

Copy of a letter from  
Elder William Leonard  
Oct 9<sup>th</sup> 1867

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to

Elder F. W. Evans,  
Mt. Lebanon,  
N. Y.

Copy of a Letter from  
Elder William Leonard Dec. 9. 1807.

Beloved Sister Priscilla

As it has not  
as yet been convenient for you to write  
to me (that letter which you promised  
in your last) I thought I might  
possibly produce its forthcoming, as  
an apology to this. Occasionally some af-  
fair will turn up furnishing a theme  
for correspondence; which by the epis-  
tolary frame, is soon hewed and  
squared as the Chief Corner Stone of  
his edifice. If he wishes to amuse  
a distant friend and is destitute of  
some electric line to work by, he  
feels as did the poor Hebrew when he  
tried to make brick without straw.  
I have on hand a little narrative  
part incidental, part theological,

which will perhaps answer my present purpose. I will relate an affair which took place on the 11<sup>th</sup> of August last; but must first state the preliminaries.

One of the Sisters had business down the South Shore, or along the Sea Coast between Boston & Marshfield (Historical as the Residence of Webster) and for the want of a better guide I was sent with them.

The journey occupied some days, and as such parties usually are, was composed of Car and Carriage Riding and Steamboat Travel, a heterogeneous Compound of meals and maps, no two beds alike, Salt water Crockers, and Salt water Cathing: and wherever pitched our tent on the Sea Shore, our bill of fare was composed chiefly of the "blessings of the deep" which lie under "as part of old named them and as we name them."

This journey necessarily kept us from<sup>3</sup>  
home, one Sabbath. In our sojour-  
ning we came to the populous town  
of Cohasset, on Saturday P. M. 1.  
See a friend who urged us to call on  
our return. Here we put up until  
Monday. The person in question was  
situated some three miles from the  
village. They are kindly disposed  
towards our people as a family, and  
were pleased to entertain us. Look-  
ing over the plantation, hills, valleys  
and cottages around, I observed a  
steeple pointing above the surround-  
ing groves and woodlands. Enqui-  
ring I learned the house was strictly  
Catholic; and that a minister from  
Boston was to speak the next day:  
their minister having recently died.  
Well, following my instincts, I con-  
cluded to go. It is a pretty Country  
Chapel. I found a respectable Con-  
gregation, fine instrumental & vocal

music, and fair speaking.

I was so well entertained, I attended in the afternoon. Two of the family where we tarried accompanied me. Attending twice I became an object of observation: It was their custom to have two meetings by day & prayers in the evening: but the preacher notified the congregation that there would be no evening service.

When the afternoon labors closed, I walked slowly away - lingering for my newly made friends to come up, who tarried to speak with friends & neighbors.

Brisk inquiry was moving - Who was I? Where did I hail from? What did I profess? And what was my business?

The young man who attended me informed them that I hailed from Haverhill, was a Quaker, and he more than surmised was a preacher.

A unanimous vote was cast, that I should be invited to speak to

the people that coming as the Church  
 was unoccupied and it would not  
 interfere with any previous arrangement.  
 If the Church was denied them they  
 would open the largest private dwell-  
 ing, &c. They delegated my friend  
 to convey their invitation, and return  
 them word on the spot. It was un-  
 looked for and I hesitated; but he  
 insisted so strongly and I saw the  
 people were anxious. So I consented  
 to meet them at early candle light.  
 Returning I called to mind, that al-  
 though these were members, their lead-  
 ers had not been consulted: and I  
 thought it would be singular if  
 all this passed without opposition.  
 I was prompt on time with my new  
 friend and met the crowd.  
 The young man who was agent and

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audience in this affair, mingled with  
the mass, and soon returned to  
inform me that the Minister was  
to attend and conduct the whole of  
fair. I saw by his agitation that  
there was a prospect of a lively  
time, and I walked in and calmly  
seated myself in a back pew with my  
friends. The Minister entered and all  
fastened to be seated for three or more  
All were silent for a moment, held  
the hour. A hymn was sung, a  
prayer made, and all silently looked  
for the next movement. The min-  
ister went to the deacon, whispered  
returned and again sung, then  
read a Chapter. I was interested  
of course and saw that there was  
an excellent opportunity for a di-  
vision of Church members. The min-  
ister went to the Deacon again, whis-  
pered & returned, paused, then said

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that teachers should speak no-  
thing to hearers but what would Cor-  
respond with the teachings & Example  
of Jesus; then paused again.

Finally he made the effort, leaned  
forward & said; "I have been in-  
formed that there is a person pre-  
sent who agreed to speak here  
this evening. If so he can rise  
and speak where he is, or come for-  
ward and occupy the desk, just  
as suits his convenience." I whispered  
to mine host, all is clear - I shall  
now step forward. I walked  
to the desk, ascended, and the old  
Dime attended the right hand  
of fellowship.

