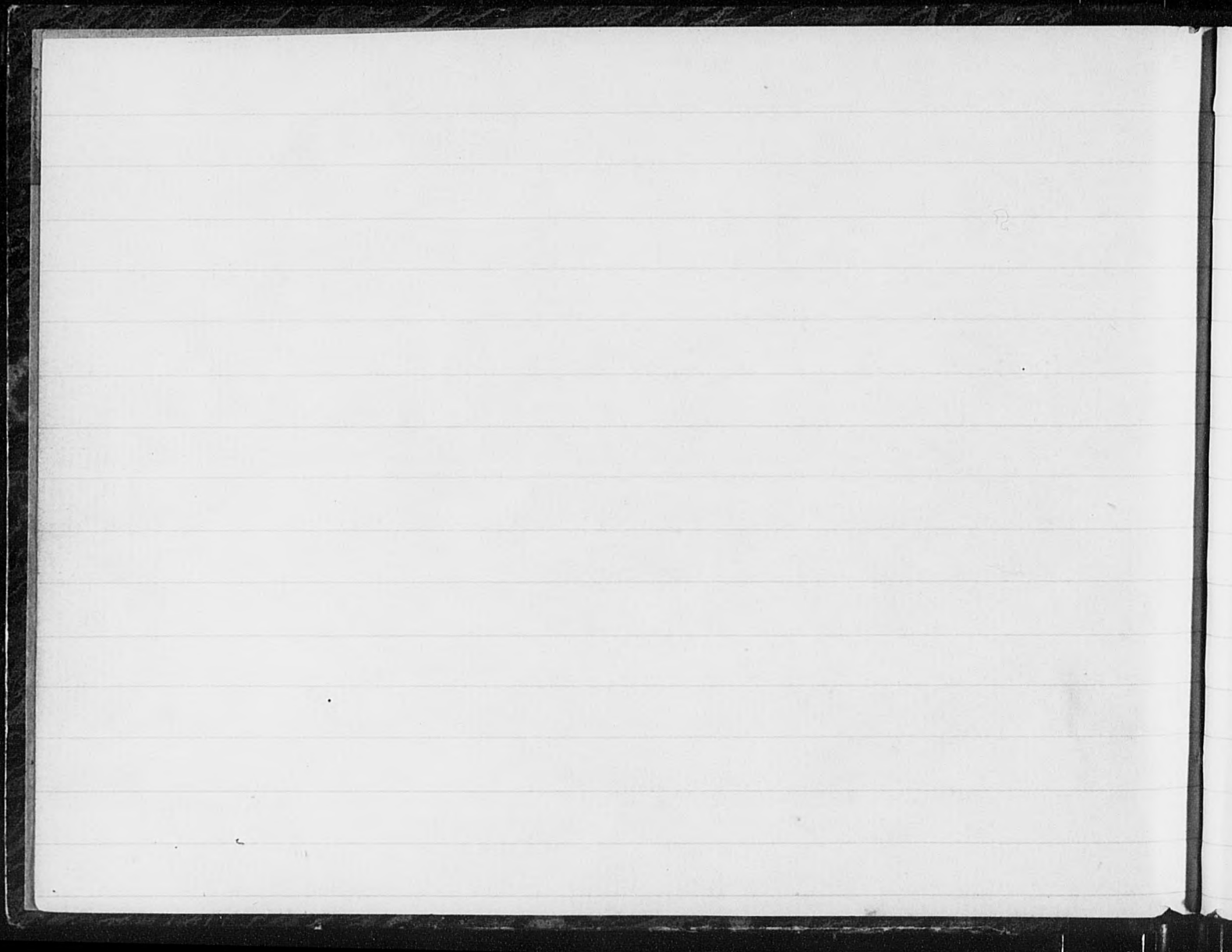


## Volume 10

Calvin Green, "Biographical Memoir . . . of Mother Lucy  
Wright," 1861  
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Biographical Memoir of  
Mother Lucy Wright-  
Calvin Green

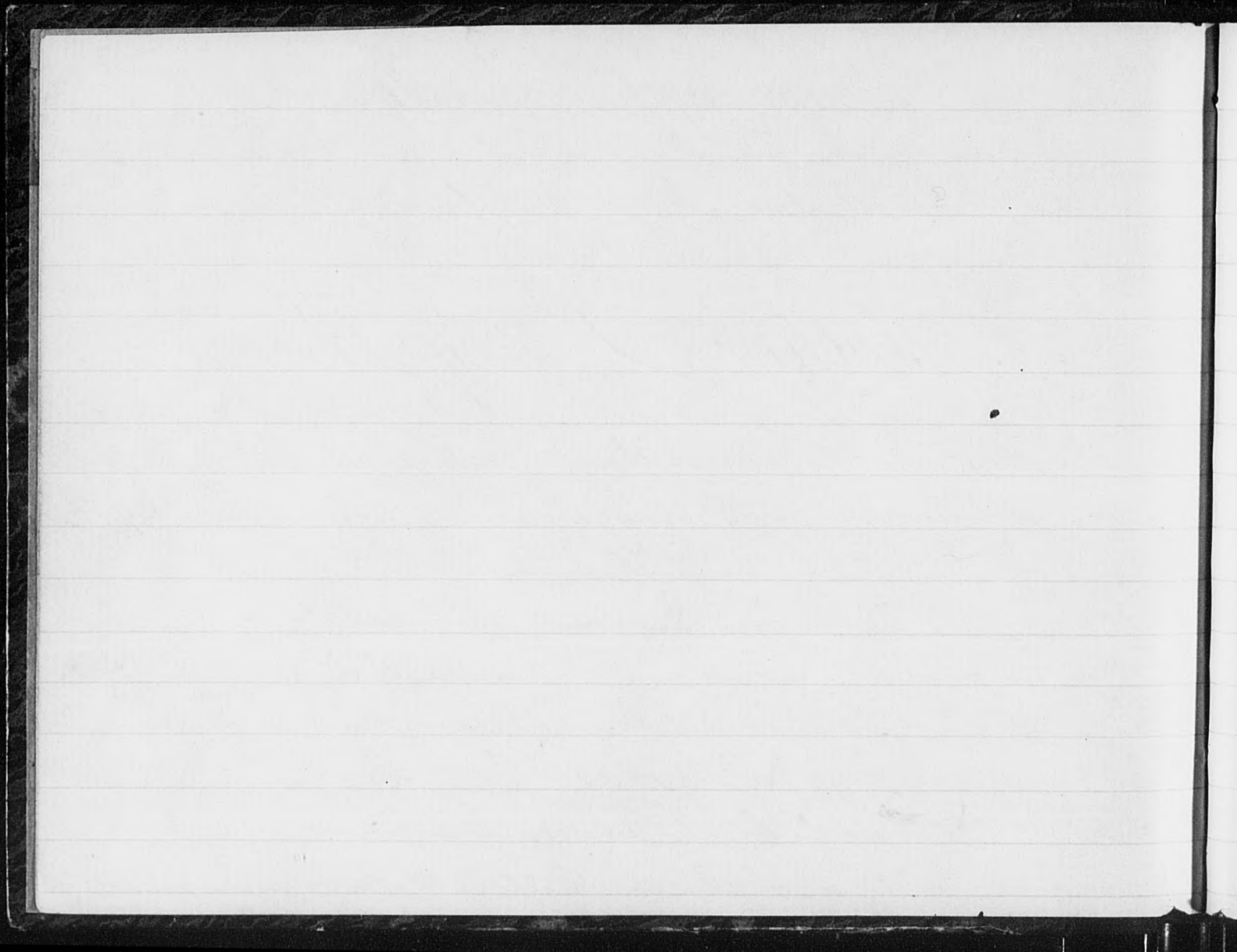


Biographical Memoir  
Comprising the Life & Character  
of  
Mother Lucy Wright.

Who stood in Correspondent Order with Father Joseph M.  
In gathering and establishing the church in the system of Gospel Order  
Together with the order and Government of all Believers  
In Christ's Second Appearing in the land.  
Also the Important Events of Her Ministration.

"Nourish thy children O thou good nurse; establish their feet." Eccles.  
1861.

Composed by Calvin Green  
Church First Order New Lebanon N.Y.



## Introductory Remarks.

Among the peculiar properties of the human mind, one of the most important is a strong desire to examine into the ground of its belief, so as to understand on what it is, or rather, should be founded, on any subject which the human mind deems of essential worth. Indeed where such deliberation does not precede belief; the mind is liable to pursue phantoms of imagination & those who do so are exposed to have all their expectations disappointed & suffer great if not unretrievable loss. It is on this ground that when any institution supposed to be useful is founded - its consistent advocates in order to guide their belief especially - if they feel beneficial effects therefrom feel a peculiar interest in learning the lives and character of the founders of such institution - and this interest is

increased by veneration if the system is of a religious nature upon which spiritual aspirations and hopes of happiness are based. The system of the gospel, revealed by the divine light of the sun of righteousness shining forth in this great day of Christ's "Second Appearance," is the most sublime and of the most supreme importance, surpassing any institution ever offered from heaven to intelligent beings for the renovation and redemption of the human race, because it is the ultimate of all the progressive degrees that ever preceded the advent thereof. Therefore it is consistent that believers in this Divine Manifestation, should feel a high and venerative interest in having recorded the lives sufferings and great labors and toils of those heavenly messengers who were the faithful agents to bring forth reveal and establish by precept and example, this glorious system of beneficent order and "eternal life" that their instructions and shining example may be stars of light to guide them in their travail and progress in this Redeeming Work. In

a special manner when all personal information ceases: hence much has been recorded of the lives and characters, also the labors that the first witnesses and revealers of the gospel experienced. Which will be handed down as a sacred memorial to their children through all ages. For the aforesaid reasons it is often evidently of essential importance that the lives character and labors of those wise primary founders of that beautiful and beneficent institution of the Kingdom of Heaven upon earth for the protection of souls and perpetuation of its principles should also be recorded. The author for these reasons and by many requests, having composed Biographical Memoirs of Father Joseph and Elder Henry Clough which appear to give much satisfaction, has been very earnestly solicited by many to write a similar memoir and character of Mother Lucy. - As this has never been done only by detached notices & the author is the only person now living who by acquaintance & other



circumstances it enabled to do so. The writer was personally acquainted with Mother from the time she was first called into the ministry 'till her decease in 1821. & for 14 years was in a calling wherein he applied to her for counsel and union in his labors. And I can truly say I never saw a female who ~~was~~ more wise and discreet in all her words and way than she was, - and never did any one display that kind heavenly love and motherly care towards me, nor one that I loved with such filial affection or revered with such a grateful reverence. - She has ever felt to me as my real spiritual Mother. For these reasons I have felt it to be my duty and privilege to comply with the aforesaid request. The author has written the following memoir from personal knowledge and authentic information alone.

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That it may prove interesting and edifying to all believers  
in and lovers of the Mother spirit in Christ is the  
sincere desire of my soul. May all the children  
of Zion revere her memory as blessed through all  
generations. —

I dedicate this work to all genuine lovers of  
shakerism with my best love and fervent blessing.  
May they all be children of the "Good Mother". —  
The Author.

# Chapter 1<sup>st</sup>

Birth Parentage and early life of Lucy Wright  
 Her Education &c. Marriage Embracing the gospel and travail till the church was gathered &c. —

Sec. 1. Birth Parentage and early life of Lucy Wright. Her Education &c. <sup>Marriage</sup>

Lucy Wright was born in Pittsfield Mass. about a mile and a half north east wardly from the church of Shakers at Hancock February 3 1760. Her fathers name was John. He was a respectable plebian, a man of good character and standing in society. Though he never <sup>openly</sup> embraced the Gospel of Christ second appearing. He was always friendly, lived a moral life and never married the second time, his Lucy's mother died when she was young. In Lucy's

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childhood schools were very few and imperfect to what they are in these days; Hence her opportunities to obtain a literary education were limited, yet such was her activity of mind and persevering genius, that she gained an uncommonly good education for that time. She was an excellent reader a good writer a grammatical composer, and few excelled her as a judge of style and propriety in composition. In her childhood she was active lively and observing, but thoughtful and agreeable in her conduct, attracting the respect and esteem of those who knew her. She was very modest & unassuming; this was a remarkable trait in her character in the exalted position which she attained in after life. From childhood she was very conscientious and averse to following any custom or profession

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till she could see their propriety. Her relations were reckoned among the higher order of people. As she grew up being called quite handsome and being a discreet person she was a leading character among young women of the higher class. This would naturally cultivate in her those proud and gay propensities which are incident to the pampered life of the world, yet according to her own testimony she ever had a measure of the fear of God and was religiously inclined, but she found herself in a sinful nature and was not able to keep a clear conscience; therefore she often prostrated herself body and soul before God in low humiliation, seeking his mercy favor and protection from all the snares of evil, but this she never found until she embraced the gospel of Christ's Second Appearing. Then she found what her soul desired; but she first

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went through various changable scenes in the world with good repute. —

When she was about nineteen years of age, she was married to a young man of superior talents and education by the name of Elizer Goodrich. He was of a large and respectable family of twelve brothers all of whom were men of capability and were reckoned in the higher circles of society. They had (resembling the family of ancient Jacob) one sister in whose house the writer was born. They were some of the first settlers in western Massachusetts. Elizer settled in the town of Richmond Berkshire Co. and was a respectable merchant. Lucy was the idol of his heart. They were both warmly attached to each other, and lived together in much cordiality and prospered. He said of Lucy that she was so

10 beautiful and amiable that he could not bear to spoil her with the flesh; hence they were uncommonly continent & never had any offspring.

### Sec. 2.

She embraces the gospel. Her travail till the Church was gathered &c. —

But this natural state was of but short duration. In a few months after their marriage that wonderful revival, treated of in our publications, preparatory to the opening of the gospel of Christ's second appearing, commenced. Of this work they became subjects, especially Elizur; he became a zealous and leading character in its operations; but when the power of that work ceased he was one who prayed and groaned for the fulfillment of the promised appearing of Christ which had been frequently prophesied was even at the

door. This prepared him to choose immediately to embrace that sin-killing flesh destroying work, as soon as it was offered to him, — in which Lucy soon followed.

But she was of a cautious and careful disposition and unwilling to embrace any profession or principle until convinced that they led to virtue and usefulness; hence she was not in haste but examined the matter thoroughly, before she set out in that Gospel which was testified to be the second appearing of Christ.

She with her husband were among the first that visited Mother Ann and her little family at Nyskauna, which was about the beginning of Summer 1780.

Elizah soon confessed his sins and set out zealously in the gospel, but Lucy cautiously hesitated and deliberately weighed the matter which appeared of



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Such infinite importance. This caused Mother Ann  
to say "We must gain Lucy if possible, if we gain  
her it will be equal to saving a nation" This saying  
was then a mystery to the hearers, but was interpreted  
by Father Joseph to apply to her lot and place  
which she attained in the Church. She ultimately  
becoming the first who ever gained that order of  
Mother in Church relation. — Our blessed Mother  
who, like Jesus "needed not that any should testify  
to her of man or woman for she knew what  
was in them," evidently saw that Lucy was the proper  
vessel for that order if she could be gained, and  
without this order could be gained a righteous nation  
could never be born by the travail of Zion; in the  
order of the New Creation of God

But when she was deliberately confirmed that Mother

testimony was the system of eternal truth, she embraced  
 it with all her heart and soul, as the gospel of salvation  
 and faithfully fulfilled all the requirements there-  
 of through life. As they had no children and  
 felt that they were now called to the marriage supper  
 of The Lamb, a far higher order than the marriage  
 relation of the world, they mutually agreed to dissolve  
 the natural marriage with all its appendages & she  
 retained her maiden name. - They however  
 continued for a time to keep house on their homestead, living  
 exemplary lives according to their gospel faith. But  
 this did not long continue for in obedience to the  
 Gospel call, by their own choice they sold their possessions  
 and devoted themselves and all they had to support the  
 cause of the gospel, and henceforward were free to go  
 and labor wherever duty made known to them

14 by their parents in Christ required for this agreed with their own-faith.

