family, nor any important contract, shall be considered as valid without the knowledge & consent of their Elders.

Article IV.

Dedication of property optional.

We further covenant and agree, That each and every member of the said North Family, according to the established custom of this Institution, shall be at liberty to bring in his or her property, and, at his or her own option, to dedicate and devote a part or the whole of said property, according^{to} the principles aforesaid, to the use and benefit of said family and Society forever: And the property so dedicated and devoted, shall be received and holden by the Trustees aforesaid, and by their successors in office and trust, in their official capacity, in the manner and for the purposes specified in this Covenant: Then, and in such case, the property so dedicated, shall be considered as forever consecrated to the uses & purposes aforesaid, and shall never thereafter, under any pretence whatever, be reclaimed by the former owner: — Provided nevertheless, That no person shall be permitted to dedicate the whole of his or her property, as aforesaid, until all his or her just debts, and ^{all} just and equitable rights and demands of his or her creditors and filial heirs shall be justly and honestly provided for or discharged, so as to leave the dedicator free from all pecuniary embarrassments.

Article V.

Concerning Inventories and dedicated property.

In order to prevent doubts and disputes respecting the property which may be brought in by those who unite themselves to the said North Family, it is further covenanted and agreed, - That such articles of property, the use only of which is intended to be devoted to the Family or Society, shall be appraised by mutual agreement between the owners and Trustees, and an Inventory thereof shall be taken, a copy of which, signed & acknowledged by the owner, shall be delivered to the Trustees, and another copy, signed & acknowledged by the Trustees, shall be delivered to the owner, who shall be at liberty to call for the articles of property, so inventoried, whenever he or she shall think proper; and the said articles, or the present value thereof, at the time called for, shall be returned, without charge or interest for the use thereof, provided sixty days previous notice of such a call be given to the Trustees. And it is also agreed, That all property which shall be brought into the family, by any member thereof, and of which an Inventory shall not be taken, as aforesaid, shall be considered and holden as being fully and finally given up and consecrated forever, agreeable to the preceding Article of this Covenant.

Article VI.

Concerning services and property devoted.

Whereas it is inconsistent with the established ~~with the established~~ principles and practice of the United Society, ^{or any} family to pay wages to the members of their own family, or to contract with them to work for wages, since all are entitled to equal rights and privileges, according to their standing, while they continue in membership with the family; Therefore We further covenant & agree, That we will devote and give up our time and services, together with the use and improvement of such property as we have brought into, or may hereafter bring into said family or Society, to be freely used and improved for the mutual benefit and support of each other, and also for the support and up-building of said family, or of whatever family of Believers we may hereafter become members; and also for the increase and diffusion of the gospel among the children of men; and for such other pious and charitable purposes as the gospel may require.

Article VII.

Duties, privileges and obligations of members.

It is also covenanted and agreed, That it shall be the duty of all the covenant members of this family, jointly and individ-

ually, to improve their time and talents faithfully, honestly and peaceably, according to their several abilities, to promote the object and support the principles of this Institution, as faithful members of this Family and Society; so that the faculties of each may be mutually beneficial to all; and also, that all the consecrated property, and avails of the labor, as aforesaid, shall be used and improved in ~~union~~ union, according to the Third Article of this Covenant, in behalf of the family, and for the mutual benefit of the members thereof. And it is also agreed, That each and every covenant member of the family shall be entitled to the benefits and privileges of the same, according to their several ~~respective~~ needs and circumstances, whether in sickness, health or old age: provided nevertheless, That nothing contained in this Covenant shall be considered as giving any claim to the rights, benefits and privileges of the same, to any person who shall wilfully refuse to comply with, and maintain the faith and principles herein stated and recognized.

Article VIII.

Mutual obligations of Elders & Juniors.