To me they were strangers  
all thro' (our sisters did not at-  
tend to witness my bond or ill  
reception) The Congregation were  
ignorant of our sentiments, and,



Curiosity, run riot. Here was something entirely new; exactly fitted to the measure. Some genius of a New Englander: and the people having carried their case triumphantly needed nothing to fix their attention. I never was more earnestly gazed at, and I saw, that even a poor preacher could do something under such circumstances. I broke the spell and thus introduced myself. "I am happy to meet the friends this evening. Perhaps it will be necessary for me to make a few preliminary remarks, as I am an entire stranger."

I am not out from our quiet village upon missionary labors. I have simply been journeying down the South Shore with friends on business, and to enjoy the sea breeze and sea-bathing. Having ended all successfully, we are on our return homeward: and call for me purpose but

to spend the Sabbath with friends, in your rural district.

When abroad and not able to meet our own worshipping assembly: it is common with us to attend upon the services of others.

I have met with you to-day and have found it a pleasant Season. At the Close of the afternoon Service, (as there was to be no evening Service,) certain friends supposing I was a public Speaker, kindly attended to me an invitation to meet them at this house: I voluntarily accepted and stand here in Compliance with the feelings of others. But to speak out honestly, the interest which the Congregation seem to manifest in the meeting, invites me to the labors of the Hour. Our whole Religious System brings

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us diligently into the Study of hu-  
man nature and human Rights;  
and it is needless to fear that I  
shall attempt to infringe upon the  
Rights, privileges or liberties of  
others. I prize too highly Civil &  
Religious Liberty and the good will  
of all men to attempt it. But as I  
stand here before you in the garb  
and profession of a Shaker, I  
should think in your disrespect  
if I should undertake to present  
Anything but the simple principles  
of our order.

I. I intend to hold an hour's Con-  
versation with you upon the Christian  
faith that we hold sacred, I can  
do so far better by Calling to my  
aid a plain passage of Scripture,  
which you may find in the third  
Chapter of the Apostle James 17<sup>th</sup>  
Verse.

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# Test.

"The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated; full of mercy and good fruits, without partiality, and without hypocrisy."

This test is introduced by the Singular expression, *The wisdom from above*. It should be remembered that this Apostle was born a Jew, and grew up under the wings of the Priesthood. What they called wisdom, we now call Knowledge: as, *God gave Solomon wisdom*, Or as he says "I gave my heart to know wisdom." Again, "The wisdom of the wise shall perish." Besides the Rabbins spoke of worldly wisdom; the wisdom from beneath &c. Now we see the apostles borrowed this and many other forms of expression; from their former Priesthood. When the Priests spoke of the wisdom

from above, it conveyed to their  
 hearers, the idea of the peculiar  
 inspiration of the Almighty: or,  
 the teachings conveyed to their  
 fathers by angels. What Enoch,  
 Abraham, Moses and the prophets  
 communicated to the fathers by re-  
 velation they handed down as the  
 wisdom from above. He knew his  
 Lord from the beginning: learned  
 the Christian faith from his lips:  
 knew that Jesus lived out this  
 faith and taught his followers  
 to do the same; and by its effect,  
 he knew that such teaching came  
 down from heaven to men. With this  
 knowledge when he spoke of the Chris-  
 tian faith, he declared it to be  
 first of all, True.

The test which we have selected  
 is a beautiful compound of the

whole Christian faith, and James says that this faith is first of all pure; that Jesus by the virgin life he lived came squarely up to it; and into it; and that every true disciple must take his life for a pattern, and carry it thru just as he did.

As the blood circulates from the heart thru the arteries to the minutest vessels in the physical system; as a course of literary studies, civilizes and enlarges all the intellectual powers; as morality controls and checks all the passions of the natural man; just so the effect of the virgin life must run thru, cleanse and purify the never dying spirit of a Christian.

The spirit of man is in strong league of brotherhood with the flesh, which is depraved. This pure life must be studied and lived out, "till it leav-

1<sup>st</sup> Effectually effects a Separation between  
flesh and Spirit. In the natural  
Creation the flesh was to serve the  
Spirit; and the Spirit was to be un-  
der the direction of God, who would  
give a law to rule the Animal passions  
right. Since man fell, the Spirit  
has been under the direction of the  
flesh; and the flesh has been con-  
trolled by the powers of darkness; and  
his whole being has gone wrong spirit-  
ually. Man's Animal nature deserved  
and received from Paul the degraded  
name "a carnal mind" What  
business has the Spirit of a Christian  
to be led under this carnal influence,  
which the apostle says "is not subject  
to the law of God neither indeed can  
it be." How is it possible for the  
Spirit to follow Christ, while fettered  
in such terrible chains of bondage?  
Or how is it possible for it to find Sal-  
vation from sin placed in a condition

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that it must live in me continually?  
Just as long as the Spirit is held in  
such servitude to low & lawless passions.  
It is as far from being subject to the  
true Christian faith, as any depraved  
being who never heard of a Saviour.