Before Mother Ann set out on her eastern journey, May 31st 1781, she gathered Lucy into her family at Waterliet and placed her in the leading charge among the sisters, and as the first counsellor in their business and she proved so faithful and efficient during Mother's long absence, that on her return, she recommended Lucy Wright as an example for all Believer Sisters to pattern after; & by her modest and prudent conduct she continually gained the confidence of Believers, far and near, for in those days they visited that place from all parts, for instruction and strength.

Elizur was called as a laborer among the people and travelled considerably in that capacity to

different places 'till after the gathering of the Church - yet his home was mostly at Waterliet until that period when he was gathered to New Lebanon by Father Joseph to live in the Meeting House with a number of others; These formed an order of ministers & messengers until Gospel order was established in all the different societies. When Mother Annifell sick of that sickness which ended her earthly life, Lucy's time being very much occupied another capable sister was called to take care of Mother, but not long after she called for Lucy and desired her to be her caretaker while she lived which Lucy was faithful to do, and after Mother's decease it was plainly seen by discerning minds that a large portion of Mother's mantle rested on her.

She resided at Waterliet in the capacity of leading caretaker among the sisters during all Father James' ministrations, though she occasionally went journeyed to various parts of the country to counsel and help the sisters, yet she continued her residence at Waterliet until the Church was being gathered at New Lebanon. She was then (early in 1788) called to live in the Meeting House to assist in that most important organization that had ever taken place on earth; for it was the foundational visible order of "the everlasting Kingdom of Christ."

It is recorded that Mother Ann forgot to the gathering and establishment of the Church, but said "It will not be my ~~work~~ not the lot of any that came with me from England to gather it, but

it will be the lot of Joseph Meacham and others to establish the church. She also by prophecy, said "that the church would be established in the mountains of Lebanon". This has surely been fulfilled.

There is a peculiar prophecy in Psalms 72 16 which says "There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth" If this prophecy has not been fulfilled in the raising up and building the central Church of God in this day of Christ's manifestation in the completed order of male and female "in the mountains of Lebanon" I can see no time <sup>when</sup> nor manner how it ever has been or can be fulfilled for here that handful of corn, which is the seed of the gospel was sown by the Heavenly Bride & took its

deepest root in the living earth that is in man on earth, including male and female; thus it has sprung up and produced as its fruit "the sons & daughters of God who by their united labors have built up the central building of God's holy city "where no man's building shall be able to stand" for in the place where the Most High begins to show His city, there can no man's building be able to stand see 2<sup>nd</sup> Esdras 10. - 50. The ground upon which this holy city, the prophet saw, stands is the new heavens & new earth that is instituted & formed by the united interest in all things spiritual and temporal; brought forth and maintained by the angelic union of male and female "in Christ". And this order cannot stand on any other ground for this is in contradistinction to the individual and

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selfish union of nature by which the old heavens & earth are built up and maintained in the world. This partial and selfish union and order is all shaken out by the fruit of that corn: that is Gospel seed which has its primary planting and central building in Lebanon. And from thence the same seed has gone forth and will go forth and will go forth & produce the like fruit "in the tops of the mountains". This signifies such souls as have arisen to the height of spiritual development, that human nature is capable of while living in the natural life of the world not changing their temporal existence but it takes place in such prepared souls on earth; And wherever this corn is sown the fruit thereof shakes like Lebanon. It shakes off in all its branches every thing which cannot grow or be built in the



holy city of God. Hence it declared that They of the city shall flourish as the grape of the earth. —

## Chapter II.

Section 1. Lucy Wright called to be Mother in Church Order. Her life labors & cotemporary scenes until the decease of Father Joseph.

### Sec 1

Lucy Wright called to be Mother in Church Order. Our blessed mother said, "Joseph Meacham is my first-born son in America. He will gather the Church & bring Believers into order". This by no means signifies that he was born of God. — "for he that is born of God cannot sin". Mother never intimated in her day that any one had come to that

state. In the idiom of our language, son is applied<sup>2</sup> to at least ten different states, all signifying an initiation or introduction into some life system or principle that they were not in before. The meaning in a religious sense is "One who is converted by another's instrumentality is called his or her son." This was clearly Mother's meaning. Joseph Meacham was the first in America, who was the most deeply & fully initiated introduced or born by the spirit into the life and understanding of her principles and testimony of any in America, and was therefore the most able and proper agent to establish the Church in those principles. This being annexed to his sonship evidently shows her meaning, hence the sentence is true and intelligible.

Soon after Father James deceased, Elder Joseph Meacham was called by Divine Revelation, and by

22 the general union of all Believers in Christ's Second  
Appearing to be their Elder and Primary Leader,  
yet he still retained only the title of Elder for about  
a year. But it was soon revealed to him as well  
as to the leading character, that the time was fully come  
for the church to be gathered and built up by those  
who were prepared. The people had long been growing  
in the sense and feeling that Church Order where  
all things spiritual and temporal could be shared in  
a united capacity, after the pattern of the primitive  
church, was indispensable for the protection and  
further increase of Believers, and had been gradually  
preparing therefor by getting their property into that  
state in which they could devote themselves and all  
they possessed to build up this sacred system of order  
which they considered to be the order of the new heavens  
and new earth, founded on the right use of all things

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spiritual and temporal, by brethren and sisters  
-in Christ, which would make this system sacred  
and the dwelling-place of righteousness and peace.

This order was plainly foretold by St. Paul &  
St. Peter see I Cor. VII 29-31. This is a complete  
description of the order and interest of the true  
Church of Christ; for in this order "The fashion  
of this world passeth away". And the words clearly  
shew that this was to take place on earth - see also  
II Peter 3. 13. In this prophecy the production and  
nature of the New Heavens and New Earth is plainly  
shown. To prepare for this order had been the work  
of Father James' ministrations. —

In the latter part of the year 1787, Elder Joseph and  
the Elders with him began this sacred work, and gathered  
those who were prepared and voluntarily chose so to do

24 to labor <sup>building up of the Church</sup> in the; Father Joseph dated the real be-  
ginning of building the Church at Christmas 1787  
altho' the members and materials of this spiritual  
temple had been collecting and preparing for  
a considerable time - but on that day the prepared  
and received members first sat in order at  
one table. Father Joseph testified that it was  
made known to him by Divine Revelation, the  
time manner and order of building the Church, cor-  
roborating what he had been instructed by our first  
Mother and Father James. Therefore he labored  
to gain as much of the order of a complete church  
as was in his power. In the first stages of building  
and arranging the order of this consecrated community  
like the Primitive Church in its first rise, the direc-  
-tive influence and leading power rested almost ex-

clusively in the male line: the females had not a correspond<sup>25</sup>  
ing share; nor had the leading agent in this great work  
any other title than Elder Joseph;— but by revelation  
and the general feeling and union, after Gospel order  
began to appear, it was found that he was the Father  
of Church Order. Hence he unanimously received  
the title of Father; and corresponding with this  
which was according to the creative principle in God  
there must be a Mother as well as a Father of  
Church Order for the analogy of all existences self-  
evidently declared that wherever there is a Father  
there is also a Mother or bearing agency to bring  
forth the production in the life of the parentage.

Here the corresponding order of male and female in  
Christ began to be clearly unfolded, but before the  
gathering of male and female as brethren and sisters

20 equal according to their order in the church under the guidance of a correspondent parentage was manifested this correspondent order and relation of male and female was little understood. After the aforesaid order of the church began to be practically unfolded, it was clearly seen that there must be a parental order to lead in this spiritual visible family of Christ - Elder Joseph by revelation & the general union received the title of Father, near the middle of the year 1788.

Mother Ann taught that both male and female violated the generative order of nature, and fell into the flesh in disobedience together, which then darkened and overwhelmed the spirit, so they never could be redeemed from the flesh and rise into the life of the spirit of Christ, which is the only redeeming power

and element, without travelling together in the unity<sup>27</sup> of this holy spirit that will thereby supplant the union and works of the flesh, and implant in them the pure virgin life of the Lamb of God." Father testified that this must be the basis of all the order and relation of the Church of Christ in this dispensation "of the son of man in his glory" Hence there must be a Mother found to stand in the Parental order.

But though the person to whom this lot belonged & who was prepared therefor was revealed to him, wisdom directed that it should be proved how far the people were prepared for this order which was in advance of anything in spiritual order, which had ever been known on earth and contrary to all the views and rules of ecclesiastical government in the so called Christian world.



28 Hence he set some of the leading characters & most penetrating minds to labor upon this matter to find what the true order was and who the proper person was to fill the Mother's station. Childs Hamlin was one of those that Father had gathered as helpers into the Meeting House an extraordinary singer and very powerful spiritual man, (whom Father said was in spirit the nearest related to his soul, of any man on earth) was the one that brought forward the gift that the order of Mother in Church order was revealed to him, and that Lucy Wright was the female prepared for that lot. Of this he informed Father who said "That is the same gift made known to me." Lucy Wright was considered the first among those sisters that had been called into the Meeting House as assistants and singers but she was now called

and chosen by revelation and by the general union<sup>g</sup> of the Church to be the first Mother in the relation and order of the first Church in the system of Christ's second appearing, thus to stand in correspondent relation with the first Father thereof. —

In no preceding dispensation had this order of spiritual mother ever been gained; nor had the female ever had their due share in the organization and government of ecclesiastical institutions. This important degree in the final dispensation had to be gained by much labor and great tribulation through the first agent and her coworkers — Little had ever been understood of the correspondent spiritual relation between the male and female, though the apostle had testified that <sup>in Christ</sup> the man was not without the woman nor the woman without the man" (it should read male and female

30. For it takes a male and a female to ~~constitute~~ man) see Gen V 1-2. It is also declared by Jesus that those who are joined in the fleshly marriage "are one flesh" and St Paul shows that he that is joined to a harlot "is one flesh" making no distinction between the married and fornicators in that respect. But he or they that are joined to the Lord are "one spirit". Thus showing clearly that the relation of the flesh has no part in Christ. See I Cor. VII 16-17. Yet notwithstanding these plain declarations of that spiritual union which belongs to all who are in Christ professed Christians of nearly all denominations it is quite evident have never had but little real sense of any other union between the sexes than that which is natural and always in some manner centered in the flesh. -

It has been the nearly universal sentiment and custom <sup>31</sup>  
in professed Christians to bind the female sex down under  
the rules and instructions which St Paul gave for married  
women—wives. Whoever impartially examines his doc-  
trine on this subject, will see that it does not in the  
least apply to those virgin characters "who care for the  
things of the Lord how she may be holy both  
in body and in spirit. see I Cor. VII 3-4. It  
is certain that such were highly esteemed and ever  
had a leading influence in the primitive Church.  
But it is no great wonder that such Christianity as is  
entirely based upon the marriage indulgences permitted  
to the carnal Corinthians among whom such real vir-  
gins are unknown, should bind their females under  
ordinances of marriage; for they were all in that state  
and were expected to be in it or a worse one, and of course

32 these ordinances were their appropriate law. —

Many among Believers had belonged to such sects as were founded in this naturalistic state & therefore maintained the sentiment that all females must be held to these carnal ordinances. And altho they had embraced that gospel which denies the works of the flesh; yet it required much travail and light of the spirit to dissipate their former traditionated sentiments & learn the unity of the spirit between the male and female. Hence the first female agent in this spiritual order of the Church of Christ in the completed manifestation of the Lamb & Bride had great prejudice to overcome and many erroneous sentiments to correct before the perfected spiritual order could be gained in the primary parentage so far that its pro-

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piety could be understood accepted and made useful  
in the order of the Church. Thus it was that these  
things caused much labor and extreme tribulation  
upon Mother Lucy, but by her wise and <sup>discrete</sup> prudent  
conduct & by Father Joseph's counsels in due  
time she gained the confidence of all concerned, and  
was freely acknowledged by the general union of the  
members, as a Mother indeed. The first Mother  
in Church relation. The appointment of Mother  
Lucy took place near the close of the year 1788, &  
the light and knowledge of spiritual union and the  
proper order of male and female from that time  
increased in the Church until it was organized  
in its true system of order. —

Here in the first anointed Parentage of the visible  
Church of Christ, commenced the order of those golden

34 pipes seen in the vision of the Prophet Zechariah which emptied the golden oil into the golden bowl from the branches of the two olive trees, which are the two heavenly "anointed ones" that stand by the Lord of the whole earth. see Zech iv 11 to end. The two olive trees evidently mean Christ in the line of male and female which are the first emanation from the eternal Father & Mother of the Creation and thus stand next to them and before all their works; for thro' them i.e. this perfect Christ, the first likeness of the Eternal Parentage is made manifest. The two branches are the two anointed ones who have been visibly revealed on earth this is "The Bridegroom and Bride" through whom the order of the Heavenly Christ and of the Eternal God was revealed. The two golden pipes

represent the parental order of the Church thro' <sup>35</sup>  
whom the anointing oil or spiritual element of light  
and joy flows from the heavenly source into the gol-  
den bowl; which is the Church composed by the  
unity of purified soul, in the likeness of their  
Parentage - male and female. And this order of  
the golden pipes must forever continue, to give light  
and life to the true Church; for without this there  
could be no medium of Divine life, hence it would  
perish

## Section 2.

Mother Lucy's life labors and cotemporary scenes until the decease  
of Father Joseph Meacham.

The Parentage being established by the labors  
of Father Joseph and Mother Lucy, with the  
united labors of their assistants, the organization of



36, the church was gradually arranged in all its system of proper departments and connective orders, in the line of male and female, so that Brethren and sisters had their due share according to their respective sexes. Therefore their duties and powers of Government in every department, according to the example set in the leading authority were by the laws of this spiritual house, to be in their corresponding unity - in a righteous and just spirit - fulfilling thereby the every intent of that beautiful rule, given by the word of God in ancient days "He that rules over men must be just, ruling in the fear of God" and be exercised in that order which St. Paul declares is the Christ Principle "The man is not without the woman neither the woman without the man in the Lord" - But this requires "all things to be of God". And as the

foundation) for this relative order he gives this as the basis 37  
"For this cause ought the woman to have power on her head  
because of the angels" see 1 Cor., XI. 70. The word her  
is put in by the translators. This may be called  
a mystery but if it is never to be understood it  
never can be of any use. The evident meaning  
is the female ought to have correspondent equal  
power in her sphere with the male, to constitute  
man the Head of God's creation; for man in his  
subsistence is the next nature to the eternal an-  
gels; and these ministering spirits that ministered  
to the heirs of salvation minister in the order of  
male and female. See Heb. I. 14 & Rev 21. 17.

The preceding principles were the foundation upon  
which the church or spiritual temple was built and  
organized in all its departments, and the experience

38 of all Believers for upwards of 70 years has invariably proved that wherever these Rudimental principles have been practically and implicitly addressed to the blessing of God and prosperity have attended, and in such orders a growing increase in things spiritual and temporal have ever been manifested. On the other hand wherever these principles of heavenly order have been violated in any respect the blessing of God has ever been proportionately withdrawn and prosperity has not attended. May all who are ever called to be leaders in Zion wisely consider and deeply implant these sacred principles in their souls and by faithfully improving them gain the Divine blessing.