We further covenant and agree, to receive and acknowledge all who ^{shall} conform to the principles recognized in this Covenant,

as our brethren and sisters in the gospel, and members in union; and also to receive and acknowledge those appointed by the Ministry as Elders of this family, whose duty it is to lead, counsel & direct the members in spiritual concerns, and to advise and counsel in all matters of importance in the concerns of the family, whether of a spiritual or temporal nature; and we solemnly and conscientiously, as in the presence of God, covenant, promise and agree, to and with each other, that we will conform and subject ourselves, in union, as brethren and sisters, to the established faith and principles of our community, as aforesaid, and to all the orders, rules and regulations of our family and order, according to the principles aforesaid, and in obedience to the Elders & Trustees, appointed as aforesaid, who shall be regulated and governed by the faith and principles of the gospel, according to the established rules of the Society, and agreeable to the several statements and Articles of this Covenant.

Article IX.

Admission of new Members.

As we do not consider ourselves ^{called} by the gospel for the purpose of laying up a temporal interest in this world, nor to labor for ourselves alone; but for the increase of the gospel of Christ, and

to diffuse its sacred and benevolent principles among the children of men who may be willing to receive the same; Therefore, ^{we} We further covenant and agree, That whenever any person or persons, being of lawful age, and having received faith in the gospel of Christ, shall desire to obtain a privilege among us, to prove their faith by their works, and it shall be judged expedient by the leading authority aforesaid; to admit such person or persons upon trial, agreeable to the conditions of this Covenant, which they shall first read, or hear distinctly read, to their full understanding, then, on signing the same, and maintaining the principles thereof, they shall be admitted to all the benefits and privileges herein specified, and shall be considered as members of this family, so long as they continue to support and maintain the orders, rules and regulations thereof. And further; it is to be expressly understood, that, altho minors may, ^{in consequence of the leading authority,} on particular occasions, be received under the care & protection of the family; yet ^{such} no minor can be employed in or by the family for wages of any description, of which such minor or his ^{or her} friends must be duly notified.

Article X.

Book of Records to be kept.

We further covenant and agree, That it shall be the duty of the

Trustees to keep, or cause to be kept, a Book or Books of Record, in which shall be recorded a true and correct copy of this Covenant; also all appointments, removals and changes in office, of Elders and Trustees; all admissions, removals, departures and deceases; together with all other matters and ~~the~~ transactions of a public nature that are necessary to be recorded for the benefit of the family, and for the preservation and security of the documents, papers and written instruments pertaining to the interest and concerns of the family committed to their charge. And such records shall be inspected once a year, at least, and oftener if necessary, by the leading authority of the family, who, together with the Trustees, shall be the official auditors of the same; and the signature of one or more of said auditors, with the date of inspection and approval, shall be deemed sufficient authority for the correctness of the facts and matters so recorded.

Article XI.

No changes nor demands to be made.

As the sole object, purpose and design of our uniting together as a family in gospel order, was, from the beginning, and still is, faithfully and honestly to improve and diffuse the various gifts and talents, both of a spiritual and temporal nature, with

which

which we are endowed by the Divine Creator, for the mutual protection, support, comfort and happiness of each ~~of~~ other, as brethren and sisters in the gospel, and for such other pious and charitable purposes as the gospel may require; therefore, We do, by virtue of this Covenant, solemnly and conscientiously, as in the presence of God, and in mutual faith with each other, unitedly and individually, for ourselves, our heirs & assigns, promise and agree, that we will never hereafter, neither directly nor indirectly, under any circumstances whatever, ^{contrary to the conditions of this Covenant,} bring any charge of debt, ~~due~~ ^{claim} or demand, against the aforesaid Calvin Green and Richard Bushnell, ^{or their Successors in the Eldership}, nor against the Deacons or Trustees, or their successors in office & trust, nor against any member or members of the aforesaid United Society called Shakers, either jointly or severally, on account of any labor or service whatever, which we have done or performed, or which we may hereafter do or perform, in our capacity of covenant members of this family and Society; nor on account of the use or improvement of our property, or any part thereof, the use of which has been given as aforesaid; nor on account of any property ~~or~~ which we may hereafter give up and devote to the aforesaid uses and purposes, according to the fourth, fifth and sixth Articles of this Covenant.