Why is it, that for all the deeds done  
in the body, that the Condemnation falls  
invariably upon the Spirit? Is it not  
because the Spirit panders to man's Sen-  
suality; seeks objects to minister to  
him indulgently; continues his gratifi-  
cation, takes the lead in carrying them  
out and then comes in for the lion's share  
of the Warrant? Under these Consider-  
ations, we are not surprised that the  
Apostle lays down Purity as the first  
Christian principle. Here the Enemy  
has most effectually despoiled the  
noblest works of God! and here he  
must first be attacked and routed.  
Our motto is, No virgin purity, no separation,  
no separation, no rising up into the resurrection



of a holier and higher life; No rising up into a higher life to stand on Mt Zion with the Trump. pure spotless and undefiled. I have said that all condemnation comes in consequence of the sins committed in the body or flesh: But when the Spirit declares its independence from the flesh and Crucifies it with all its affections and all its lusts" it will find what Paul said to be truly true "There is no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit. I suppose that all professors will agree that the life of Jesus is the pattern set for all to follow. Jesus was a Christian, the true Sample of all Christinity. He was so on earth and in heaven; and John says he will be especially so in the judgment. He says, "I saw the dead both small and

great stand before God, and the books were opened. And another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

Man stands as a monument of the highest mechanical skill of the Almighty on this Earth. In that piece of living machinery He has placed a recording instrument, like a gasometer; Gas may be Consumed in millions of places; but this instrument will record the number of feet Consumed to the minutest fraction, in each place. No matter how long before the examination, there stands the Record, with no variation. It is so with man's Conscience: An unseen hand pens in that book all the actions of each Son and Daughter of Adam. They may sink deep in the Sins of the flesh, and become

18. strayed in Crime; but the unseen hand  
makes its unerring marks as accurately,  
as the gas tube. No matter how sleepy,  
careless, or forgetful the sinner may  
be; the hand that penned the record  
can shake him from his slumbers, &  
revive his recollection in the judgment  
here, or, hereafter. The deeds done in  
the body are not left to chance. This  
book & contents, is part of themselves: &  
will go with them through earth & hell.  
When called into the judgment, we  
must stand before the Tribunal &  
each read his own book before the  
Saints who are to judge the world.  
How dark we may be now, we shall  
then know just how far we have gone  
astray. Jesus too had a Conscience;  
and in that book was written all the  
actions of his life. On earth he walked  
so obedient to the will of God, that  
his Father's hand penned that life  
carefully on his Conscience, that it

might be presented as the book<sup>19</sup>  
of life to compare all by who are  
called into the judgment. The  
life that Jesus Commenced and Car-  
ried thro', is called Eternal life, or  
a life that needs no Amendment;  
and it will therefore stand eternally.

There will be a terrible reckoning  
when these books are read and com-  
pared with the more perfect ledger.  
Whatever any may think of it, men will  
have to trace their daily accounts, com-  
paring all things therein, with this  
more perfect ledger. And who can  
estimate the groans, the pains, Con-  
fessions, Settlements, Penitence and  
tears it will take to wash out the  
stains, and make each like unto  
the Lamb's Book of life. And this  
must be done before men can stand  
upright before God in the judgment.  
I think that this teaching Cor-  
responds with the teachings of Jesus.

Men who had no light to see the beauty and glory of Cutting the Spirit loose from the bands of the flesh; with such we have no Controversy. If you wish to follow the first Adam, & maintain morally the family relations of earth, this renders you the highest Clasp of worldly Citizens, and as such we respect you.

But you will pardon us for declaring to you that we are travelling in the higher and more excellent way. We are striving to come up to the example set by Jesus, standing justified and gaining the victory on the higher plane alone, while all who follow Adam, stand on the earth plane beneath. Under this Cross

we are raised into likeness of life, & into the liberty of the Sons & Daughters of God, while those who do not bear it, are still left down in the lower life of man. We do not enforce these views, but present them kindly, saying as Jesus did "He that is able to receive them, let him receive them".

The wisdom that is from above is first pure. Then Peaceable. It is not enough for a Christian to be gentle or mild like when the current of life runs smoothly, peaceable and unruffled; the most ferocious man of nature can do this. When the oppressor, the slanderer, or evil workers are abroad and take the field against us; who can be calm and long suffering then? Undertake to strip the worldly man of his property, his character, or his

Liberty; insult or smite him, and the Chances being equal, he will turn and fight; or perhaps slay you on the spot. This is characteristic of the Political man. When abused he calls at once to his aid all the strong passions of his nature. The Lion, the Tiger, or Savage, when deeply stirred depends upon his ferocity and strength for battle & conquest. It is so with a host of men. They place no reliance on divine power for aid, they depend on themselves; and when triumphant they take to themselves all the glory. It is so with the Combatant and more especially so with the Hero.

Our Lord saw the race in this Condition as a man beholds himself in a mirror. Under the full view of man's murderous resentment, he gave this God-like rule for the Christian "Ye have heard

that it hath been said, an eye for  
an eye, and a tooth for a tooth: but  
I say unto you, resist not evil."