The Church being founded upon the aforesaid principles, continued to grow and increase by the labors

of the parental orders and their assistants in regu-<sup>39</sup>  
-larity and appropriate order till about the year 1792  
when it was considered as established, but the com-  
-pleted Covenanted order was not accomplished until the  
-fore part of the year 1795, at which time a written cove-  
-nant was formed for the information of all concerned  
and for the instruction of members; also to give an expo-  
-sition in an exterior form of the interior principles upon  
-which they had consecrated themselves, each individ-  
-ual with all he professed to the service of God in a  
united capacity, for the support of the Gospel, and to  
build up the church and to maintain the sacred sys-  
-tem thereof. - This covenant all the members  
when the order of this "tabernacle of God" as they believed  
it to be established, had in a verbal manner been sa-  
-credly agreed before God and with each other, to be  
kept inviolate forever. - The written form was

40. primarily necessary to secure the consecrated property from the unjust claims of apostates & any that were without. It was voluntarily done by all the members both brethren and sisters in the central church, for an example to all others that might ever thereafter be organized. —

The wise and motherly labors of Mother Lucy and the cooperation of other agencies had by this time prepared the sisters to come forward in their proper sphere and take their share of the burdens and toils unitedly with their brethren in all needful labors and sufferings that were required as well as to be leaders according to their order, in every department of the Church — Elder Brethren and Elder Sisters had been appointed to lead in spiritual things and stand as the joint head of every family; also Deacons and Deaconesses were appointed to be

correspondent agents in <sup>the</sup> temporal concerns of every<sup>th</sup> department. Thus by Divine Wisdom the foundation of Zion the Holy city of the living God was laid, and the spiritual temple was built. Father Joseph evidently had the greatest portion of wisdom to understand the true correspondent arrangement and order of Gods creative works both in heaven and earth of any man since the Lord Jesus, and Mother Lucy was a living pattern of a regenerative female; Therefore by the agency of Divine Wisdom primarily through them this church was established and firmly organized after the pattern shown by revelation which exists in the order of the heavens, and upon the basis of an emanation from eternal principles upon which God has built all the works of his creation. And it is evident that this was the first institution which was ever fully form-

42 ded upon those eternal principles, hence owing to their deficiency in the very principles of their foundation they have ever failed. —

But that building which is thus founded is the center or beginning of the city of the most High, and in its place can no man's building stand. see 2<sup>nd</sup> Eodras X. 54. This has been fully verified by the failure of all the multitude of attempts to imitate the united order of Believers exhibited in this true tabernacle, "which the Lord hath pitched <sup>and not</sup> against man," that is built by the agency of his wisdom. Therefore it is the germ of "Christ's everlasting Kingdom which can never be destroyed" and is, the beloved city founded in the millennial day, which tho' compassed and assailed by the enmity of Satan and the power of the depraved nature of the world in all nations can never be overcome, but the Rea-

ready fire of those elementary principles upon which<sup>3</sup>  
it is founded and defended will finally destroy  
all its enemies - see Rev. Chap. 20. The Church  
being thus organized, continued to grow and increase  
by the life of those principles upon which it was estab-  
lished, until it was finally proved to be the building  
of God built and supported by the eternal principles  
which came down from heaven, and were manifested  
in the correspondent unity of man. -

After seven years travel and incontestible  
evidence of being the Lion of God, where he had  
placed salvation for Israel his glory, it was  
then prepared to send forth the testimony that the  
spiritual temple of the Second Appearing of Christ is  
now built in Lion, and the call of God now goes forth  
to all who are prepared "Come and hear Come and  
see Come and partake of the principles and life of



44. God which are going forth from the unity of Christ & the followers of that Divine Spirit in the correspondent order of God manifested in all the works of his creation. See Rom I 20. In all the progressive arrangement and orders of the aforesaid spiritual building the labors of Motherhood were very ably displayed in relation with Father Joseph, in leading and directing the sisters both by precept and example in their order as co-workers and efficient helpers with their Brethren, in bearing the privations and burdens that were needful to effect and maintain this great and glorious work.

The year that the church was established, grain was so cut off by a drought, that food was very scarce. Believers had no suitable buildings, but little land: they were generally poor (such as the Savior said

"have the Gospel preached to them") All needful things had to be raised provided under such circumstances, yet such was the strong faith and powerful energy of all those who were called to this great work that with untiring zeal, they flinched at no cross, willingly endured all privations, all sufferings and labors spiritual and temporal & devoted their all body and soul to lay the foundation of the church, and to build up and support the Lion of God on earth. The people as I have said were mostly poor, but such as possessed property freely devoted it to erect buildings and to purchase land, of which in the beginning the church had but a very limited supply. The labors effected in seven years were marvellous to all who were in a condition to duly appreciate their magnitude.

46. Notwithstanding all difficulties in that space of time by their own labors, without any hired help from the world (though they had some small assistance from other Believers who felt a special interest to contribute something towards the first foundation of full gospel order on earth) they in this manner were accommodated with houses and shops, so as to be comfortably situated in all these respects and such had been the improvement, that one who had not seen the place during that time & had seen it in the beginning, were it not for the locality would not have recognized it. During most of that time the people lived poor worked hard days and till late at nights. It is difficult for any who did not experience those times to realize the laborious exertions, privations and sufferings both spiritual and temporal, which was required to effect the aforesaid object, and yet scarce

a murmur was ever heard from any concerned. Still  
felt that they were thereby building up the cause of God  
and working out their own eternal mansion of goodness.

But it is justly due to a correct view of the sub-  
ject to attest that it is and has ever been evident to  
those who are able to judge, that had it not been for  
the spiritual support given by the ministration of  
power and wisdom through the agency of Father  
Joseph and Mother Lucy, aided by the life giving  
energy wonderfully diffused supernaturally, by the  
operations of the spirit from above - We say, but for  
these agencies this work could never have been  
accomplished. It appeared to the writer that  
without some account of that remarkable work by  
the progress of which the order of Believers was estab-  
lished & the Church organized was given (of which  
Mother Lucy was the assisting female agent), a just

48 understanding of the labors of her useful life could not be given. Having brought my narrative up to the period when this was effected, I now close the subject. —

### Chapter III.

Father Joseph appoints Mother Lucy to be his successor in the first leadership of the United Society. After his decease she is freely acknowledged as the visible Mother and first leader of all in the Gospel Order. Her labors and their effects. Progress of the Society till her decease.

### Section 1.

Father Joseph appoints Mother Lucy to be his successor in the first leadership of the United Society. After his decease she is acknowledged as the visible Mother and first leader of all in the gospel order

Soon after the system of orders was established in every Society of Believers then existing and were tested for a sufficient length of time to show that the institution was a sure primary foundation for the Church of Christ. Father Joseph's work was evidently drawing to a close. His health fast declined and strength failed, so that he was no longer able to maintain his former arduous labors, which had to devolve more and more upon the assistant Ministry & Elders. But he had an ardent feeling for the rising generation and attended their meetings several times and labored fervently to impress the genuine Gospel principles of purity, virtue and goodness upon their souls. At length finding that his strength had so far failed as to be no longer able to hold the leading charge; he resigned the leading care of the people to Mother & the Elders. I heard him give up the care of the

50 youth to them after a most solemn and impressive address until his strength failed and he was unable to speak more. Then the Elders who were present appropriately bore witness and enforced the truth of Father's doctrine. After which Mother accepted the charge in a solemn and instructive speech in which she beautifully set forth the consecrated nature of Church relation and the indispensable necessity <sup>of all our faculties & means of body & soul</sup> of ~~the~~ devotion in order to become members of this sacred institution. —

And to illustrate this all-important subject she said that In Father James' day he often spoke of this beautiful consecrated and devoted order which would be established in the Church among the chosen people of God, and said that when he spoke of these sacred and devoted principles, it was always life to her soul. — That we were not gathered as servants

into gospel order, but as heirs of all both spiritual 51.  
and temporal of all that the people of God professed,  
if we proved ourselves worthy by faithful fulfillment  
of our holy calling. Therefore to go to the inconsistency  
of demanding wages as hired wages would be unjust  
and a violation of our professed faith and sacred  
privilege. She impressively exhorted us to take up  
our crosses against our carnal natures, and faith-  
fully to devote ourselves in obedience to support the prin-  
ciples of the Gospel, so as to be justly entitled to our  
membership in the Church. She also reprov'd some  
uncouth noises & rude language and behavior which  
had crept in among some of the young, and taught us  
that we ought to have our manners chaste our be-  
havior comely, and our language decent in all res-  
pects, - in order to be decent members of the Church of  
Christ. And solemnly warned all to be faithful to



57 The faithful and fulfill their great calling thereby to keep their blessed privilege. Her words sank deep in my soul, so that the substance of this that seems to me her inaugural address has ever been vivid in my memory, seemingly as if it was now, for it was most pathetic and motherly. -

I have no exact date recorded of the time of this event, but by concurrent events it was about the last of spring in 1796. In August 16<sup>th</sup> of the same year, Father Joseph finished his earthly work and was evidently called to the blessed mansions above (A particular account of this event is written in Father's Biography)

As before stated <sup>Section 2.</sup> previously to his decease he nominated Mother Lucy as his successor to be the first Leader of the United Society of Shakers said "Your Mother will have the gifts of God for you?"

after I am gone, and will regain her health, which <sup>33</sup>  
was then low - All of which proved true. Mother  
Lucy was freely acknowledged and confirmed by the  
spontaneous union of Believers, - in the order for which  
Father appointed her, and was also cordially and  
efficiently supported by Elder Henry Clough and  
the Elders of the Society which is the centre of union  
as by the leading authorities of all the various societies  
of Believers in existence. -

In the decline of Father Joseph's <sup>in the Church</sup> ministration  
the first apostate breaking began and ultimately  
spread more or less in all the families of this commu-  
nity; many of the younger class, and some few  
of the older who had continued to maintain their  
own ungodly wills and refused to obey all righteous  
counsel, became ripe for destruction and fell to  
the world and "went to their own place". This

54 However caused great tribulation to Father  
and all the faithful. Altho' this baneful apos-  
-tate falling off had mostly ceased in the parent  
society yet not entirely before Father's decease still  
the same pestilential operation proceeded in other  
societies for nearly two years, altho' it had gradually  
subsided and about this time entirely ceased in  
the Mother Church all the plague was stayed throug-  
-out all Believers. But it had brought great suffering  
and arduous labors upon Mother and Elder Henry  
and all the faithful, to stop this awful plague and  
purge the camp of Israel from the idolaters. It  
required more than one Phineas to zealously use  
the spiritual javelin to effect this great work. But  
foremost among these Phineas's was Elder Henry.  
By his untiring zeal and fervent labors he was very  
efficient and was Mother's right hand assistant

in this trying day. And when these troubled waters and raging elements had ceased & left the Church in peace Elder Henry's earthly work was finished & he was taken to the higher sphere of the spiritual world.

From about this period the spirit of apostasy was cut off by the exertions of the faithful so that its evil influence had no power in the Church, and there were very few instances of apostasy for twelve or fourteen years. And this was gradually the case in all the other societies. From this time the church began to travail for a <sup>new</sup> birth of children. There seemed to be a universal labor and earnest prayer to God for an opening of the Gospel, and there was scarcely a member that did not feel willing to spend and be spent for that glorious purpose. Such an ardent unanimously devoted feeling as was then manifested

56 in the church I have never seen; this continued till their prayers were answered by an opening of the gospel which soon began to take place. And could I see and feel the same united earnest prayer, wrestling with the spirit, and the like self-devotion to do all in their power for the spread of the Gospel among the lost human race prevail among Believers in any society I should feel confident that souls would be gathered to them as was then the case; for in the winter following there began to be small awakenings in various places at no great distance from us & some of their subjects visited and sought acquaintance with Believers. There had never been any order established among Believers adapted to the ingathering of souls from the world to the kingdom of Heaven, which all genuine Shakers fully believed had now begun among them.

But the aforesaid movements caused Mother to feel 57.  
a gift in union with the Elders to establish a place for  
the purpose of laboring with and initiating those who  
were or might be prepared for the gospel. This  
was cordially and helpfully united with & supported  
by the general concurrence of Believers. Accordingly  
after several preparatory changes the North House  
in the village was allotted for the purpose. The house  
was built by David Darrow after he believed  
and obeyed the gospel afterwards he made full  
dedication of the house and all his property to the  
Church. He was a very faithful substantial &  
understanding man, was the first Elder Brother  
ever appointed among Believers <sup># see note p. 59.</sup> and he afterwards  
became the Father of all the Western Societies of  
Shakers in the Western Country. This house,  
some shops barn &c together with a quantity of land

58 sufficient for a beginning was donated by the church whereon was established an order and small family for the ingathering of souls to the gospel. They also built an addition to the house for a meeting room & rooms to entertain inquirers in &c. This was near the beginning of the year 1800. —

Ebenezer Cooley was by Mother in union with the society appointed to be the first Elder in that order. He had been a Baptist Elder but after he embraced the gospel Mother Ann said to him "Go forth and preach the gospel and never stop until the last soul is gathered, that ever will be gathered to the gospel of salvation" She directly sent him forth to labor in that calling which he zealously followed during the progress of the first opening of the gospel which lasted till the fore part of Father James' ministry, but when he saw that as many

had embraced the gospel as could be gathered 57  
into that order where they could be protected, owing  
to their scattered and poor state - He said "It  
is enough O Lord may the opening cease" and it  
did cease for nearly fourteen years, so that scarcely  
any were added to the faith. This was near the  
beginning of the year 1785. Elder Cooley was  
a very powerful preacher and able laborer in  
opening the Gospel & very gifted in gathering  
souls thereto. It is attested that no other agent gathered  
so many to the faith as did during the first opening  
as did Ebenezer Cooley. But when that opening  
ceased his labors in that line were suspended till 1799.

# This designated the lot of the leading brother of a regular formed  
order or family - in distinction from the ministerial lot of  
one who has the charge of more than one order or circle.  
Such were then called Elders.



60. But during that period he did not stop preaching the gospel. Nay, he practically preached the ultimate result of gospel travail, that is, by subjecting himself as a common member to the order and government of the church - in that department where the leading authority had placed him - thereby proving that it was the life and salvation of the gospel that he sought and not the honor - distinction, nor authority; but that the cause of Christ and his followers was his only interest, for which he was willing to sacrifice self with all its aspirations. This is the ultimate preaching of the true gospel, without this all other preaching is vain, for it does not qualify the soul for the Kingdom of God nor can it prove them to be the true messengers of Christ because short of this self-denial, example would destroy or greatly weaken the effect of preach.

When therefore Ebenezer Cooley had proved himself <sup>61</sup> according to the rule aforesaid for about 14 years, the way was opened by the preparatory work of Divine Providence for him to be called into his appropriate sphere of preaching the gospel. He and several others were located at the beforementioned South House as a lot of ministers to the world, to declare the salvation that God had placed in Zion and to call "Come and partake of the waters of life freely," and by self-denial they would gain that salvation that had by these means been gained by faithful souls, & was treasured up in the church for all who would receive it. Elder Ebenezer and his lot, labored according to their ability in this important calling for several years, and a good degree of success attended their labors and considerable conversions were made

62 thereby to Believers. Among the first that were gathered to the Gospel, soon after the first steps were taken to form an order for ingathering was a family of Wells who lived on Long Island.

They consisted of Parents & seven sons and two daughters. Seth Y. Wells was the oldest of the children. He had some relations among Believers, both at N. Lebanon & Watermill.

Being of a moral and religious turn of mind this awakened in him a desire to know what they had found there, that kept them among the Shakers; hence he went among them on a visit ostensibly to see his relations, yet had a more serious purpose in view.