Article **XIII.**

This Covenant to be a Witness in all cases.

In order to secure to ^{ourselves} our just and natural rights and privileges, according to the laws of God and the free institutions of our country; and ^{to} prevent collisions and litigations, and insure justice and equity to our fellow creatures, as far as depends on our connexion and intercourse with them, We do hereby publish and declare, That this Covenant shall be a full & sufficient witness for us before all men, in all cases of question and law, respecting all, or any part of our property, labor or services, given, rendered and devoted as aforesaid.

In confirmation of all the aforesaid statements, covenants, promises and Articles of agreement, we have hereunto set our hands and seals, commencing on this thirteenth day of April, in the year of our Lord one thousand eight hundred and twenty nine.

Removed to the Chh. Mat. 22. 1832

Deceased Oct. 23. 1873.

Deceased Oct. 21st 1857.

Calvin Green

Richard Bushnell

Charles Bushnell



Removed to Ohio	Elizabeth Hastings
Remov'd Canaan September 25 th 1833	Sally Bushnell
Removed North Family, Jan 24 th 1844 again to the Chh.	
Remov'd to Canaan Sep. 16 1834	Amy Bennet
Deceased at East Family Nov. 28. 1859.	
Deceased Oct. 24. 1874.	Anna Crossman
Removed to 2 ^d Family Dec'r 24 1831	Elizabeth Hartford
Remov'd to Upper Family Canaan	Lavinia Salisbury
Returned to N. Home. Removed to Waterlot.	
Removed to the Chh. April 9 th 1831.	Jerusha Smith
Removed to the Chh. Nov. 17 th 1829.	Patience Bushnell
Remov'd to the 2 ^d family	Anna Gates
Remov'd to 2 ^d Family Nov. 25 th 1829.	Sarah Spencer
Remov'd to 2 ^d Family	Delany Cornell
Remov'd 2 ^d Family August 16 th 1829	Betty Taylor

Removed Canaan June 26th 1832.

Jesse Lewis

Removed to the Chh. June 10th 1830

David Rowley

Removed to Canaan

Procter Sampson

Removed to the 2^d Family

Joseph Adams

Removed to the 2^d family Dec. 29, 1835

Peansom Smith

Removed 2^d Family March 25, 1839

James Taylor

Removed to the 2^d Family 1847.

Oliver Gates

Removed to the 2^d Family

Rufus Crossman

Deceased Sep: 23rd 1840

Frederick Crossman

Apstatized Jan'y 30th 1836

Caleb Andrews

Removed Canaan October 3rd 1838

Daniel Sizer

Deceased July 1841

John Dodgson

	Removed East Family	Nancy Gosman
F	Deceased Dec 17 th 1850	Margaret Bushnell
G	Went off Nov: 19 th 1839	Diana Hazard
	Removed to Canaan July Jan'y 28 th 1835 Went off	Julia Ann Poolade
R	Apostatized	Phoebe Ann Reed
R	Deceased August 11 th 1844	Deborah Dodgson
R	Removed to East Family June 19 th 1830	Hannah Rich.
R	Removed to the 2 ^d Order October 3 rd 1838	Abigail Gosman
R	Removed to East Family June 19 th 1830	Elizabeth Sizer
R	Rem ^d . to East Family Jan'y 1 st 1836	Elizabeth Stanish
G	Deceased Dec 15 th 1840	Jane D Knight
R	Removed to the Chh. April 14 th 1830	Sarah Knight
	Deceased. Oct 19 th 1831.	

Removed to Canaan 1850
Deceased March 25. 1857.

Clawson, P. Middleton

Deceased April 21. 1885.

John Shaw

Removed 2^d Family April 16th 1839

Nelson Banks

Removed to the Eldh. March 16th 1830

Frederick Sizer

Went off June 1829.