Whatever warlike resistance ju-  
dicial courts delegate to the earthly  
man, Jesus takes it all from him  
when he enrolls himself under his  
Banner. No then stands him out  
in the sight of all on the quiet  
plane of non-resistance. If he  
professes to be rising with Christ,  
he must leave all that is fero-  
cious and combative beneath on the  
earth plane. As a child of God  
when assailed, he may use his  
best harmless endeavors for pro-  
tection; and leave the rest to the  
wisdom from on high.

Jesus.

In midst all the storms of persecution,  
and battles of life, Jesus invari-  
ably placed his whole dependence  
on the wisdom from above, & found



protection until his work was  
 done and his mission ended.  
 The first bold proclamation of  
 his divine vocation, in which he  
 gave men to understand that  
 he was anointed with the Christ,  
 was in Nazareth, where he was brought up.  
 They heard him, till he compared  
 their hardness of heart to their  
 fathers of old, in rejecting the  
 prophets; in the midst of his  
 illustrations they seized him "to  
 throw him to the brow of a mill, that they might  
 cast him down headlong. But he pas-  
 sing through the midst of them with his might  
 Jesus did not resist them by blows  
 or anger; he did not break away or  
 run from them like a criminal,  
 nor hide himself. He did not fal-  
 ter or taste back what he had  
 said, neither beg for his life,

or attempt to debate, calling their  
 Country in question for such an act.  
 The power in which he stood, pro-  
 tected him. Like a man of God  
 he stood boldly up now. His strength  
 walked thro' the way midst of them,  
 went his way on his Father's business  
 and they had neither power to abuse  
 or hinder him.

He stood up in the dignity of  
 his mission when they sought to  
 seize him in the Temple, and Com-  
 pletely overawed them. When about  
 to stone him, he never changed from  
 battle to persuasion; but they  
 could not harm him. He even  
 shielded the woman proud to be an  
 witness from their barbarity, &  
 put their answers to shame.

When the officers returned and  
 Chief-priests put the question

"why have ye not brought him"? They answered "Never man spake like this man." It was not the sound of voice, but like the electric fire that precedes thunder, they felt the power of the Holy Spirit in all he uttered. This word put forth in the power of God, cut down their murderous inventions, as a mower would cut down the grass of the field. The same omnipotent power was extended to

### The Disciples.

It is beautiful to observe, how this protecting power passed from Jesus to his disciples. His work being finished, he no longer needed it. When the band of ruffians (headed by Judas) found him in the garden, he could have escaped them: for by intuition he well knew they were coming. By not turning from them he placed his physical life in their hands, and delivered up the protecting power which he had stood

in to his disciples. When they stood before him, like one having authority he inquired "Whom seek ye?" They answered, Jesus of Nazareth. In his answer, he ministered a power which caused them to go backward "and they fell to the ground." Again he inquired, "Whom seek ye?" and from Policemen prostrate he received the same answer. Then, pointing to his disciples he added "If ye seek me, let these go their way." Had not their adversaries been smitten down, the disciples would have been seized and been slain with their master. Peter's sword, the hand that smote, and the rebuke of Jesus, showed plainly, that all defence should be left to the powers on high; that, as men, they should not resist by violence even their persecutors. The power that shielded them at the Crucifixion, clothed them on the day of Pentecost and struck down their

hands at their word, needed no additional aid from men. That power checked persecution by changing Paul from an opposer to an Apostle. It opened the prison doors to Peter in Jerusalem when bound in chains. It delivered Paul and Silas from the dungeons at Philippi by shaking the very foundations of a prison with an earthquake. This power delivered the Church by translation, before Jerusalem was destroyed by the Romans. It enabled the martyrs to carry forward God's word from age to age, and to triumph over the tortures of the rack and flogging. It broke the power of Romanism, produced the Reformation and planted the Shaker Community.

or Church in America, inhabited by a people who keep the Commandments of God, and have the testimony of Jesus Christ. The Spirit of non-Resistance and the power of deliverance was placed in this Church in the very beginning of its existence. I will pass by many incidents and come down to the late

#### Southern War:

This late bloody struggle, has shown how God still works for the pure-minded and non-resistant. When the demand from the Government came upon the States to draft hundreds of thousands, it found us with a faith that neither allowed us to fight, to serve in hospitals, or to pay for substitutes. To enter the army was to renounce our faith in Christ. To serve with the wounded, was to testify the

Soldier to the use of the rifle & sword:  
 To pay for Substitutes, was to employ  
 Another to do the work of blood butch-  
 ery for us. We hesitated not a mo-  
 ment, but determined to take a firm  
 stand upon the glad tidings sung by  
 Angels at the birth of Jesus "Peace on  
 earth, good will to men." We had long  
 ago in the days of peace surveyed the  
 whole field, counted the cost, and were  
 prepared to stand upon our faith and  
 meet the consequences. We were well  
 aware that we would appear before men  
 as Coward and Cowardly, as Deceitful &  
 miserly, and as reapers of the spoils  
 purchased by the blood & toil of Pat-  
 riots, & turning no equivalent. To men  
 among us of spirit, it looked at  
 times fearful; but we determined to  
 stand it.