Having an uncle living in one of the families of the society at New Lebanon he went there to see him and whilst he was there, after

They had preached considerably to him, testifying <sup>63</sup>  
the gospel of salvation which was found among  
this people, one of the sisters was taken with talking  
- in an unknown tongue. None of them had any  
learned knowledge of it, but he knew the language  
and to prove the matter further he asked those  
present if any one knew what that woman was  
talking about. Another sister answered "Yes,  
she is talking about the journey that you expect  
to go. He was sure that none of them could know  
that he intended to go a journey unless by an  
inspired gift. -

These things convinced him that the gifts which  
Jesus Christ promised to his followers were among  
these people and excited him to further enquiry.  
The result was that after a thorough examination

4. he was convinced that the Shakers were the cho-  
-sen people of God, determined to become one of  
them. Therefore after he had made his intended  
journey, having had ample time to consider, he  
was fully prepared and opened his mind and united  
heart and soul with the people and devoted ~~to~~ all  
to Christ and his followers, through a long and arduous  
life.

After Br Seth had embraced the gospel, he went  
and testified his faith and what he had found among  
the Shakers, and finally his mother and all his  
brothers but one, and his two sisters embraced the  
faith and were gathered to Wateroliet, but his  
father remained opposed and died in the world.  
Their mother Abigail, lived with him & kept her  
quits as he was not willing she should leave him,

but he would not violate her faith, she according 65  
to St Paul's advice lived with him & took care of him  
till his death, & then she went to Waterliet, where she  
had assisted her children to go. There she lived a very  
good believer and deceased at the age of about 90 years.  
Her six sons and two daughters, were all of them capa-  
ble persons and faithful believers, & were all Elders  
or leading characters in the society & ever true to their  
trust. These with William Carter and his family  
who had set out in the gospel moved to Waterliet  
and purchased a farm and house which he devot-  
ed for the purpose of helping to build up an inga-  
-thering order, with several other families began a  
new and large increase to the society at Waterliet.

I suppose it would not be proper to be very mi-  
-nute, but I will mention the family names of those  
that were the beginners in this increase. Besides the

66.

Carter's & Wells; there was a family of Trains, two families of Bates, a large family of Harwoods and others. Most of these devoted some property and all their talents and labor to build up a new order, & extend the premises of the society. Most of them also became faithful shakers, able supporters and leading characters in the society. The house and locality of Mrs Carter, became the nucleus of the Second Family.

The Church there built a new house for the centre of the gathering order, and all those that were gathered for several years were in the circle of that order. But when this was grown larger than the rest of the Society the Second Family was organized, and the new house built by the church was set off with some appendages, to be the gathering order.

Most of those who formed these two orders were

gathered by the labors and ministrations of the gathering order at New Lebanon, of which Ebenezer Cooley was the elder who had a powerful ministrations to young Believers. He continued in that calling this time, about seven years; when considering his age and infirmities Mother felt it right to release him from the burden, and he retired to the Church where he honored himself by obeying and supporting in word and deed the then present lead and order of the Church for several years till he deceased, being over 80 years of age.

The same locality where it was first established continues to be the central circle of the Gathering Order at New Lebanon to this day, but it has been vastly improved and its bounds extended.

At Waterblot Seth Wells had been the leading character of all the families in the gathering order



68. but they were under the charge of the Elders of the first gathering order until the latter part of 1847, when Mother, with the general union, felt a gift to have them given up to the charge of the Eldership at Waterlotit and it was evidently proper that it should be so.

Soon after Seth Wells was by the same authority appointed the first Elder Brother of the Second Family in that society; his Brother Calvin was also appointed elder of the gathering order - Both of these orders under their administration became increasing and growing families, and largely extended their premises. In all these arrangements and progressive increase, Mother Lucy was the Primary Counselor and Guiding Star, and such was the evident wisdom of her counsel and the blessing that attended obedience thereto that it plainly showed her to be the Lord's anointed.

to lead his people in the way they should go. And she <sup>was</sup> revered in that character, not only by the sisters but also by the Brethren. The most forward Elders and the most Capable Brethren sought her counsel as the best oracle they could obtain on earth.

After the gathering began at Waterlot the same continued gradually to grow until before Mother's decease the society numbered more than three fold from the beginning of the gathering.

I think that as Br Seth Wells had so conspicuous a part in our public writings and in the aforesaid gathering - it may not be out of place, to finish here the sketch of his life which has been previously alluded to in this writing. Our dearly beloved Br Seth Y. Wells was about 30 years old when he embraced the gospel. From a child he was much attached to literary attainments which he eagerly pursued

40 His father seeing the bent of his mind wisely favored his desires. He received a thorough common school education & completed the pursuit of literature by a good academical training. By these means he became a proficient in the English Language and was well versed in Greek & Latin, & in a good degree understood the French. He was an uncommonly moral character and on account of his high reputation for literary attainments was much employed as a teacher especially in the main city school of Albany. But at the time he set out in the gospel he was the principle teacher of the Hudson Academy.

He was then about to be married but his faith in the gospel was such that he forsook all for the higher and purer life which was thus clearly unfolded to his rational mind, and during a long life he devoted <sup>his all</sup> soul and body

to advocate and build up that sacred cause. His 71  
literary qualifications were much needed among  
Believers of which they were at that early stage  
considerably deficient. His abilities were soon  
appreciated and he was called to assist in the  
organization and arrangement of schools, and  
also in the manner of instruction &c. In this  
line he was found to be very useful, and his la-  
bors were a great help to elevate the state of literature  
in all the Eastern societies of Believers. As  
Believers grew in numbers and extended their prem-  
-ises and property it necessarily required much more  
writing of accounts records covenants and instru-  
-ments of security, and these needed to be arranged  
-in the best legal and authentic manner, that they  
could be according to the custom of the times. In all  
these respects Br Seth was a most important help

72 He was an able and efficient help in arranging Believers' first publications also nearly all of their subsequent writings & their memorials and addresses &c. About a year before Mother's decease business in that line was so greatly increased that it appeared expedient for some well-qualified person to be devoted exclusively to that labor, and as Br. Seth was evidently the best qualified for that work Mother, in union, felt it to be for the best to release him from his Eldership and appointed him to be the general superintendent to inspect and regulate all the public writings and literature of Believers in the first Bishopric and to assist as far as practicable in like manner in other societies. He remained at Waterliet for a time but in about three years he removed to New Lebanon. There he was busily

employed in the aforesaid important calling during 73  
his natural life, and his labors ever highly appreciated.  
He deceased in 1847 being a little over 80 years of age.  
His character was mild but firm. He was cau-  
-tious and forbearing and in an eminent degree  
conscientious and inflexibly upright in whatever  
he esteemed to be his duty.

The writer was intimately associated with  
him for nearly forty years in preparing the public  
writings and documents in behalf of an in defense  
of the society also in labors with the legislature to  
prevent military and civil oppression. In all reli-  
gious and scientific principles we had a kindred  
spirit and understanding without a jar. He  
was a man of clear insight into the nature of  
principles: therefore in all my <sup>intimate</sup> acquaintance with  
him, I ever found him a faithful shaker, a true

74 - Hearted friend and an honest upright soul.  
He was kind and affable and much beloved  
by all who knew him. From him I learned  
much - in a literary line - indeed, he felt  
to me like a father - in that respect and I  
ever cherish his memory with <sup>heartfelt</sup> gratitude ~~and~~  
Perhaps this may be thought a digression but  
I could not feel released without rendering  
this just tribute to my dear friend and so wor-  
thy a servant and helpful agent in the gospel  
cause as an example to those who may come  
after of the sacrifices that have been made  
before them for the gospel system, hoping  
that all who enjoy this privilege will "go and  
do likewise". -

# Chapter IV.

Some account of Mother Lucy's ministrations and labors from the beginning of the second opening of the gospel with the various attending scenes of that work.

From the time that the gathering and foundational basis of the church was primarily accomplished, and had been proved for seven years and found efficacious for all the sacred purposes that Divine Wisdom evidently intended according to the revelation that brought forth this glorious system; then the general labor of the whole church and the earnest prayers of all real Believers, were spontaneously poured forth for a new opening of the Gospel. In the preceding chapter an account has been given of those small <sup>in</sup> gatherings which were the first signs of a new opening. But all



76 discerning minds among Believers looked for a great outpouring of the spirit from the higher order of heavenly light and power to flow into the world in order to prepare the way for an extensive opening and great gathering of souls by the sound of the trumpet of salvation to extend the borders of the Israel of God.

It was afterwards found that soon after the aforesaid labor began in Lion, the spirit and power of conviction of the lost, fallen, and deplorable state of all denominations in the world, both of Profane and profane began among Christian professors and operated deeper and more deeply in the hearts of many, and what showed this work to be of an extraordinary nature was: it first took its effect in the feelings of certain respectable and leading Christian

ministers, which caused them to labor and pray 77  
earnestly to God in the best manner they were  
able, beseeching him to send down the Holy Spirit  
into their hearts and the hearts of the people  
and thereby enable them to see their fallen and  
corrupt state, also <sup>imploing them</sup> to send forth his power and  
produce a real revival preparatory to Christ's  
coming to set up his everlasting Kingdom.

This prayerful feeling was diffused from these  
ministers to their people prayer meetings became  
frequent and were zealously attended and  
an earnest fervour was increasingly mani-  
fested among all classes with many serious  
exhortations & camp meetings were spontane-  
-ously revived for the convenient exchange of  
feelings.

At length a most wonderful exercise

78 of mind and a most powerful diffusion of the spirit broke forth suddenly among the children in a camp meeting where a great multitude were assembled. Hundreds fell to the earth at their wonderful and evidently supernatural exhortations. This was at Caneridge in Kentucky. From thence the work with increasing power spread like fire in stubble through that state and Ohio and more or less in the adjacent states, and in its progress produced one of the most extraordinary religious revivals ever known; attended with such wonderful operations as convinced all candid & rational minds, that this was a supernatural & Divine work, and for a time by its power bore down all opposition. —

But it would be out of place to be particular

in this narrative, but only to notice it as im- 79  
portant in the chain of those wonderful re-  
ligious events which rolled on during the mi-  
-nistration of her who was the <sup>evidently anointed</sup> ~~covenant~~ leader  
of God's covenant people in those days (a  
-quarter of a century and the scenes of whose ever-  
-ful life we are recording. And as a par-  
ticular account of the scenes of this marvelous  
work from ~~its~~ commencement to the entrance  
of the Gospel of Christ's second appearing a-  
-mong the subjects of this revival was published  
about two years after the testimony took effect  
among them - entitled "The Kentucky revival  
to which the reader is referred for further in-  
-formation. This was a small volume written  
by Richard Mc Kernan, a man of clerical  
education, middling large property, and who

80 Had been a regularly ordained Presbyterian minister, and was then in charge of the Turtle Creek Society or Parish - He had been one of the most prominent characters in this strange work from the beginning to the consummation or ultimate thereof. -

He was much help in drawing the people to the Gospel for the subjects of the revival had great faith in him - Indeed he had been considered as having the greatest light of any one in the work but when he was convinced by thorough investigation that the Shakers had the gospel of the everlasting Kingdom of Christ he embraced it with all the feelings of his soul and devoted his all to build up and support the glorious system. The writer heard him say that when he was in the

army he heard of the Shakers & that they pro-  
fessed to live a life of full abstinence from the  
flesh & he then believed if that was true they  
were the true people of God. This shows that  
he had a high degree of spiritual perception.

After he set out in the gospel he devoted all  
his superior faculties to gather souls thereto and  
was a leading and efficient character in the  
cause till his decease . -

To return to the result of this important  
revival we will state that Believers frequently  
heard of this work through the public papers  
and many plainly recollected the prophecy of  
Mother Ann, "That there was a great level  
country in the southwestern part of this land  
where a people would rise up and serve God  
and the next general opening of the gospel would

82 be among them;— Painting with her hand  
in the direction of the aforesaid revival—

Such now began to feel confident that this  
prophecy was soon to be fulfilled. The writer well  
remembered to have heard this prophecy related  
when a small child and from my interview im-  
-pressions I felt full assurance that this revival  
was the preparatory work for its fulfilment and  
that an opening of the gospel would surely follow  
it. This I boldly predicted as did also many  
others. In the year 1804 the confidence of  
Believers in its fulfilment continued to increase  
until the latter part of the year the feeling became  
general in the church that the time was at hand  
when the messengers ought to be sent from Zion  
to the subjects of the work and to carry the gospel  
to all whom they found prepared.

Mother believing, therefore, that the time had fully come felt a gift in union with the real and movements and strength of the whole church, to send competent messengers to those people. Probably there never was a more universal unity of soul and spirit among God's people nor more of a willingness to spend and be spent in any cause.

I will here relate a remarkable circumstance that took place in the meeting of the church, about September of this year. Br Samuel Spier, one of the Elders was taken with strange and powerful bodily operations, with various signs and talking in unknown tongues, so evidently under supernatural power that no one could doubt that he was inspired from the celestial elements - In this state he went to one after another



84 crossing his arms before their breast speaking  
some unknown words and going to the light  
and holding his hands as if reading a letter -  
(It was by the means of letters that some had  
a heavy parting cross. Hence after this some-  
times heartily crying and saying words which  
indicated a separating and great cross - This  
he continued for nearly an hour until he made  
some significant sign to nearly all who were  
afterwards called into missionary labors. These  
signs were so plain they could hardly be mis-  
-taken, and were equally plain in their fulfillment.  
They were undoubtedly prophetic harbingers  
and had a preparatory effect. Though there  
was no special sign to me I felt impressed  
with the meaning; & this appeared generally  
to be the case. The result soon came. -

Jan'y 1st 1805, three messengers from the church <sup>85</sup>  
appointed by Mother in unity and with the  
blessing of all the society, set out on a pedestrian  
journey, as missionaries to the aforesaid people,  
with only one horse to carry their indispensable  
baggage. They set out in faith (like Abraham,  
not knowing whither they went. They were led  
to and visited the subjects of the revival in sev-  
-eral places, first in Kentucky and then in  
Ohio. Had few conversation but felt no gift  
to open their testimony in particular, yet some  
discerning minds saw and felt that these men  
had a Divine light and understanding, beyond  
anything they had ever heard or seen.

At length they were providentially led to the  
house of Malcham Wooley, a man of liberal  
education respectable character and good property,

86 for those days. He had been a prominent and leading character in all phases of this remarkable revival. Here they felt at home, entered into free conversation and felt freedom to open the testimony of the Gospel. When they had done this, Malcham arose saying "Brethren be you there"? They answered "We are." He then took them by the hand and said "All I have is yours." He asserted that God told him that he would send men to him that would teach him the way of God more perfectly.

The subjects of the revival had outgrown all the old orthodox primary dogmas which for many ages had bound the professed Christian world in the great beast, i.e., the natural corrupt life of this world, yet Malcham had risen so far above the rest <sup>that</sup> they had

begun to look upon him almost as a heretic of 7

The ultimate of the prayers among these people was for Christ to come and the testimonies and inspired prophecies brought forth were that the period of Christ's second appearing to set up his everlasting Kingdom was at hand, and that the work then in operation would not cease until it had ushered in the work of the latter day of glory which would ultimate in the Kingdom of Heaven upon earth. —

Malcham had openly testified that this Kingdom would begin at his house and spread between the Miami's and he predicted & the general impression of the people indicated that the year 1845 would not pass till this glorious work was commenced. And all this proved true. Malcham was the first

88 who opened his mind and set out and devoted his all to build up and support the gospel, and all his family soon followed.

And his house and premises were the home of the Gospel messengers until by the aid of the church land was purchased and a house built for their habitation. The work of the gospel spread between the aforesaid rivers. On Turtle Creek the first gospel church was established in those western parts, to which Malcham's premises were freely devoted. This received the name of Union Village and is the central society of which there are six now existing two in Kentucky and four in Ohio.