Nathaniel Stancish

Removed to 2^d Family

Thomas J Reed

Removed to Solus

Abraham Ward

Signed March 15th 1830.

Went off April 9th 1830

Charles Nichols

~~Went off~~ May 17th 1833

Stephen W Davis

Removed to Canaan

Signed November 23rd 1830.

John Wood

Deceased March 6. 1893.

Frederick W. Evans

Signed March 17th 1832.
Removed to Church Family

Charles Sizer

Went off October 21st 1833 -

Eliza Underhill

Removed to Canaan Sept 17th 1840
again to the 2^d Family

Elizabeth Garvey

Again to Canaan July 20th 1846

Signed March 15th 1830.

Elizabeth Cizer June

Deceased

Removed to the Chh April 2^d 1839.

Nancy Maria Buck

Removed to 2^d Family

Jane M. Brainard.

Signed June 8th 1831 -

Removed to Canaan

Sarah Ann Standish

R

Mary Antoinette Dinkelle

R

Signed October 28th 1831

Jane Morris

R

Removed to 2^d Family

Removed to Canaan

Caroline Wood

R

Went off.

Elina S Wood

R

Signed March 17th 1832 -

Mary Hazard

Removed to the Chh

R

Removed to Canaan March 27th 1837
Again to the 2^d Family April 5th 1846

Mary Dixon

Signed Septem^r 12 1832
Removed to the Chh. Nov 15th 1832

Abel Knight
George M Wickersham
Maab Knight

Signed Dec 5th 1832 -
Apostatized April 27. 1839
Removed to ~~Canada~~ ^{Sweden}

Edward H Lupton
Elisha Blakeman

Removed to Canaan

Jasper Goodwin

Removed to Canaan Dec 22 1846
Returns to the Warth
Family April 13th 1850
Removed to Canaan Deaced July 4 1851

Daniel Fraser

Deaced

Samuel Sutt

Signed Nov 18th 1835
Deceased September 17th 1840

Luke Ely

Went off - - ? ?

David Jobar

Went to Canaan

Sidney Andrews

Apostatized February 12th 1838.

William S Gilderstone

Deceased Jan 1st 1837.

Isaiah Senny

Removed to Canaan ^{March 1st 1834}
 again to the D Family 1842
 again to Canaan ^{July 8th 1846}

Deceased ^{February 27 1837}
~~March~~

Signed Nov; 18th 1835

Removed to Canaan ^{April 27 1836}
 Went off

Removed to Canaan June 9th 1850
 Deceased July 20. 1854. aged 38
 at North Family.

Returned to Sd
 Order

Removed to Canaan. ~~There~~
 to Sd Order.

Removed to the D family ¹⁸⁴⁷ March 9th
 Signed Jan 7 27th 1840

Removed to Canaan

Deceased Dec 5 23rd 1853

Removed to the Church ???

Removed to Canaan ???

Hannah Bryant

Mary Ann Hodgson

Ann Goodwin

Armeda Sherman deceased 1854

Phoebe Van Houten

Catharine Van Houten

Nancy Lockwood

Margaretta Wilson

Nancy Wilson

Ann Maria Finley

Christeen Gon

Betsy B. Collier

Removed to Canada ??

J. Estes removed again to the U.S. ??

Upostered Feb. 26 1850

Removed to the Chh. ??

Deceased July 7th 1845.

Signed Jan'y 27th 1840

Removed to the 2^d Family
??

Removed to the 3^d Family
??

Went off June - 1840

Went off ??

Signed August 16th 1845

April 29th 1845

Removed to Canada Amie 1849
Removed to East Family
January 22 1860

Thomas Estes

Anthony Roberts

John Gilderstone

John McGowan

Jesse Street

John Hedrick

Augustus Hull.

Daniel Thomas

Abel Scott Apostatised July 22, 1845

Loren Holister ^{Jan'y 18th 1845} Apostatised

Frederick W. Bowley ^{Apostatised}

Chauncey Sears

Removed to Greenland
March 1841.