Proclaimers left us to enter the army  
 this they were at liberty to do: but there  
 were among us God-fearing young men

who took a straight Course, and one  
 by one they were numbered among the  
 drafted. One young man was sum-  
 moned from the Society at Shirley,  
 was examined and accepted. He re-  
 turned home and determined to re-  
 main there and put his whole trust  
 in God. He prayed fervently, was sor-  
 rowful at his prospect, and continued  
 thus, till an officer took him from  
 the village. When forced away al-  
 most heart-broken he more than ever  
 determined to stand on the jaws of  
 non-resistance, and placed his whole  
 trust in heaven. The first night he  
 was placed in prison with deserters,  
 and in irons; their curses upon the gov-  
 ernment, their ruffian-like conduct,  
 and their horrid oaths, so shocked him  
 and so fearfully contrasted with his  
 own God-fearing kindred spirits at  
 his quiet home, that it felt to him like  
 dropping from heaven into the abyss



hills of perdition. He would then have considered it a favor to have faced death before the morning light.

On the Island, he could not be persuaded or threatened into a course to make him take his first degrees in the drill of a soldier, and was of course kept in confinement. At length <sup>one</sup> of the officers (designing to remove his fears) threatened to have him shot if he did not comply; he entirely mistook his man; he had lived a life, which had disarmed death of its terrors; and he meekly replied "I would consider it a great favor, if you would shoot me for I would much rather be shot than to be placed in my present condition." In all this they could feel nothing cruel or rebellious: they said so

Clearly that he was acting from  
 principle, that they liberated him  
 and assigned him the duty of a wai-  
 tee. Finally he enlisted the sym-  
 pathies of every one on the Island  
 who knew his Case; his friends were  
 admitted to see him, and thro' he  
 passed thro' one surgical Examination,  
 they favored him with another, and  
 last of all, released him on furlough  
 sent him home and never recalled him.  
 Who doubts the interposition of kind  
 Heaven in the Case of this trial of faith,  
 in this servant of the Lord?

Scarcely a Society of our number,  
 but what met similar trials; but  
 we had a God-fearing President, &  
 others of like Spirit at helm of  
 State, who knew that the Sincere  
 Children of God had been the Sal-  
 vation of Nations ever since the

would be gone. The draft extending to all was right. But they finally listened to reasons why we could neither fight nor voluntarily pay an equivalent, and gave indefinite parlances to all such, and sent them home out of the Service: and this was equally right: and was not God's protection to be seen in all this likewise?

In Kentucky a village of Shakers may be found at South Union a few miles from Bowling Green; where for a season the Rebel Army lay; they were in want of everything and the brethren had much that would supply these wants. The leading members had strong reasons to fear their raids for plunder; they knew that they had planned such robberies and they were distressed at their prospect of danger. They came to

looked to Heaven for a protector,  
and one was raised up from a  
quarter unexpected.

The notorious John Morgan then  
Commanded at that place: he  
learned all that was intended  
and stepped forward to the rescue.  
He issued orders immediately,  
strictly forbidding any such pro-  
ceedings. He informed his legions  
that he had long known the Sha-  
kers, that they were harmless and  
inoffensive; that they took no  
part with either side, injured no  
man, and had no desire so to do:  
and that no one, under his Com-  
mand, should injure them in any way.

His strong iron will and unques-  
tionable power shielded them and  
they were grateful to Heaven for it:

They viewed him as one that God  
had raised up to help them in  
the day of trouble: and so do I.

Honour: stem obvious that  
 man was, his firmly course ex-  
 tended clear through till the rebels  
 were routed by the Union Armies.  
 Rebel tho' he was, this will be held  
 in grateful remembrance by those  
 whom he befriended.

When he has passed the Con-  
 fines of the untrodden land, tho'  
 his sins are as scarlet, in the  
 day when all wrong must be  
 righted, God will hold his  
 kind deeds in remembrance. If  
 He will reward the kindness of  
 one who gives a Cup of Cold water  
 to a disciple, this man will be re-  
 membered. We never doubted  
 but gratefully acknowledge that  
 we share largely in the Civil  
 blessings secured to this nation,

by the noble heroes, patriots and  
 martyrs who fought and fell in  
 putting down this bloody rebellion.  
 And however it may appear to men  
 who do not recognize the wisdom  
from above or the higher law, we  
 never doubted but that we could  
 do more for this Cause by obeying  
 the word of God to us, than in any  
 other Condition we could be placed in.  
 God would have saved even Sodom,  
 if five comparatively righteous souls  
 could have been found in that wicked  
 City.

This Nation suffered to put down  
 treason on the worldly political plane  
 while the Church (non-resistant) often  
 suffered to obey their Conventions &  
 hold their standing on the plane above.  
 This patriotic & Christian struggle  
 beautifully blended, to suppress treason

and restore peace and prosperity to the land. As with others, this war has greatly enlarged our expenses, doubled our taxes, and entailed upon us our part of the debt of this Nation. If it had been greater, we could not complain. If the Authorities had attacked property to pay for substitutes, we would have submitted to it patiently.