To trace the progress of the gospel work - It was soon found after it began to spread that

the work required increasing help. Elder <sup>819</sup> David Darrow the first Elder Brother in the Church had for a long time been impressed with an inspired feeling that it would be his lot to be called as a leader in the opening of the gospel which he foresaw was drawing near, and the increase of the work in the Western Country evidently required an experienced and substantial leader to direct the ark of the testimony now revealing the salvation of God. Such a one Mother, and the leading minds of the society confidently believed Elder David would be proved, and that he was the one chosen of God for that purpose. Therefore Mother Lucy in the general union released him from his eldership in the church and sent him forth to be the first elder of the

90 believers that might be gathered in that region. In July of the same year he set out in a waggon with three other brethren appointed in like manner to assist in this laborious but glorious undertaking of propagating the gospel. After a long and tedious journey they reached the scene of their mission and zealously commenced to gather and secure the harvest. —

It was found also that consistent with the order and needs of gathering souls to the gospel in this dispensation of the completed manifestation of Christ, that sisters as well as brethren must be correspondent agents in any increase of the gospel, therefore Mother released Eldress Ruth Harrington, who was the first Elder sister ever in the Church, and appointed her to go &

be the first Eldress in the western missionary field. She had ever been faithful and zealous in the gospel cause from the first opening. She was a very capable and gifted sister and her appointment had the general union.

To give evidence of Ruth Farrington's real and supernatural gift and power it may not be uninteresting to relate a remarkable circumstance which took place in the early part of her faith in the days of Mother Ann. And old professed christians came to their house and began in an outrageous manner to scandalize Ann Lee and to bitterly oppose the shakers doctrines and practices. Ruth was soon taken under mighty operations of invisible power and was drawn to their open fire-place where was a bed of live coals, and then impelled to take with her bare hands, a double hand



92 - ful of these burning coals and threw them  
right into his bosom. This was an immediate  
quietus to his blasphemy and caused his retreat  
from the house in quick time. Yet Ruth's hands  
were not in the least burnt nor injured. There  
was an indisputable miracle with its first  
object to attest the truth of the work, which  
the man was wickedly abusing and secondly  
as an evident sign that he was drawing spiritually  
coals of fire upon his bosom of his life that would  
be as hot to his soul as these coals were to his body.  
This fact was well known and attested by reli-  
able eye witnesses.

In the early part of the ensuing autumn, she  
(Ruth) with several other sisters, and two or three  
brethren were conveyed by the slow and tedious  
process conveyance of waggons to their destination.

This was a heavy and appalling journey for the sisters 93 which, nothing short of their love for souls could have induced them to undertake. The roads, especially those over the Alleghany mountains were dreadful - there being then no railroads, not even turn-pikes and poor accommodations on the way. However they reached their friends in safety to the great joy of both parties and joined them in the arduous labor of fishing for souls.

As the work of ingathering increased it was found to require more laborers in the harvest hence more of both brethren and sisters were sent from the church and other circles to labor in the western field. And in all twelve brethren and ~~ten~~<sup>eleven</sup> sisters were sent by Mother's gift in full concurrence of the general union to those regions and either spent the strength of their lives in

94 propagating the gospel and extending the bounds of the Kingdom of Christ in that (as it then was) far distant land or gave up their natural lives as a sacrifice and laid down their bodies in that soil which they had devoted their strength and abilities to consecrate and redeem to the God of Zion. \* See page 216.

Through their united labors many were converted to the faith. They were mostly zealous and freely consecrated their all to the cause of the gospel. They continued in their family relations for several years until in their own faith and feelings they had travelled up to the sacred and united order of the Gospel. Then by their own desires they were progressively gathered into church and society relations. —

(In all the experience of Believers it has

been demonstrated that souls who first trav- 95  
-elled in their natural relation, till in their own  
feelings they desired to rise into the sacred rela-  
-tion) were far more sure to abide than if they were  
drawn into that order before they had travelled in  
their feelings thereto - especially is this the case  
with natural families. -

Elder David, by the general approbation of  
all concerned, was acknowledged and established  
the father of the parent church at Union Village  
and had a general superintendence of all the so-  
-cieties in the West. Elders Ruth was likewise  
established as the correspondent Mother. This  
correspondent Parentage is a visible representation  
of the heavenly order which has been revealed  
to us, through the medium of types and inspired  
manifestations. There is one remarkable circum-

96 - stance which appears to me worthy of notice that is, from the beginning of the aforesaid opening for several years there were scarcely any deaths and but few cases of severe sickness among the subjects thereof. This was evidently a supernatural interposition to give the faithful time and strength to clear themselves from the involvements of the world and lay the foundation of the consecrated system of God's heritage, after the order revealed in Zion, whilst they were living and growing in understanding by experience. This also shows that the spirit and life of the gospel is conducive to health and longevity.

But we should hardly insert a connective outline of these things without briefly alluding to the extremity of privation and suffering bearing

and tribulation of both body and mind, which <sup>if</sup> they had to endure - By the great changes of situation by hard and dangerous travelling being in peril of molestation by robbers and persecuting enemies also many times having their houses and premises beset by lawless and persecuting mobs, their property destroyed or damaged, and a great deal burnt - their cattle killed or mutilated and all this without any cause, but Cain-like envy on the part of their persecutors, They were mocked, slandered and basely reviled and their inoffensive persons often threatened and grossly insulted, yea, - in several instances it was evidently by supernatural interposition that some of them escaped with their lives. It was also evident that a deeply laid scheme to break up the society <sup>at</sup> Union Village and a concerted preparation to drive

98 the Shakers from their country were defeated  
by special acts of Providence. —

Oh how much must those suffer in body  
and soul who had been brought up in the  
most peaceful habitation on earth, surrounded  
with the best of friends and with every needful  
goodness for their comfort both spiritual and temporal  
in such scenes as are here faintly portrayed!

Surely the intensity of their feelings can be better  
~~portrayed~~ <sup>tell</sup> than told. But similar trials have been  
the fate of all who in charity have labored to di-  
-pense the redeeming Gospel to the poor lost human  
race, from the first mission of our benevolent  
Savior to this day; yet from human beings for  
whom they have sacrificed more than natural  
life, they have been generally repaid by the greatest  
part with the basest ingratitude.

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## Chapter V.

Continuation of Mother Lucy's ministrations  
Continuation of the before mentioned opening. Various changes in the Society. Trying scenes by military enactments &c.

### Section 1st

Continuation of Mother Lucy's ministrations. Some further reference to the before mentioned opening.

When Elder David was released, Mother appointed John Farrington to be the Elder Brother in his stead. John was the eldest son of a respectable family with a handsome property near the centre of that town, all of whom set out in the gospel among the first and devoted all their property and labor to build up the church. Before he heard of Mother Ann in the year 1779, according to his written testimony, in consequence of that



100 wonderful religious revival which prepared the way for the opening of the gospel in these parts, he was brought into a deep labor of mind to feel the need of his own salvation, dilligently attended the meetings of the revival, seriously read the scriptures - confessed his sins to God in secret, also prayed earnestly to him for deliverance from sin and a sinful nature, but with all this, no deliverance could he find, sin still had dominion over him nor could he find any one that was saved from sin to show him the way. Therefore he determined not to name the name of Christ till he could "depart from all iniquity" nor profess to be a christian till he was sure that the name would be a reality (see 2 Tim ii 19. -

In the spring of 1780 he heard of a strange people somewhere above Albany, remarkable for their powerful operations and sinless profession - Being determined to find salvation from sin, if he could find any one to teach him the way or by whatever means it could be gained, he resolved to visit the strange people, and see if his desires could thereby be obtained, and he was one of the first that did so in this land. He found them to be possessed of a spirit and power he had never seen before. -

Mother Ann, their leader, taught him the need of confessing his sins and bringing his deeds to the light before the witnesses of God. She was convinced that it was right, therefore on her inviting him to do so, and that he could not be saved from sin unless he did this work, for it

102 was the only door into the fold of Christ. He willingly complied and confessed all as far as he was able. Then said Mother "You have done well so far, but you have not confessed all." She then told him a number of sins that he had committed which he had not remembered, and knew that these were unknown to any mortal except by inspired revelation. This convinced him that "Christ was in Over of a truth" "I, therefore, - said he - "felt able to return home, and testify as the woman of Samaria did of Jesus Christ; I have seen a woman who was able to tell me all that I ever did in my life. Is not this the manifestation of Christ?" He returned home and bore the aforesaid testimony. He thus set out with full faith in the gospel of Christ through Mother, and continued a zealous and faithful

supporter of this blessed system through life. He<sup>103</sup>  
was ever a leading helper in the cause. —

When the church was gathered, John, who was  
then in his prime, was one of the first that devoted  
his <sup>all</sup> body and soul to lay the foundation, build up  
and support that glorious institution of the Kingdom  
of Heaven upon earth. He was of a strong  
spirit able constitution and a capable man, much  
esteemed and relied on by Father Joseph, hence  
when elders were brought forward as leaders in  
the church by Father, he appointed John as one  
of the foremost among them, and he ever filled  
his place with honor and reputation being very  
useful in things spiritual and temporal. — Mother  
esteemed him the most suitable to take the place of  
Elder David as the Elder Brother of the first family.

104 and this gave much satisfaction to all concerned.

He was remarkably gifted in keeping up life and energy among the people, an excellent leader and continued in that place near 30 years, when on account of age and infirmity he retired therefrom, and in about one year ended his earthly life.

He was to my view as near the medium size of man in all respects as any one I ever saw. He was free and affable, open, kind and generous without ostentation in his manners or conduct, had a peculiar genius to encourage and gather the feelings of the young, and was beloved by all who knew him. - I received much good instruction and encouraging counsel from him and ever revere his memory with love and gratitude. -

Cotemporary with him and in correspon

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dent order. Mother appointed Rachel Spencer to  
be the Elder Sister - in place of Eldress Ruth.

She was brought up in the Darrow family, was  
among the first who embraced the gospel, a capa-  
-ble woman, and from the first had been a  
faithful shaker and so continued till her earth-  
-ly career was finished. —

In the establishment of order and dig-  
-ging deep to lay the foundation of the House of  
God, so as to found it upon that rock of eternal  
ages which the exalted and selfpleasing life of man-  
in this labor to undermine the selfish nature of  
the world, the members of the church labored down  
into mortification, solid sobriety and spiritual weight  
as deeply as human nature was able to endure, not  
even having the release of any exercise in

meeting for nearly two years. Father said that no Believers would ever have to travel so deep thenceforth, for the foundation had been laid as deeply as it could be but soon after Mother Lucy's ministrations began and Believers entered into an earnest and prayerful labor for a new opening of the gospel, the sense began to be quickened, there was more spiritual life and some exercise in meetings which increased until at times there was a quick dance, and sometimes visible operations of Divine power.

All these things foreshadowed a preparation of the spiritual elements, so that souls that should be awakened in the world to seek salvation, might find in Zion a life to which they could have access. For in the heavy state in which the church had

been travelling, souls could no more come out <sup>107</sup> of the world and receive that life than they could enter immediately into the order of Heaven itself, and receive a life which they could no more endure than their bodies could bear the hottest consuming fire. - Therefore it was needful the elemental spirit in Zion should be so modified that infant souls could partake thereof and live thereby for there salvation can only be found, since God never promised to place salvation any where else. - Isa. XLII. 13.

After the opening in the West, there was evidently a new era of life giving power and spiritual growth in some measure sprung up among Believers. Hitherto they had used only solemn songs and songs without words in their religious assemblies; no hymns



108 nor anthems were sung, tho' our first gospel Parents used often to pronounce words in singing but after their day it was hardly ever done till about three years after the opening began.

About this time there was a prevailing feeling in the church that hymns should be introduced, and Mother felt a gift for hymns and appropriate words to be improved in our worship when a gift moved thereto, therefore this was occasionally so done and increased until hymns and anthems came into general use and it was found that this change added life and beauty in some measure to our meetings. Gradual improvements in our devotional exercises were also brought forward

more variety of exercise, less formality, individuals being more free to improve their gifts in singing extra songs speaking their faith and good impressions &c. These things produced more feeling of unity and mutual love in our assemblies the members felt more diffusion of life and animation by having the freedom to improve their respective gifts; & more energy to help in making the meetings edifying and useful. These improvements were soon diffused among all Believers and produced a real increase for they produced a more general interest; & this is ever an increase. —

## Section 2.

Various changes in the society also trying scenes by military enactments. —

In the year 1811 Mother was instructed by a vision of the night, that the division of the Church which had been called the Second Family and had moved in that order, ought no longer to continue in that order but to be united with the First Family and be in the same order. This change was effected and gave general satisfaction. — see scrap- $\frac{1}{4}$  t-margin

In November 1844 a general change in the New Lebanon Society took place. The N. Family, altho' the gathering order had in temporalities been hitherto under the superintendance of the Office Deacons of the church, but this order is now set off to manage their own temporal affairs. That part of the Church called the Office Family being the outer court where

111.

the trading with the world and providing was trans-  
= acted was to be the Second Order. The family  
divisions of which there were several that held the  
public meetings, being the second general order of  
the society were all to be arranged in one circle  
at the Second Family, and a covenant was  
written adapted to that new order and was  
freely signed by all concerned\* (For par-  
ticulars see page 57 & 8) The St. Family had  
a covenant written and signed adapted to their  
new state. All these were made by Mother's  
sanction and had the general approbation of all  
concerned, and were productive of union & harmony  
Whoever reasonably considers Mother Lucy's pe-  
culiar calling for her sex must see that her  
labor and burden were very extraordinary

112 for she was looked upon by all the diversity of Believers as first in counsel; and revered as the Mother and primary leader in Israel.

Hence the burden that rested upon her feelings was great; yet such was her discretion, modesty and prudence that these virtues in her commanded the respect of all; nor did I ever know her integrity and special wisdom to fulfil her order to be disputed.

In the course of her ministrations she visited all the eastern societies of Shakers in the land, and some of them several times. In all these visits she was sought as an oracle of wisdom and her wise counsel and instructions were much help and strength to leaders and people and proved a great blessing so far as they were followed.

which Believers were generally anxious to do. In<sup>13</sup>  
these visits she was accompanied with Peart  
or all of our associates in the ministry, of which  
she had but one brother Elder Abiathar and  
Elders Peart. These were faithful helpers and  
supporters to her. Sometimes other brethren or sis-  
=ters went with them as examples & teachers in some  
particular gift and calling & were useful. —

When Mother did not visit them the various  
ministries generally visited New Lebanon, as  
often as once a year to receive counsel from Mo-  
=ther, and gain strength from the Church, the  
centre of union also for the purpose of learning  
any increasing improvement and order that  
might be gained in the parent society whether  
in spiritual or in temporal things, and until

114 the close of her ministration general pros-  
-perity in things spiritual and temporal prevailed  
in all the branches of Believers and rather a  
growth in numbers continued both in the Eastern  
and Western societies. —

There was a gradual ingathering of souls  
to the gospel, through the medium of the Gathering  
order established at New Lebanon from its  
commencement during all Mother's ministration.  
But very few children were taken in during her  
day except such as came in with their parents  
or other natural relation and of these this  
society generally had as many as they could  
reasonably provide for and take care of as  
they ought to be to become hopeful heirs.  
Many able substantial adults embraced the

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Faith of Christ's Second Appearing, and were gathered into the Smaker fold in those times who became able helpers in building up this Divine cause, both with their talents and property of which last a few had considerable which they brought in and freely devoted to support and build up the sacred cause. Their children too, such generally brought in with them. And it has ever been the case that those children who came into the society with their parents who remained faithful have mostly grown up in the faith, and become useful members and helpers in Zion, and are at this day the main support of this sacred institution.