Signed Jan'y 27th 1840

Removed Canaan
Again to their Family ??

Deceased August 1842

Signed Jan'y 28th 1840

Removed to the 2^d Family
??

Removed to Canaan ??

Removed to Canaan ??

Apostatized Feb. 26, 1850

Signed August 18 - 1842

Moved to Old Family home
March 16th 1846.

Removed Canaan Dec. 8, 1846

Deceased Feb. 15th 1850

Removed to the East Fam'y Dec. 8 1846

Signed Feb'y. 12th 1846

Deceased Dec. 1st 1857

Elysa Sutton

Maria Blow

Harriet Solbeck

Phoebe Ann Jones

Betsy Stone

Betsy Scott

Sarah Jane Epwell

Emily Sears

Mary French

Phoda P. Hollister

Mary Ann Mearns

Ernie Cantab

29

Removed to Canaan ---
Signed Feb 7 12th 1844
Deceased ---

Apostatized & left. ?? 1847.

Removes to the 2^d Order Dec 18th 1857

Removed to Canaan

Signed Feb 7 12th 1846

Rejoined to Church
May 1, 1861.

Removes 2^d Society June 23rd 1858

Deceased July 22nd 1892.

Signed Feb 7 13th 1846 -
apostatized

Signed Feb 7 19th 1846
went 4th - apostatized

Removes from North Family
Oct. 20. 1903. Where?

Moves to Lewis House
at Canaan April 13 1859

Deceased August 27th 1857

Henry M. Stone

John Sidle

Andrew Finley

John Robe

John M Brown

Luther Dannels

Henry Cuntrell

William D. Spencer

David W. Barber

Leri Shaw

Edward Chase

Henry Everts

Feb. 2, 65th Removed to
South Home Waterlot
Called into the Ministry Dec/81

Signed Feb. 12th 1846

Apostatized ???

Apostatized April 1851

Apostatized July 10th 1850 -

Signed March 26 1850

Removd East Family

???

Deceased Dec. 16th 1910

~~Signed Feb 23 1863~~

Removed to Waterlot

Signed Feb 23rd 1863

Deceased Dec. 10th 1873

Removd to
Chh. F. Enfield

Harriet H. Bullard

Chorinda Sears, Removed ^{May 27, 1846} to the Chh

Eliza Barber

Ann Greaves

Julia A Stone

Sarah Whitrow

Anna White.

Paulina Burtis

Cecilia M. Doye

Whetu Cofford

Anise Cofford
December 12th 1901

Jane Cutler

Removed to 1st Family

March 27th 1859

Removed to Center

Family

Removed to South Horse

February 12th 1862.

Apostatised 1850 ?

Signed March 26th 1850

Removed to Chh. Family
then to Upper Family
back to North Family

Deceased Feb. 11th 1874

Apostatised Aug 28 1859

Apostatised ??

Signed March 30th 1855

Apostatised ??

Deceased Sep. 6th 1886

Removed to 2 Family Oct-
22 1855

Removed to Chh. Family

Wm. A. M. Allen

Timothy Rayson

Moses Clement

R B Church

Charles Greaves

William Offord

Edward Liddle

J. E. Parsons

Frederic Young

John Greaves

Isaac Brickett

James, S. Glass.

Signed March 28th 1859

Apostatised Aug 16th 1860

Apostatised Nov 6th 1859

Removed to East St.

Apostatised March

23 1860

Apostatised May 25th
1860.

Signed March 3rd 1859

Apostatised
April 13/59

Apostatised July 11th
1859.

Apostatised March 18th
1860.

Deceased Oct. 10th 1859.

Signed July 1st 1860.

Moved to East Tisbury

July 22nd 1860.

Samuel Carpenter

Robt. Allason

Mark Thayer

J. Maubach

Wijah Ester

Olis. H. Sprague

Henry M. Goodwin

Charles Podge.