In the days of the old Revolution one of the Quaker fathers who lived at Valley Forge, met the Commander-in-Chief, when the Army was in some distress & kindly said "Friend George, my Religion utterly forbids me to use carnal weapons; but it requires me to feed the hungry and clothe the naked as far as I am able. Let thy Officers, to the extent of my means may dine at my table; and I will do what I can for thy Soldiers." It was kindly accepted. This was the

right spirit. I do not wish to boast of kind words deeds, but present a few Cases in Connection with this to show that the man of peace should be liberal even in extreme Cases. Our Societies have given liberally to the Sanitary Cause and to the freedmen. We have shared with the Soldiers, in hospitals, medicines, provisions and money. In our western Societies, Especially in Kentucky: they have helped feed with a liberal hand the Armies of the North. In South Union Settlement (a great grain growing Section) they have dealt out large stores of provision to hungry troops, and submitted to some demands for horses and wagons &c. with as much good nature, as any people could have done. At the Society of Pleasant Hill, Kentucky they witnessed the strife of Conflict, Cared for the wounded, of both par-



lies left on their grounds, feed  
 bands of Soldiers: and on one  
 morning prepared and dealt  
 out breakfast to 1200 Cavalry  
 men, and fed their horses. Boast-  
 ing of such deeds is far from my  
 intention: I simply present them  
 to show what the non-resistant  
 man may do, and yet stand  
 uprightly. In closing this Con-  
 versation allow me to say, that  
 a Shaker Village, is the best peace  
 Society in existence.

When Civilized Citizens visit  
 with it, they find that they must  
 pass through a higher degree of  
 Civilization, to form a part of  
 Christ's body, who dwell together  
 in brotherly love, kindness & good order.  
 Thus Gentle and easy to be entreated.  
 The Jewish Claspis of worldly men

are those who in early life were  
proud, arrogant, stubborn, and  
inclining to many vices: Such  
grow up to look with contempt  
upon a gentle spirit easy to be en-  
treated. They generally fall into  
great sins, become the refuse of So-  
ciety and too often spend their last  
days in the penitentiary, or repent  
their crimes upon the gallows.

The class who succeed best in the  
world, are reasonable, considerate,  
and seek good counsel instead  
of avoiding it. Entreat such to  
alter a course that seems dangerous,  
and they will listen candidly,  
steer clear of vices ahead,  
and in after years bless those  
who guided them into honorable  
courses.

If men had indulged in

worldly life, how much more do  
will they be when starting on a  
Godly life, on which their present  
and future happiness depends.  
If they need a guide in beginning  
the world, how much more a teacher  
to show the Christian life.

When any set out to follow Jesus  
in the path he really walked in,  
they are ignorant of the changes  
they must make in their lives, &  
the time it will cause them to make  
those changes. Ripe scholars in  
God's work, can I am see who tra-  
vel the surest and most prosper-  
ously in the work of salvation.  
When temptations are pointed out  
to the proud and wilful, too often  
instead of shunning such tempta-  
tions they push forward into them,  
when questioned concerning such  
a course they are haughty and  
independent and anything but polite.

"They pierce themselves thro' with many  
 wounds", and bring trouble upon their  
 Seniors, and often fall from the  
 path which leads to life. Because they  
 are not Easy to be Enticed.  
 A better Class of young or unexperi-  
 enced Christians are thoughtful, Con-  
 siderate, and do not tower too high  
 in Self-esteem. They view the Church  
 of God having Christ for their tea-  
 cher as a school; and Consider  
 themselves pupils sent thither to  
 learn and increase in spiritual  
 Knowledge. They see that all  
 military, literary or mechanical  
 Students need the aid of a mas-  
 ter mind, till they stand before  
 Society, having mastered all  
 they have undertaken. The  
 Real spiritual Scholar, sees  
 that Salvation from Sin must  
 be studied as a Science: and  
 he bends diligently to his labor.

becomes pure minded, refined, peace  
 able, gentle, easy to be entreated.  
 Such stand as the brightest  
 ornaments in the household of  
 faith, make the most reliable  
 leaders and will stand first  
 in the heavens. They meet Chang-  
 ing Scenes, and they looked for  
 them, They bear reproof for  
 they know they cannot grow in  
 the love Jesus Christ without it.  
 Gradually Changing from the  
 low to the higher life, they meet  
 fiery trials; and becoming spiritu-  
 ally saintly, they expected all this;  
 They see seasons of disappointment  
 and sadness; but know that the  
 great Master Builder met the same.  
 With all these they meet joy and com-  
 fort ministered to them by angels,  
 and they expected this also. Their

obedience prepares them to enjoy  
such ministrations, in a manner  
which the self-willed, disobedient,  
and unreformed never did, or can  
enjoy. And this travail of spirit  
gives the evidence that they are becoming

"Full of Mercy & Good Fruits"

The godly Experience just alluded to,  
renders a Believer (in his degree) like  
him "whose tender mercies are over all  
his works." Man may be tender hearted  
by his peculiar organization; but  
Gospel Experience will render him un-  
derstandingly so. He will teach an  
honest mind, that when men speak  
or act against him, that in all prob-  
ability, he has said or done that which  
caused it in part.