It may not be out of place to state here, that from about the time the Western Revival began, (1801) the number of the various branches of Believers



116 increased about three fold in 25 years. It is a matter worthy of special record for the information of those who come into this blessed, this highest and last dispensation, which in the increasing orders will grow and expand forever upon the foundation on which it began, and will progress in the same line and direction - in which - it has thus far extended according to the sure promises of God - "For the Kingdom shall not be left to another people" - See Dan ii 44 & various other places - It was promised also by our blessed Mother, who brought this holy Gospel unto us, that it should forever increase into higher and purer orders, but not by reversing the principles and orders brought forth by any revelation which God ever gave to man, but by rising higher and

higher in the same heavenly line, until it should <sup>117</sup>  
spread through all the world visible and invisible.  
See Mal. xxiv. 14 and many other witnesses. —

And thus has it progressed from the beginning.  
Witness the gathering of the Church and the establish-  
-ment of the most perfect order that was ever formed  
on earth and which has stood the test longer than  
any other institution ever stood among men, without  
any declension of the original principles upon  
which the system was founded. Whilst all the  
institutions of the world have fallen, or are evidently  
falling. See Dan vii verse to end, &c. In the  
same line of progression the opening of the gospel  
which followed the western revival, ushered in a  
great increase in the public doctrine.

Previous to this era the existence and revelation

118 of the mother spirit was never publicly taught. although this subject was well understood & fully believed in its true order by numbers. It was even revealed to children who had no other instructor than the spirit. Thus the children were inspired to know the savior in the order of the second appearing of that divine mediatorial spirit as well as in his first appearing. Of these the writer was one. —

Father Joseph foretold that in the next opening which would soon follow, the mother would be had in remembrance. This prophecy was literally fulfilled in the western opening. The subjects of the revival appeared to be fully prepared to receive this precious doctrine without which it is impossible to reveal the unity of God and the order of God's creation. —

It seems now to be expedient to take a retrospective <sup>1169</sup> view of the mode and progressive manner of Believers exercises in their visible order of worship. In the first opening those who received the faith and set out in the Gospel were scattered in all directions in several of the Eastern states in some cases one family was several miles off from any other who were in the faith. — In this scattered situation they could have no associate meetings unless some extraordinary circumstances brought a number of families together, for this they generally had to take much pains. — In this situation they could have no regular mode of worship; this people called Shakers did not take the exercise of dancing from the scriptures but they were led into it nearly from their first rise

120 By the operations of supernatural power; thus being frequently led into the exercise of shaking and dancing they were convinced that these exercises were acceptable worship to God, and that it was the will of God for followers of Christ in this day to go forth in them voluntarily as a privilege. But as before stated in their scattered situation, there could be no regular order or manner of worship, but each family sung and exercised as best they could. But after the Meeting House was built in 1885 at New Lebanon, all who lived in its vicinity tho some of them several miles distant assembled there on the Sabbath, and sometimes they were so zealous that they attended evenings especially when the Elders were present and continued till late at night.

The anxiety and zeal to attend meetings in <sup>121.</sup>  
those days was wonderful. They flinched at  
no hardship that could be surmounted to effect  
this desirable object, for they felt that in the  
unity of meetings they received their spiritual  
support and protection, in a special manner  
by the ministrations of the Elders, and the diffu-  
-sion of spiritual gifts and diversity of operations  
and the diffusion of spiritual gifts which was of-  
-ten manifested.

From this period the order of meetings and  
the regularity of exercises in worship gradually  
increased, until it became the general manner  
to exercise in straight ranks in square order shuffle  
but occasionally in the quick dance. Yet full  
regular order in singing and exercise in meet-

ing) was not gained till after the church was actually gathered by revelation then Father Joseph saw the order of worship in the heavens. the primary orders were singing and dancing in straight ranks in the square order shuffling manner. This he established as the primary order of worship for Believers and it has properly so been considered and practiced as far as circumstances would permit to this day. But there were various <sup>other</sup> manners introduced by the same gift some very quick exercises & spiritual gifts and diversities of exercise operations by the power of the spirit. But these gradually ceased and the exercises became slower and slower under the great weight and mortification through which the church travelled down

133  
lower and lower until the exercise became so slow  
that it could not be supported, hence Father Jell  
to stop all exercise for a time for he said that the  
Church had travelled low enough under as deep  
mortification  
~~exercise~~ as they were able to bear; and none would  
ever after them have to travel so deep and under such  
an extreme weight, so mortifying and crossing to the  
natural feelings for the foundation had now been  
laid as deep to undermine the natural life of the world  
as it could be and souls might now safely build  
on that foundation, undermine nature's depraved  
earthly life and find the New Earth with a rich  
soil where having escaped the spiritually barren  
soil of the old selfish earth "they could take root  
downwards and bear fruit upwards" see Isa.  
37. 31 such while on earth will travel and bear,



124  
precious fruit for the New Heavens wherein dwelleth  
righteousness' 2<sup>nd</sup> Peter 3. 13. —

But we were taught that souls must be prepared  
to find a place and dwell in this spiritual building—  
the Church of God & Kingdom of Christ. by  
passing thro' much mortification to subdue &  
bring into mortification subjection, all the facul-  
ties and powers of body soul and spirit "into  
obedience to the law of Christ, or they never  
could have a part and abide in this holy habita-  
tion that sanctuary and tabernacle which the Lord  
hath pitched (or set up) and not man see Heb 8. 2.

And we were plainly shown that it would require  
much mortification which is subjection of body soul  
and spirit to the present leading gift and order which  
was given for our guidance in the circle wherein

125  
souls were called and placed therefore all genuine Believers were zealous to gain this mortification by all the means that their gospel faith provided. They were taught and experienced proved that sincere and energetic devotion in the exercise and unity of worship according to the leading gift, was really the most effectual means of keeping down the life of the flesh of anything they could do; because in that unity the greatest flow of the superior life of the spirit was diffused, and it was proved that the natural mind was more opposed to simplicity and conformity in this respect than to anything else in the visible order of the Gospel.

Hence this has ever needed the most mortification i.e. subjection of the proud self-willed spirit of human nature, in order to gain a proper

126 gift in the unity of sacred worship, and those who have refused this unity have never prospered in the Gospel. This was fully believed in the early times of the faith; for this reason and the spiritual support they obtained thereby, they would take all the means in their power to attend and unite in sacred meetings, as well as in all other proper means to gain that mortification which would prepare them for the ingathering and established order of the Lion of God on earth. And it has ever been found that the like mortification was necessary after obtaining this just and holy order to bring the selfish life of man into that subjection as to enable souls to travel in the work of redemption and keep their blessed privilege; —

When Father Joseph received a divine revela-

tion to gather and establish the Society of Believers <sup>127</sup>  
into the order of the New Creation of God, I saw  
as I have before stated the mode of worship in  
the Heavens. The primary order of which was  
singing and dancing in the square order <sup>manner</sup> shuffling  
as aforesaid. But this was preceded by standing  
in straight lines in solemnity and singing approp-  
-riate songs and then attending to the minis-  
-tration of instruction according to the present manifes-  
-tation of spiritual gift. This manner and order  
remains the leading mode of sacred worship to this day,  
yet various other exercises were at times introduced  
by the same revelation and some have also been  
brought forward occasionally by special operations  
of the spirit. All these manners of worship have  
been improved in to the present time, but the order

of the sacred march was not introduced until about two years after Mother Lucy's decease. The next was the square step manner which added much to the worship. These manners and this mode of Divine worship altho' not founded upon the Scripture, yet they are all specially and abundantly supported thereby, and are the fulfilments of numerous Prophecies respecting the work of the last dispensation or latter day of glory.

Father Joseph testified that the system that he and his coworkers established, was an emanation from Heaven to the visible church, where heavenly principles and influences had the ascendancy and thus ruling constituted "the Kingdom of Heaven upon earth" which though <sup>but</sup> in its infancy would grow and increase and stand forever in the same line. It has been stated that in all

129  
the establishment of this system of orders and  
arrangements Mather Lucy was one of the primary  
and most efficient agents. —

And after she succeeded to the first leader-  
-ship of the society, her labors were ardently and  
-insepantly devoted to support and maintain the  
system in all its principles and orders in their  
primitive purity and also was assiduous and  
-entering in her endeavors to cause the system  
to supply every need and render it agreeable  
and happyfying to all. She was very per-  
-sistent in her labors to have the meetings for pub-  
-sacred  
-lic worship rendered beautiful and edifying.

Hitherto the manner had been to begin our wor-  
-ship by singing solemn songs without words, and  
-we  
-rarely sung others except laboring songs, which

130 were also without words; tho' our first parents used often to sing words, but it had never been adopted as a manner in meetings, for no such gift had been given.

Those who set out in the gospel in the Western states had been accustomed to sing Hymns & Anthems and in process of time there was a general feeling among the older Believers that it would open the way for the spiritual element among Believers to become more generally adapted to the state of both older and younger and increase the general unity to improve in singing anthems as well as hymns, accordingly the latter part of the year X 1812 anthems were introduced into our meetings by Mother's special gift and the people were well prepared to receive and sing them, and

it was proved to impart additional interest in the <sup>131</sup>work-  
-ship and this has been practised among the various  
other manners from that time forth. —

The families that were not gathered into the pre-  
-cincts of the church, attended and supported the  
public sabbath meetings yet they were not com-  
-bined, and united into order, but were arranged  
-into distinct families, each division having a sep-  
-arate written agreement specifying the cause and  
object of their being gathered into a family, but  
this arrangement was found to be deficient in  
regularity and did not tend to union. In the  
-year 1813 there was a general feeling of dissatis-  
-faction among those families with their situation,  
they desired to know what order they belonged to  
and to have the matter clearly specified, settled,



132 and understood what division of the society they severally constituted. —

Therefore Mother with the Ministry desired some of those most experienced in such matters to labor on the subject (the writer being one) and see what their proper order and title ought to be and form a written covenant adapted thereto. After due labor we saw that the Church being the first division of the society that was gathered into gospel order and concentrated into one circle in things spiritual and temporal properly constituted. The First Family Hence those families that had not been organized as a part of the church were properly the second division and as they together supported the public meeting they ought properly to be arranged in one

united circle having one general Lead the locally<sup>33</sup>  
arranged in minor orders, & that a covenant  
should, in the present state of things be formed  
constituting them the Second Family. This  
was sanctioned by Mother and the general  
union. Accordingly a covenant was drawn up,  
adapted to that order as the Second Family  
which gave general satisfaction for the time being  
to all concerned. —

All the real members belonging to that  
circle signed the aforesaid covenant freely March  
27 1814 and it tended to increase the union and  
strength for a considerable time, and also to open  
the way for whatever further arrangement by  
experience might be found needful. —

In June 1812, war was declared by the

134 government of the United States, against  
Britain, which in its progress caused much  
trouble and labor to Believers, increased taxes  
and <sup>made</sup> high prices for all they had to buy and  
made hard labor to get along with temporal  
affairs. But this was not the worst part for  
altho' liberty of conscience had been professed by  
established, in this nation, and had been in a  
good degree allowed as to associations, worship &c  
yet, the rulers "of this world" held, in their view  
a superior claim to the services of the subjects of  
Christ's peaceable Kingdom to support and defend  
their "Kingdom of this world", than they were  
willing to allow Christ to have upon them, as  
required by their faith and conscience. Consequently  
a number of the brethren were drafted to go and

135  
take up the arms of war or pay an equivalent  
but as the former was utterly contrary to their  
Christian faith if they consented to the latter  
their consciences warned them that it would be  
an equal violation of that principle of peace which  
is the basis of all true Christianity, for this was  
the whole substance of the song of the angels, that  
declared the birth of the first agent of Christ,  
in whom that spirit of "Peace and good will"  
first took up its abode as the inspiring and  
directing life to manifest by precept and  
example the character of a child of God,  
and as this principle Jesus Christ most positively  
enjoined upon all who belonged to his kingdom  
"which was not of this world," therefore, as all sha-  
-rers profess to belong to his peaceable kingdom,

136 they could neither take any part in wars  
of this world nor render any equivalent  
therefor without violating the aforesaid sacred  
principle and thereby proving traitors to the  
King of Lion, thus forfeiting their right in  
his peaceable Kingdom.

Having enlisted as soldiers of Christ to serve  
in the spiritual warfare and no other; also having  
consecrated their time and talents with all they possessed  
to be devoted and used to support the sacred purposes  
of his Kingdom of heaven upon earth and for no  
other use nor purpose. All such felt it to be their  
indispensable duty to be true to their King and  
obey his just Benificent and Holy laws. He  
utterly forbid them the use of carnal weapons  
in the wars of the world; hence they were re-

137  
resolved to suffer all things rather than be traitors  
to their high and holy calling. But apostates and  
enemies of the gospel stood ready to stir up all the  
difficulties and trouble they could on this subject  
thinking this <sup>good</sup> vantage ground to work on. Hence  
Believers were much troubled, and harassed by  
drafts arrests courts martial attempts to seize  
property &c.

These things brought much tribulation upon  
Mother's peaceable and careful spirit, as well as  
upon the feelings of all genuine Shakers, therefore  
by the general union several memorials were  
written addressed to the rulers, legislators and  
courts martial <sup>and it required of attendance</sup> ~~attempts to seize property &c.~~  
upon those departments to defend our cause of peace  
and those were attended with much success so that  
all fines were avoided. -

138 Two Brethren of which the writer was one attend-  
-ed the General Court Martial. We presented a  
memorial and a verbal plea adapted to the occasion  
which seemed to have much effect, for they struck  
off all but two names of twelve who were draft-  
ed and reduced the fine on them one half. This  
was late in Autumn 1814. Early next spring  
peace was made and by a proclamation of the  
President all delinquents were freed from paying  
their fines so that all the brethren were cleared  
therefrom. In this emergency Mother had recom-  
-mended fervent prayers to that God who is able  
to overrule all the designs of man and this was  
cordially and sincerely felt and united with  
by all Shakers. It is evident that nothing  
less than the favor of a Merciful Providence

could have brought about these results so contrary <sup>139.</sup>  
to the feelings and designs of the world. And  
for this blessing we all felt truly grateful to the  
good dispenser of events in favor of the humble  
seeker.

## Chapter VI

Continuation of Mother Lucy's Ministration until  
the closing scenes of her earthly life. Some  
account of a fatal sickness that prevailed among  
the people in 1812-13. Progress of matters  
among believers.

Many prosperous and encouraging events took  
place and were effectually displayed for the benefit  
of Believers during Mother Lucy's ministration. But



1740 there was one most extraordinary scene that took place which caused great sufferings of affliction and labor in our whole community.

In the latter part of the year 1812, a sweeping and very fatal sickness began in this land and spread & mostly over the whole country. It was the most general, virulent and fatal malady ever known in this land. It continued for several months, and for a considerable time a majority of those taken with it died, in a short time. Thus there were multitudes carried off in from one to six days, but generally if they survived a week they will recover. It was thought by those well informed that it was in its fatal effects nearly equal to the Asiatic Plague as near that dreadful malady as this climate

could admit of. This terrible disease continued <sup>141</sup>  
nearly a year before it ended. —

Believers soon heard of the fatal sickness among  
the world, but they ardently hoped that the destroyer  
would not be suffered to come in among them. But  
the hand of Providence was not so directed as to pre-  
-vent the direful scourge, and Believers knew no  
means to hinder <sup>their</sup> partaking of the bitter cup yet  
it was delayed a considerable time before the  
malady reached Believers.