Daniel Frader

Chauncey Sears

Apostatized

Deceased July 11th 1868

removed to last family

Deceased May 26th 1871

apostatized

Signed Feb 23, 1863

Removed to Sec^d FamilyApril 23/64
apostatizedDeceased May 14th 1885Deceased in 1864
Pleasant Valley, Ill.

April 28 apostatized

Signed Oct. 26/63

Nov 2/63 Removed to Last
Family at Common Ple
subsequently apostatized

William Carpenter

Francis Ray

William Anderson

William Augusta Balpus

James Baarman

Carl Koenig

John Newell

Chas. Prouty

Jacob Free.

George Mappett

Harrison Smith

Signed March 30th 1855

Removed to Concord 1866

Removed to Concord 1856

Apostatized 1855-

Apostatized 1855-

Deceased Jan. 6. 1900.

Dep. C"

Removed to Waterbury 1882

Signed March 3rd 1869

Sammy A. Tyson

Moved to Chh. St. Nov. 19. 1891

Moved to " " Enfield St.

deceased Dec. 23. 1873.

Signed Sept^r 24th 1869

in presence of

Fredrick W. Evans.

Antoinette Dobbins

Anna White

Mirerna Reynolds

Ann Carpenter

Louise Grimes

Mary West

Eliza Rayson

Olive L. Holden

Rachel W. Webb.

Thomas A. Tyson
Returns to North Family
December 18th 1901.

Margaret C. Pattison

Martha J. Anderson

deceased Nov. 21. 1897 (May 29th 1871)

Mary J. Shapett deceased

Dec. 1882

Charlotte Brydsall Kennard

Apostatized Ann Waterbury Jan 5/1855

Signed July 3/69
in presence of
F. W. Evans &
Timothy Rayson
Returned

William Lawrence
Apostatized

George Mullett
Apostatized

Moved to 3d Order Jan. 19/83

Signed Sept^r 4, 1869
 in presence of
 Frederick W. Evans.
 Hulcinelle Doolittle
 Anna White

Malissa Soule (died)
 Deceased Wky 20th 1876

Elizabeth Moore
 († pretestised)

Sarah Elizabeth Celler
 (re-moved to Granville)
 later to Center St. Mt Lebanon

Margaret Cleveland
 Leaves Believers Aug. 17. 1883.

Signed June
 13th 1871 in
 presence of
 Frederick W. Evans
 Levi Shaw
 and Daniel Cofford
 († pretestised)

John Lewis
 († pretestised)

Emilia Brethner
 Leaves Believers Aug. 20th 1883

William Townshend
 († pretestised)

William Grey
 († pretestised)

(† pretestised)

Ephraim Daniels

Removed to Granville
 in W. Family.

Granville C. Groat,

This certifies that on the thirteenth day of April 1829, the subscribers were present at the North Family as witnesses when the Covenant contained in the former part of this Book was signed and acknowledged by the following members of said family, viz. Calvin Green, Richard Bushnell, Elizabeth Hastings, Sally Bushnell, Amy Bennet, Anna Crossman, Elizabeth Hanford, Lovinia Salisbury, Jemsha Smith, Patience Bushnell, Anna Gates, Sarah Spencer, Delany Cornell, Betty Taylor, Jesse Lewis, David Rowley, Procter Sampson, Joseph Adams, Ransom Smith, James Taylor, Rufus Crossman, Frederick Crossman, Caleb Andrews, Daniel Sizer, John Dodgson, Nancy Crossman, Martha Bushnell, Diana Hazard, Julia Ann Doolittle, Phoebe Ann Reed, Deborah Dodgson, Hannah Rich, Abigail Crossman, Elizabeth Sizer, Elizabeth Standish, June D. Knight, Sarah Knight, Clawson R. Middleton, John Shaw, Nelson Banks, Frederick Sizer, Zachariah Standish, and Eliza Underhill.

New Lebanon, April 13th 1829.

Seth V. Wells.

Abel Knight

Note Charles Bushnell signed the foresaid Covenant Nov. 25th 1829 in presence of the above witnesses.