Then instead of retaliating, he will  
seek to find the evil in his own  
heart, and will diligently set

about, Removing the Cause, that the effect may cease. If he has received injury, or is wounded by another, he concludes like a wise philosopher, that if he makes the worst of it, he will bring more affliction upon himself than his adversary has done.

If he makes the best of it, he chooses the best of it, and renders kindness instead of retaliation, then, as our Lord said, "He heaps coals of fire on the head of his persecutor." The difference between the Evil and merciful man, is this.

When a sinner disguises himself by Crime, the unmerciful man cherishes little towards him but coldness and contempt, or a desire to see the offender punished, with little regard as to who will suffer with him. While the merciful Christian will feel Charity for his folly view it in the best light he can see, admire it in, and will strive to save as much of his Character & manhood

as possible, striving to lighten  
the burden of his friends.

Our Lord once said to the Jews  
"The poor ye have always with you."  
We as a people, remember this, when  
called upon for charity.

It is a rule with us, never to let  
the suffering or needy, who call upon  
us, go destitute from our doors.

A Shaker village is an excellent place  
in which to bring forth the fruits of  
Love and Kindness.

In a family of a hundred, more  
or less, some are laborious, others  
not able to be so, some are patient,  
while others are impulsive, some are  
inclined to study, some are indif-  
ferent about it. Many are great  
burden bearers, while others have  
no aversion to all care or trust.  
There are wise men, and many more  
wise. You will find plain hearted  
members, others are prudent and



Discord; Some are neat, others have this to learn. Some are free to converse and examine, others more reticent & indifferent.

This Condition of things if we should make the worst of it, would at least produce some friction, and something of a pandemonium. If we make the best of it & of each other, keep striving to become agreeable to each other; it is the best school to learn patience, and Charity and how to live and labor & sit together in heavenly places, that there is, on earth.

Here then is the Circle in which we study human nature, the Greeks and how to exchange a thousand little Civilities peculiar to our institution. If Heaven is made up of a large Spiritual family

History in a joint Relation, it cer-  
 tainly follows that we are learning  
 on earth both in theory and practice  
 what others Christians will have  
 to learn when they enter the Spirit-  
 land. We are taking many degrees  
 in the field of literature, which others  
 will not. And they have neq-  
 ualled us in this tuition we learn  
 to the world.

Particularity.

sometimes, one person  
 will be like through  
 to love all others;  
 the true rendering of  
 Particularity in the text.  
 If the favorite is serious, in a world-  
 ly sense, it is plausible, still  
 in the Spirit of the World. but  
 if practised by one who professes  
 strictly to follow Christ, he

Cannot find an instance of it  
 in any part of his example, and  
 his teaching is against it. If the  
 practice is vicious and gross, it  
 is corrupting even to the sensual  
 man: but altogether abominable  
 in the professed Christian. I will  
 not stop to examine every church, which  
 does not stand on the Immunity system,  
 that the Christian Church is tainted upon,  
 by this test; but I simply say, that  
 when the Christians were first  
 started, the Apostles were giving the  
 instruction of Jesus, and already  
 flew against all practices of this  
 kind.

History the most sacred, declares  
 that they came to the world, and had  
 all things upon the most perfect Equality.  
 The judgment upon Ananias &  
 his wife, shows that nothing like  
 Secret Reservation for selfish pur-  
 poses could stand in that world.  
 Consecration seems to have given

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admission, Resurrection placed them  
still outside of the Church. He claims  
to, in their history, and in the  
whole narrative, that houses, lands  
and possessions were extremely sold  
and the proceeds handed over to the  
Apostles; and finally to St. Paul,  
who now to make distribution to  
all Church members; Consulting  
the needs of all and nothing else.  
Here was a blow against Helotism.

Ship, partial favorites, partial  
ity in high life and in low life.

He (Shakers) as followers of Christ,  
claim this first pattern as the  
true sample of Church Helotism.  
I have long been interested in  
a self-made man or woman: one  
that could say that he was born  
into this world moneyless & friendless,  
with scarcely a shelter, none to  
provide him a morsel of bread,  
or assist him to the first degree

of instruction. When he had  
 struggled up far enough to  
 look about him could see no  
 one who had the least care or  
 concern for him, and that he  
 had nothing of value, but a  
 strong determination to make  
 a man; and could prove to  
 the world, that he had energy  
 enough to carry it into effect.  
 You + I have seen such, who in  
 the midst of great temptation  
 stood truthfully and honestly;  
 and without a teacher became  
 learned and gathered substance  
 without capital; One who by stand-  
 ing uprightly became beloved.  
 Without friends in childhood  
 could count his friends by thou-  
 sands in manhood; and from an