In the month of November, however, the fever  
began in the circle of the families accompanied  
with measles which made it far worse. Some were  
taken off by it and notwithstanding all that medicine  
and the most assiduous care could do, the malady  
rapidly increased in virulence and fatal effects

142 so that there were not enough of the well to take care of the sick. As the Church had been yet mercifully exempted they were able to do much to assist the distressed families. Had they been taken with the disorder when these orders were it is difficult to see what could have been done, but as they were spared till the sickness had much abated in other families they did all in their power to help take care of the sick, to console & encourage and to administer kindness in every manner they were able by day and night yet numbers lost their natural lives thereby and the deaths rapidly increased. All the skill in doctoring possessed in the society with all they could obtain elsewhere together with all the nursing and careful attendance which could be given was freely bestowed still the

fatal effects of the disorder increased. — In <sup>143</sup>20 days  
from January 18 to Feb'y 15 twelve persons were  
carried to their long home thereby, and at this  
date there were 5 corpses lay unburied. —

The same malady spread at Hancock with  
equal virulence. It also visited Watervliet so that  
they had their equal share of sufferings. We  
received letters from the Western societies, inform-  
ing us that this awful malady raged with great  
violence and fatal effects in their borders. Indeed  
it appears that there was no society of Shakers in the  
land that escaped but all had to drink more or  
less of this bitter cup. Several times two  
deceased so near together that it was necessary  
to commit their bodies to their mother earth at  
one solemn funeral. In this distressing emer-

1444

-gency Mother Lucy showed herself a mother  
-indeed. Her kind benevolent and sympathi-  
-zing spirit was continually exercised in words  
and works in every manner that was in  
her power by instructing exhorting and en-  
couraging the people to bear up under their  
afflictions. To search for the cause and as  
far as it could be found whether spiritual or  
temporal to remove it, especially to put away  
all sin wrong and all hard feelings exercise  
kindness and charity both in feeling and prac-  
-tice towards all, especially the sick and  
suffering who needed help. To administer all  
the means to mitigate the sufferings of all  
as far as possible. It was evident her soul  
was filled with sympathy and prayer for the

suffering people. She exhorted all to be humble <sup>1465</sup>  
before the hand of God and look to him for help.

She visited the sick with a loving cheerful de-  
-meanor, labored to cheer encourage and comfort  
them, also to encourage and strengthen those  
worn down and fatigued by the labor of body  
and mind, which they had to undergo in these  
scenes and exhorted all to hope that tho' this vis-  
-itation was severe it might be shortened and  
overruled by Divine Providence for good pur-  
-poses. The Elders and leading minds a-  
-mong the people fully united with Mother in  
these feelings and principles and were ardent  
-in using all their influence to diffuse and in-  
-culcate their living qualities among their people  
who united heart and hand in their practical  
operation and effects.

146 Many of the Church attended the Public Meeting for several Sabbaths, the families not being able to keep up. The believers had in this trying season been exercised generally with <sup>watchful</sup> prayerful feelings but about the 20<sup>th</sup> of February 1873 the fever raged with awful violence and spread rapidly in all directions with fatal effects. At this period there was a general movement in the spirit which awakened in the society an earnest feeling of united prayer and fervent supplication to that God who was able to stay the destructive elements humbly beseeching Him to remember his suffering people in mercy and if it could be his will that this plague might subside.

Mother and the Elders earnestly exhorted all to this sincere prayer and to labor fervently for faith in the gift and power of God to assist

and support them and being an agent and <sup>147</sup>  
active in these scenes I believe there never was a  
gift more unanimously accorded with and sin-  
cerely improved. The malady certainly abated  
immediately so that for at least seven or eight  
days no one was taken or did any decease which  
had been of nearly daily occurrence for nearly  
four weeks & increasing continually. Some received  
special gifts and recovered thereby. And altho'  
some few that had been brought so very low that  
their life appeared to be paralyzed afterwards de-  
= ceased yet the malady continued to subside until  
it ceased among the families. there was but  
one that was taken seriously or deceased with  
the fever and measles. In the North or gather-  
= ing family there was but one <sup>Anna Alden</sup> that was taken



148. seriously sick or deceased with the fever and  
measles and she was rather an aged and faith-  
ful sister who felt as if her work was done. H \*  
H \*

The members of the church visited them at Han-  
cock found them very low but were unable to do  
much from this society for they had become greatly  
worn down in body and spirit. —

During the violence of this distressing scene  
the church although exercised in fatiguing and  
exposing labor had favorably escaped the fever  
but Divine Providence did not vouchsafe to  
shield them from partaking in a life measure of  
the overflowing scourge. In the fore part of  
March the measles appeared among them followed  
by some cases of the like fever. The measles  
were doubtless taken from without and operated  
more generally and continued much longer

\* See = scribble - note from this place

among them than did the fever which soon <sup>149</sup>  
began to make its appearance yet it did not  
spread so generally nor operate so rapidly as it  
did in the out families and at Hancock,

It was however distressing and proved hard  
in their condition. Doubtless there was  
malaria in the atmosphere which was the operating  
infective but circumstances and conditions prepared  
the way for its effects. This is evident for many that  
were equally or more exposed, were not affected  
thereby. In the case of the church, according  
to my observation and judgment had not its members  
been so greatly worn down in body and mind  
in their great anxiety to assist their suffering  
friends I believe the fever would have scarcely  
reached them at all. They unitedly labored

13<sup>th</sup> with all their skill and power to baffle it and it was evidently kept much in check by these means yet there were a few fatal cases by the fever and measles combined, but none by the measles alone. The fever soon began to subside in between three and four weeks from the first fatal case there were no more either taken down or deceased. And when it ceased, so that there appeared no further danger of its ravages there was a universal flow of thanksgiving fervently felt towards the giver of all good for the blessing.

The real cause of this destructive malady has never to my knowledge been satisfactorily ascertained. In the year 1812 it is ascertained there was an uncommon growth of spured eye, which

is rank poison and said to generate fevers, and<sup>51</sup>  
some Physicians and Naturalists believed that  
using this eye for good predisposed such to be  
impregnated with the fever. This seems reasonable.

But whatever was the cause, it was so overruled  
among Believers as far as my knowledge extends  
so as to bring forth an increase of humility a  
more humble and dependant feeling upon the  
mercy and good will of the Divine Superintendence  
also more sensibility of our need of and mutual  
dependance one upon another. - Thus these  
suffering scenes had the effect to increase ~~the~~ love  
and ~~dependance~~ ~~one upon another~~ cement the  
unity of all honest hearted Believers. It for-  
-cibly showed the necessity of being at all times  
prepared for a future state and higher order

152 since we have many instances of various  
ages being taken away in such a manner as  
to afford no privilege of rectifying anything  
wrong or to make peace but such had to go  
as they were. Ah! who has assurance that  
this may not be their fate? Surely this should  
teach us reverence and humble obedience to  
that Creative Power that "holds the issues of  
life and death." This subject was a leading  
and absorbing theme with Mother she would  
often strive to impress upon <sup>our minds</sup> the mind "that we  
might lose our birthright and forfeit the  
spiritual mansion prepared for them - and  
<sup>we</sup> they would render beautiful or mar <sup>our</sup> their spirit-  
ual mansion - in proportion to <sup>our</sup> their obedience  
or disobedience. Often she used to say "Here

you get into company to which you do not belong,<sup>153</sup>  
but, in the spiritual state that cannot be done, but  
we shall be gathered there to such orders as we  
are prepared for, and be necessitated to have for  
our company those to whom we are most like.  
Certainly this appeals to our plain analogical reason.

Throughout this trying visitation, Mother  
never relaxed her parental kind and benevolent  
labor and exertion to minister strength and help,  
cheer-up, comfort and encourage the suffering  
and the needy and such was the power of her  
spirit that she would always infuse life and  
love wherever she went. As this was the  
most trying scene of Mother Lucy's ministrations  
and proved her benevolent and helpful power  
in a remarkable manner. It seemed necessary

154 that there should be some account of it inserted in this memorial for the information of those who come hereafter. After this period general prosperity prevailed among Believers during Mothers day. There was also rather an increasing ingathering of Believers to this Society. In the year 1816 there was a singular revival in a new settlement in the town of Savoy Mass. which prepared the way so that the testimony of the Gospel was opened to them the fore part of January 1817. The circle was small and nearly all the subjects of that revival set out in the faith also a number in Cheshire set out to obey the gospel at the same time. The June following there was a request made for some of us to visit Wilmington

No. This was done, and the Croffman and Bill<sup>55</sup> families were gathered to the union of Believers. The same season most of the Bushnell family and some allied to them embraced the gospel faith at Saybrook Ct. so that there were in the aforesaid places at least 100 added to the number of Believers in a few months most of them adults.

The particulars of these events may be found in the writer's historical biography though proper to be noticed here as occurring under Mother Lacey's ministrations. -

This year 1818 a change was begun respecting the Western Believers. Elder John Meacham was recalled home and in the course of a few months thereafter several others who had been out as missionaries in those parts were gathered



156 promd. It was felt right for Believers in that section to bear more of their own burden, and for strength to be gathered back to the centre of union and this continued to progress till all who had ever been sent out as such messengers and were <sup>yet</sup> living were gathered promd. We had at various times considerable labor with the Legislature and courts to maintain our rights respecting military requisitions, also to defend our United Interest which apostates aided by enemies sought to break but have never effected; and in our various labors to advocate our peaceful rights, by the blessing of God we gained more and more ground. It is evident that our labors and publications in favor of peace, have had much

effect in the world and elevated the reputation <sup>157</sup>  
of "the Shakers". In all our labors in favor of  
peaceful rights, Mother's influence and help was  
encouragingly bestowed; and those of us that la-  
-bored in the matter felt her strength and blessing.

Mother and the Ministry with some others went  
two journeys to the eastward after the sickness a pre-  
-said was over one in August 1844 to Enfield  
Ct. and the other a general visit to the rest of the  
Western Societies in the month of June 1846. In  
these she gave the people her last immediate coun-  
-sel, instruction, ~~and~~ encouragement in the  
good way of God with her parting blessing;

For, she never felt able to go any journeys af-  
-terwards except to Waterlick. She was received  
as a Mother indeed and her instructions were

126 - " 11  
158 revered. Mother continued to be the guiding star of the whole "house hold of faith" and was sought as the leading oracle of wisdom and her wise counsels were greatly appreciated. This continued until her strength failed. -

About the middle of August Mother was taken very sick and continued so for near three weeks but gradually recovered, but she never regained her strength. This caused her children to fear that they should not be blessed with her personal presence a great while longer, but their prayer was that this great privilege might be lengthened out. After this time there was no very extraordinary event took place among the kids that I know of until her decease. -

## Chapter VII.

1829

The closing scenes of Mother Lucy's eventful ministration.  
Her decease - funeral and appointments. &c &c.

### Section 1.

The closing scenes of Mother Lucy's eventful ministration. -

After Mother Lucy recovered from her sickness she lived in her earthly sphere about 18 months; and altho she was unable to bear so great a burden as she had hitherto done yet her motherly care and wise counsel were of great value and eminently useful to the last. Believers steadily progressed forward with some accession of numbers. In the legislature Dec 1820 soon after the session began by the influence of apostates notice was given by a prominent member giving the outlines of a bill that he should bring

160 in virtually taking away the rights of Shakers as citizens of the state and rendering their united interest of no avail. This inhuman and unconstitutional "notice" caused us to draw up, print and present to the Legislature, a memorial entitled *A Brief Exposition*, setting forth the true manner of our associate relation and showing the justice and equity thereof, and after it had been ~~presented~~ investigated on conversing with the presenter he agreed to throw the bill out and went directly to the "assembly" and was as good as his word and promised the writer there should be nothing done about the matter; and we heard no more of it. This writing was read before it was printed in a general meeting of the Ministry Elders and Deacons and received

their cordial sanction and a remarkable blessing attended it. And the circulation of it in pamphlet form has had a remarkable effect upon the world unto this day. —

From the first establishment of the Church to this period Believers evidently have been gaining influence upon the earthly governments in favour of their just and peaceful rights and an increasing degree of respect and attention confidence from the more respectable part of mankind, and we have been promised by our spiritual parents that this power should ever continue to grow and gain ground, so long as they continued to grow on that ground and were guided by those heavenly principles upon which and by which they were planted through the Divine revelation and wisdom of God. But if they deviated therefrom,

162 - in the same proportion they would lose this respectability and in like proportion would also lose the blessing and protection of God, and their prosperity in things both spiritual and temporal, and give the world power over them.

O may all generations of their children be wise and understand these things. Mother Lucy's anxious and fervent desire and prayerful feelings that this ground & those principles may be kept and maintained inviolate were intense and evidently filled her whole soul. But she as well as all our Parents taught that there would be an everlasting growth in the same line but not by contrary and more worldly elements or principles. Thus also revelation declares "of the increase of Christ's Kingdom to order and establish it by judgment & justice

there shall be no end see Isa. ix 7 & Luke 163  
1 32-3. But all would be in the same line, on the  
same throne and grow upon the same ground. -

Mother being evidently at the last period of  
her earthly work proposed whatever arrangements  
or changes appeared to her to be useful. A number  
more that had been sent out on the western mission  
were recalled home. And she gave the best coun-  
-sel and -instruction she was able in her wisdom  
for the protection and well being of the whole  
"Household of Faith". -

On the 10<sup>th</sup> of January 1821 Mother with the rest  
of the Ministry went her last journey to Waterliet  
whence she never returned in the body. She did her  
last earthly work as her wisdom directed. Among  
the rest she in union released Brother Seth G.



164 Wells <sup># see next page</sup> from being the Elder Brother of the Second  
Family at Waterlick where he had been from  
the beginning of the order an excellent and effi-  
-cient Elder. He also had much to do in public  
writing as it appeared that he would have still  
more to do in that line, it was felt to be too  
much for him to keep both he was therefore  
appointed to have the general superintendence  
of all public writing records &c. In this calling  
he was eminently useful for many years. In  
like manner <sup>see p. 166\*</sup> he appointed Elder Joseph Hodgson  
who came from England and forsook all for the  
gospel, and had for a long time been with Bro  
Seth, to be the Elder Brother in his room. He  
was an excellent Shaker and proved an able and  
useful - Elder for many years. They have both

deceased at a good old age after having filled <sup>65</sup>  
a very useful life. -

As our blessed Mother Ann and Father William finished their earthly work at Waterloot and their mortal remains were buried in that land Mother Lucy manifested a strong desire to finish her work in time in that place, and have her earthly body buried in the same ground. This desire was granted. It has ever appeared that the Mother Spirit had a special abode in that place. There our Blessed Mother's late spiritual manifestation began. There the woman that fled from the persecuting dragon first took up her abode - and there, in my view, her spirit will ever have special manifestations.

# Both the gathering and second Families were begun by a few rather poor persons and were built up under Brother Seth's

166 Mother Lucy manifested a strong desire to also end her days there as before stated & the event occurring as it did seemed like a providential favor to her desire. —

Feb'y 2<sup>nd</sup> we rec<sup>d</sup> a letter from Waterliet stating that Mother had been taken sick. This news fell considerably shocking, for fears had been growing that our work on earth would ere long be finished.

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Eldership with some help from their old believers and their own exertions during Mother Lucy's Ministry.

\* This was a remarkably providential event. He was the son of a rich English factor, well educated and heir to a large estate. Being a young business man he was sent by his father with ships and goods to trade in the West Indies. He was taken by the Spaniards and kept a prisoner about a year

On the fifth instant a messenger came from Waterbury<sup>167</sup>  
-violet about midnight informing us that Mother Lucy  
was very sick and requesting Eliab (Harlow) the  
physician to come and attend to her. As soon as  
possible he with the Elder Brother John started  
for there though the weather was very cold. One of  
the brethren (Nathan Williams) with a carriage  
conveyed them. They arrived the next day about  
~~Peace being made he set out for home, but know-~~  
-ing that he had an uncle in the United States, he  
sought him out and found him among the Shakers.  
There he received the faith of the Gospel and altho'  
comparing his worldly prospects, it was an extreme  
cross at that time yet he immediately forewent all  
for the Gospel and followed Christ through a long  
and useful life & found it the path of happiness.