Note 2. Oliver Gates signed the foresaid Covenant April 3rd 1830 in presence of said witnesses.

This certifies that on the 23^d day of February
 1863 the subscribers were present as Witnesses
 where the covenant contained in the forepart
 of this book was signed and acknowledged
 by the following members of the North
 Family viz. W^m Carpenter, Francis Ray,
 W^m Anderson W^m Augustus Bullough,
 James Boardman, Carl Koenig John
 Newell, Oliver Pentiss, Jacob Price,
 George Maffett, Paulina Putts, Lydia
 De. Vago, Rhoda Coffey Ann Coffey, &
 Anne Cutler

New Lebanon Feb 23^d 1863

Timothy Rayson

Mary A. Doolittle.

Liv. Shaw

Also. This certifies that on the 26th of Oct. 1863
 Harrison Smith signed this Covenant in our
 presence.

Fredrick W. Evans.

Timothy Rayson

Nov 7/63 Harrison Smith is removed to Looms
Family at Cannon. He subsequently apostatized.

F. W. Evans.

Mirra Reynolds removed to Cannon 1868

Signed July 23^d
in presence of
Frederick W. Evans
Daniel Offord

John Newton Brown

He apostatized. Came
here as a visitor, in committee
suicide Oct. 10, 1896

Signed June 24th
1876 in presence
of Frederick W. Evans
Mary A. Doolittle

Daniel Offord

He left Believers

December 5, 1895. Deceased Feb. 25th 1911
He returned to Believers Oct. 29, 1898.

Signed May
15th, 1880 in
presence of
Frederick W. Evans

deceased May 11, 1890

deceased June 10, 1903

Elph J. Collins
left Society for Waterbury N.Y.
26 Sep. 1883.

Sarah Burger.

John Powers.
Moved to Enfield Looms
January 7th 1896.

Oliver Walker

Willie Parry.

Signed,
May 12th, 1880.
in presence
of F. W. Evans.

Martha Ann Beyer

Mrs Catharine Allen.

Mary Barrum
moved to Enfield Conn.
June 20th 1884

Opelia Glasper

Lucretia Rose
left Society

Signed June
11th in presence
of F. W. Evans,
and Emil Bryzner.

Robert Fornmark

Was absent in Sweden
some three years. Returned

Signed in presence of
F. W. Evans and
Daniel Fraser
November 20th 1886

Robert Fornmark
Leaves Believers
May 15. 1888.

Signed
 May 14th 1886
 in presence of
 F. W. Evans.

Antonetta Dolittle
 Anna White.

Signed in the
 presence of
 Anna White
 Martha J. Anderson,
 December 11th
 1893.

Isabel M^o Donald, Isabel
 left Society Feb 3rd 1898

Amie Rosetta Stephens.

Grace H. Bowers.
 taken to Hudson River State Hospital
 at Poughkeepsie N.Y. August, 14, 1900.

Maria Fausa Bell
 left Society Dec. 30. 1895

Cora C. Vinneo.
 left Society July 5. 1897

Julia M. Lincoln.
 left Society July 16th 1898

Belle Fullhausen.
 leaves Society June 22nd 1901

Mabel E. Lane.
 left Society Nov. 14. 1895

Sarah F. Corline.
 left Society Nov. 14. 1895.

Agnes Lee

Signed June 26th
1895. in presence
of Anna White.

Jessie M. Pullhausen
Leaves Society June 14th 1901

Removed from Enfield Ch
May 4th 1899.

¹⁸⁹⁹
Florence A. Staples.

Signed in presence of
Anna White Feb 4th
1901.

Signed February 5th
1901 in presence of
Anna White.

Grace W. Brown.

Signed October 6th
1903 in presence
of Anna White
and Sarah Binger.

Sarah L. Gullup.
Levila S. Taylor

Signed March 24th
1906 in presence
of Anna White
and Sarah Binger.

Mary Alice Simpson