Grand boy, had arisen to some of the most useful Stations in the City, and a strong pillar to support all the Radical Reforms of the age. I have studied such Biographies with thrilling interest. Here let me say that this Character is the best prototype of a Shaker that ever existed. Such a Character arises to be a man, without the shadow of partial surroundings; and so does the Shaker. A true body of Believers in our faith are all self made men and women. To God they give all the glory for their uprising into a spiritual Resurrection. When called into this order, and awakened to an understanding of sin by the Holy Spirit, they see that they must rise out of

the lost state that they are in, by bearing the Cross, of Christ, and no one can do the work for them. Restoring of their old Character will answer now: and they cannot get it only as they toil and suffer for it and earn it. Like the Pilgrim at the Gold diggings without Capital, if they secure the precious dust, they dig, wash and cleanse it, (For none are partial enough to do it for them.)

At the door into this Church there is no partiality. The poor Candidate who will show his lost Condition, will pass in before the rich who will not do so.

The reckless or the thoughtless who have been rude, will pass before the moralist who needs no physician.

I have seen the ignorant pass through this door, while the learned was banished. A whose name never stood upon any Church Record, has been accepted, while the great Professor had to stand back.

It matters not whether a Candidate is a religionist, a moralist, or a stude man of the world; as Christ makes all things new. They must obtain a new set of thoughts, words and actions. They can obtain them by constant labor, & watchfulness & prayer. No other price will purchase them.

Since the Christian Religion was planted upon Earth no joint interest was ever carried out so perfectly upon Religious Equality, as it has been among the Shakers.

Our own experience teaches us, just how all partiality was struck down in the Protestant Church. Our Covenant Relation was framed in the very Spirit of his Compact.

It gives to all the social comforts of life, in Health or Sickness. The proceeds of all labor, income & Consumption goes into the hands of one



Set of Trustees "Who buy and sell  
 us though they possessed not"  
 to be appropriated for the good of all.  
 The same Church order & Law meets  
 us all and must rule us, all. The  
 same seasons for labor (as each has  
 ability) goes to sustain the whole,  
 without favoritism, in any quarter.  
 Now when the Apostle says in this  
 text, "without partiality" if all this  
 does not bring us within his exact  
 meaning: I see no way for Christ-  
 ians to get there. And it is easy  
 to discern, that all who come up  
 to this state of things must be in  
 reality without

Hypocrisy.

Here then is the Conclusion of the  
 whole matter. No one can carry  
 these principles out fully, except  
 he is strictly candid and free

from all duplicity & hypocrisy.  
 It has been a maxim with me for  
 years, that if the Gospel does not  
 make a professor free from all guile  
 and double dealing, that it does but  
 little for him.

In the political world, many  
 screen themselves from sight in the  
 undercurrent of policy and the unreal,  
 but such hypocrisy will not do for  
 the Christian. To close up this in-  
 terview, I will simply say, that  
 I have started on the Christian Course,  
 which I have endeavored to describe  
 and have found it a pure way.

Honestly have I continued in it  
 through life thus far, and find it  
 to be the path of peace & quietness,  
 Comfort & Consolation: And honestly  
 expect to find my name written in  
 the Lamb's book of life. We must

all come up to the moment when we step from time into the eternal state. I then above all things else, desire to pass into the unknown world with the certainty that it has been my highest ambition to successfully carry out in practice, "Whatsoever things are true, honest, just, lovely, and of good report." This will give the departing spirit of a child of God when he looks upon the last setting sun, full confidence to respect a City, which hath foundations, whose Builder & Maker is God.

When I took my seat, the Minister arose and said, I had listened with attention to the discourse, and am free to say, that instead of Criticizing or objecting, we would do well to try, to ascend up to the higher plane that has been described. The stand taken by the friends through the late war, I am interested in: I once lived in close pro-

imity to the Shaker Society in Shirley.  
I have the pleasure, of saying I num-  
bered among them, some of my best  
friends, and am pleased to say, that  
I never knew an unchristian or dis-  
reputable action of one of them.

At the close of the meeting, a  
few members met me at the foot of  
the stairs of the pulpit, the Deacon  
one of the number, he said to me,  
Sir, I owe you an apology for my  
backwardness in permitting you to  
speak tonight. You being a stran-  
ger, shelling statements tender a  
name which we know nothing of,  
caused us to hesitate; if our hesitating  
caused you pain, please pardon me.  
I told him as Lafayette once said on  
a certain occasion to a person who  
apologised to him: "You did right,  
probably about as I should have  
done under like circumstances. Hence-  
forth we shall be better acquainted

Now Edw. Frederick. I have got  
 through to the end of my story; -  
 Along one it is as usual. We are  
 all well as usual. My out door  
 Cabin is closed up, I am getting  
 ready for a Campaign, in the shops.  
 The world still moves. I am thank-  
 ful for present health of body &  
 Spiritual justification.

I am especially pleased for an  
 opportunity to send my love to your-  
 self, the kind elders with you  
 the good brethren & sisters at your  
 home & all others.

From your old yellow traveller  
 William Leonard.