168  
168 mind o'clock and found Mother very sick. Eliab did all he could for her but it did not seem to have but little effect. The next day however she seemed a little revived so that some hoped she might recover, but others had no hope, nor did it appear that she had any for she set up and desired sent for those to whom she desired to give her last directions but they not being at hand but at a little distance, before they could attend she failed and was unable to make any communications. — She was evidently what is termed dying. At 3 o'clock P.M. she breathed her last without a struggle or a groan or drawing a muscle of her face but as attested by those present she expired like one falling asleep. —

About 10 o'clock at night the brother who went up there returned that ~~the~~ with the sad

word that our beloved Mother was no more in <sup>169</sup>  
time. This produced a general shocking solemn  
feeling such as I never felt or witnessed before.  
Though we believed that the will of God was done  
yet we could not refrain from feeling with deep  
sensitivity and mourning the heavy and trying  
deprivation of our Guiding Star. Liberty was  
given for the Elders of the Society, with as many  
of the deacons and aged as consistent, to go and  
attend Mother's funeral there.

Accordingly next morning the Elders and  
Deacons generally set out for that purpose. The  
lot of Elders at the gathering order of which the  
writer was one set out at 6 o'clock and arrived  
at the sorrowful scene not far from 4 o'clock P.M.  
We were soon introduced to see the mortal remains

170 of our lovely and dearly beloved mother. She was the most beautiful corpse that ever mine eyes beheld, not a death wrinkle on her face but the same lovely smile was on her countenance that she used to wear when a living body. But alas! alas! No voice to comfort cheer encourage and instruct from so blessed kind Mother could we hear. Although but for there being no voice nor motion she appeared scarcely any different from her appearance when alive. — — —

I confess the feeling I experienced in this event was the most heartrending and sorrowful scene I ever ~~experienced~~ ~~in this~~ passed through. I had an extreme anxiety to see her once more whilst I could hear her voice for some time believing that she was near the end of time - but alas!

even of this I was deprived. My heavy distressed <sup>171</sup>feelings continued till the funeral closed then I had a full evidence that my loving and ever kind mother, remembered her poor dependant son, and owned and designed to comfort me. The appearance of her corpse was pleasing to me; I viewed it as an emblem of the innocence, purity and peace of her holy soul.

At the funeral while following her to the grave her spirit by a special and even visible manifestation distilled peace to my praying soul took away all my grief and filled me with love and happiness, which under all the scenes of labor tribulation and trial I have passed through, has been a staff and a stay and a spring of life and strength to bear me through to this day; and for



17<sup>2</sup> this much-needed help and blessing, as well as for all her unbounded goodness and kindness to me, I ever remember her with the most grateful thankfulness and reverential filial love. — Mother Lucy was 61 years and 2 days of age when she deceased. —

The next day after we went there (Feb 9) we attended Mother's funeral at 10 o'clock, A.M. almost all the Elders of New Lebanon were at this scene and numbers of others thirty four in number <sup>in all came</sup> from New Lebanon. All over the age of fifteen at Waterville attended in all about 200. Not one of the world appeared till her mortal remains were decently deposited in the earth the spiritual Mother of all earthly beings. The meeting was attended in the Meeting House and

appeared to me the most solemn of any that I<sup>3</sup>  
ever beheld. Elder Abiathar opened the  
meeting with a few appropriate words setting  
forth the solemnity of the occasion and the reverent  
and calm feelings due thereto. Mother had  
desired to have the same funeral hymn sung  
at her funeral that was generally sung at other  
funerals. This was sung first. We then sang the  
same song that was given to Father James and  
sung at Father William's funeral and afterwards  
at Mother Ann's. Then we sung an anthem  
entitled Mothers Children. We also kneeled  
under a weight of serious feeling & it was  
evident that there was a solemn unity of fer-  
-vent prayer poured forth like a cloud of incense.

Elder Abiathar lead the meeting but seven

174 of the Elders spoke. They all spoke feelingly of  
and bore witness to the godly virtues displayed  
in her and the great help and blessing she  
had been in leading all the Believers to this se-  
cond appearance of Christ. They testified to her  
wonderful motherly care, charity and benevolent  
kindness also acknowledged her wise counsels  
and heavenly instructions, - expressed their feeling  
and weighty sense of our heavy loss, by the vis-  
ible ministrations of Mother being withdrawn,  
but felt sure that her spirit would still dwell  
in the Church to diffuse life and bestow by  
spiritual influences useful and needful di-  
rections. Therefore her spirit would help  
and bless every faithful soul. They also spe-  
cially called upon all to consider that they

ought to be <sup>173</sup> more faithful and be more willing  
to bear a greater degree of their own burden and  
keep a stronger union since such important  
help and strength was removed. They did not  
all speak alike but the general substance con-  
=centered as aforesaid.

(If The writer) also spoke manifesting my great love  
and filial respect to our Dear Mother for the  
great help she had been to me from early youth  
to this day by her Motherly care wise instanc-  
=tions loving kindness and charity admonition &  
special guidance. I also witnessed to the faith-  
=ful and efficient help and blessing she had  
been through her long ministration in leading  
the whole Lion of God and sensible grief for the  
trying loss but expressed my confidence in the

176 Elders that were before me and felt assured that if I obeyed my faith and kept my union with them, I should be protected and blest, and that Mother would remember and sustain me. I testified my unshaken faith in "our Gospel" & that it would be maintained and kept in the same line forever - that I was sure Mother's spirit would never leave her children &c and that the gospel would increase. —

The meeting continued at least an hour. And it was the most solemn still and reverential meeting that I ever attended. Altho' shrouded with grief yet there was a remarkably serene calm and peaceful feeling diffused over the assembly. It felt very evident that Mother's peaceful spirit was present, laboring to

cheer and comfort her mourning children. 177

We were now directed to attend to the burial. The last solemn duty and kindness we could perform to the tabernacle of our revered parent. The procession was formed in the usual order, but the Ministry went next to the coffin and the Elders after them and the rest followed. We all solemnly and very slowly followed to the graveyard and decently deposited the corpse in that place where she had desired it to be laid. Near here lies the earthly remains of our beloved Father William and those of Blessed Mother Ann. Then with thanks the assembly were dismissed. -

We, up to this time had not received any notice that Mother had made any nominations of succession, but I myself felt sure that she would not be taken away without

178 doing this needful deed & after we had  
time to rest we were informed that she had  
nominated the succeeding Ministry and  
directed some other changes. She said if there  
was union felt with the following - she released  
Elder Abiathar from the ministry and nomi-  
-nated Elder Ebenezer to be first in the minis-  
-try. Dr Rufus Bishop, who had been a long  
time second Elder in the First Order with Elder  
Brother John, to be with Elder Ebenezer &  
the one who had lived with her for many years  
as Sister Ruth to be the first in the order  
of <sup>the</sup> sisters and sister Asenath Clark to be  
with her. Those, thus named were well  
tried and faithful souls, and the nomination  
was well approved by general feeling. Peter  
Pease was also to be the family Elder of the

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North House, and the writer, if he chose, was to remain in the calling he then occupied &c.)

The next day we returned home with solemn feelings. But my courage felt renewed. The first interview which I had with the new Ministry, I sensibly felt that Mothers mantle had fallen upon them and the Heavenly anointing rested upon them, constituting the parental lead of the whole community of Gods chosen people upon earth. I owned and acknowledged them in that capacity and felt a blessing in so doing and have ever felt a blessing in blessing and acknowledging the Ministry and Leaders established in union.—

End of the Historical part.—



not read

## Chapter VIII.

The personal appearance of Mother Lucy. Her Character - Amiable deportment. - Affable manners and prudent conversation. -

### Section 1.

Her appearance in person &c. -

Mother Lucy was, in stature, a size about the medium height for woman well proportioned straight built and altogether as handsome and symmetrical a person as I ever saw. She had no deformity whatever no disproportion in personal appearance of any kind. Her shoulders <sup>were</sup> well set and seemed made for womanly strength and endurance her arms were well made and appeared solid as if fitted for labor &

accustomed thereto. Her head and neck were a medium proportion to her body. Her hair a darkish brown color not dusky but fair and was but little gray at her decease. Her eyes were called black; they were clear and penetrating yet mild and placid. Her face was well proportioned, neither round nor long; but completely symmetrical. Her face was fair and her countenance open and familiar. It bore the impress of sincerity serenity and affability with candor and an appearance of calm consideration.

Her walk was elastic yet firm; all her movements graceful yet modest and becoming. Her forehead was rather bold or full and well shaped, indicating deep penetration and understanding. Coquetry nor ostentation were ever manifested

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in any of her words or actions. She ever wore a pleasant smile on her countenance, but when she really smiled it was the most beautiful that I ever beheld on mortal face.

Her countenance and behavior was such as had the effect to draw and attach the feelings and attract the love and respect of any one who saw her without prejudice. Of this the writer had abundant witness, not of Believers only but of the world who had interviews with her; for at various times respectable persons hearing of her station would request to see her, and though such notice was contrary to her feelings she would never refuse a reasonable request, and as my calling then was to meet and answer the enquiries of strangers

she would generally desire me to be present I <sup>183</sup>  
never knew such an interview to end but the visiting  
enquirers appeared to obtain a very favorable &  
even highly respectful opinion of her ability and  
character. By the world who were acquainted  
enough to judge she was called handsome, un-  
commonly so and it cannot be denied that she  
eyes naturally handsome. But there is no beauty  
to be compared with that brightness and the shining  
forth of the spiritual glory, of innocence, purity  
and love which engraves their Holy Fathers  
name on the countenance. Natural  
man can discern where the earthly form  
is beautiful, but they cannot so well discern  
that beauty which emanates from the Godlike  
graces only as they become spiritually minded

184 and are <sup>thus</sup> endowed with spiritual sight See  
I Cor II 14 & 15. Neither can they discern the  
deformity and dark clouded and marred appear-  
-ance, that is enstamped upon the countenance  
and shown in the movements flowing from  
the corrupt and vitiating elements of sin. which  
are discerned by the spiritual sight no further  
than they are spiritually enlightened. -

But Mother's Children, taught by the dis-  
-cerning spirit beheld in her that serene an-  
-geli's gracefulness which shone forth in her  
-benign countenance and appeared in all her  
movements. To them she appeared transcendantly  
beautiful and lovely. -

## Section 2.

Mother's Character manners &c. -

From the preceding dissertation the reader will <sup>185-</sup> perceive the general character of Mother Lucy, but doubtless a compressed and particular epitome thereof will be interesting & be appreciated. Lucy while in the world supported a discreet & respectable character according to that order, and having great firmness of mind, after she received faith and set out in the gospel she maintained an upright and unblemished character according to her profession to the end of her days.

Had she not in the early times of the faith evinced uncommon abilities and an undeniable character of exemplary faithfulness and solid integrity Mother Ann evidently would not have recommended her as an example for all Believing Sisters to pattern after which she

186 did in her day and chose her to take care of herself in her last sickness. She was eminently trusty and efficient - in whatever employment she was called.

From the time that she set out in the gospel through life she unquestionably devoted all the powers and faculties of her soul and body and all she possessed to build up and support the sacred cause of the faith and principles revealed in the Second Appearing of Christ; according to the manifestations and orders; of this great and final dispensation of salvation and redemption, which she always firmly testified had now come to us, and we were made free partakers thereof and that the same gospel would ~~spread~~ <sup>spread</sup>

until it was freely offered to all the human <sup>187</sup>  
race, and those that obeyed its holy require-  
ments and endured to the end would be  
sure of eternal salvation. But she taught  
no Universalist sentiments that would encourage  
the unfaithful to suppose that those who rejected  
the offers of the gospel and lost their day would  
finally be saved; but obedience to the gospel  
was the only means that would bring salvation  
from sin, and, of course from its punishments. There-  
fore when the gospel was offered they all might be  
saved if they would obey its merciful call.

But if they wilfully lost their day of salvation  
by disobedience, they were not saved but must  
suffer eternal loss. But such she left in the hands  
of a just God. We had nothing to do with them



when they had sinned away their day of grace or to decide their case " They are without God judge you can do them no good but hurt yourselves, therefore put away they that are spiritually dead.

If you harbor them in your feelings and conversation they will defile your souls as really as a putrid carcass would defile your bodies and as actually corrupt your feelings. But she testified that it occupied all her time to labor for the full destruction of the flesh and for her own complete redemption, and to help others as far as was in her power to do the same work. Hence she labored to encourage and earnestly and unceasingly exhorted such as had a privilege to make sure of their day of salvation while it lasted. These sentiments are in strict accordance

with the doctrines of our spiritual parents, and <sup>189</sup> were abundantly enforced by Mother Lucy but by precept and example in substance and by facts.

Her highest interest evidently centered in the just and equal rights of the united interest and gospel order of the Believers in Christ manifest in the unity of the male and female. In a meeting wherein she addressed the youth in order to show them the greatness of their privilege and blessing & immortal treasure and the honor it would be to them if they faithfully improved their holy calling. She set forth the high value of an interest and Gospel order in a united capacity where all is consecrated to God and devoted to good purposes, & supported by the united talents and strengths of all

190 the members. This order she represented emanated from Heaven and was the highest and most blessed privilege that ever souls possessed. That this system ever appeared to her as the most glorious beautiful and benificent Institution that ever our Heavenly Father bestowed upon the human race.

She further said Father James often spoke of and set forth this beautiful united Church order and "It was always life to my soul" And with all the feelings of a benevolent tender heavenly minded and benevolent mother; she ardently labored to impress upon our youthful feelings and implant in our minds the everlastingly important results of rightly improving or <sup>severely</sup> misimproving this our high and holy calling and gaining or losing the Heavenly

inheritance of our birthright forever. 191.

This discourse I heard and it made a weighty impression upon my mind and sunk deep into my ~~heart~~ and has never been erased through a long life. She spoke with great clearness, fervency and energy of spirit, and I believe it had a like effect upon the largest portion of the hearers that it had upon myself. O most beautiful enlightening instructions and counsel!

After she was appointed the visible Mother of Church relation, in union with Father Joseph, her first and most ardent labor was to have the relation and order of the Church established upon a firm basis according to the genuine principles of the gospel of Christ in the line of both male and female as a primary foundation

19<sup>th</sup> and center of union and an example for all Believers to pattern after. This being accomplished they have grown into that order and maintained the same as far as they have kept their rectitude. Upon her the lot devolved to find and gain the true order of the Gemale in Christ.

This she finally gained through deep tribulation and very discreet deportment and was much prudent and wise in both counsel and conduct.

She gained that valuable prize which never was gained before and which it is evident there was no other existing could gain. —

### Section 3.

Her Economy, Prudence, Industry, Frugality, and amiable social and friendly qualifications &c.

Mother Lucy was a person of remarkable <sup>193</sup> integrity; she was inflexible in practicing whatever she professed and taught as a principle.

After the relation and order of the Church was established, she devoted all her powers and faculties to build up the glorious system and support it in all its parts; and was strictly punctual in keeping and maintaining all the rules orders and regulations established therein. She was ever punctual to appointed times for any calling or duty. Also strict and exact in attending to times of any appointment she had made, so that no one should be disappointed on her account.

She was entirely truthful, no one acquainted ever had the least doubt of the verity of her word.

She always spoke as she meant and meant

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Yes she spoke and always spoke to the purpose.

She never used light vain language, nor untruthful and ludicrous expressions but would reprove anything she heard of the kind. When I was coming near manhood feeling lively she heard me answer a question in a light and antic way but not false. She repeated my answer and asked if it was so. I owned it. <sup>was</sup>

She then admonished me and said "If you keep such as that you will have nothing else. This gentle reproof has been much benefit to me through life to this day. —

In the practical observance of punctuality and truthfulness in word and deed Mother Lucy was a shining example to all her children.

And indeed according to her instructive examples

there is nothing that conduces so much to the Honor<sup>195</sup>  
and respectability of the character of any person  
as the invariable practice of punctuality and  
regularity in the esteem of angels and men. Such  
a character will be credited and trusted as persons  
was in word and deed.

Mother Lucy in her economy was remarkable.  
She never would be extravagant nor  
waste anything. She would take great pains  
to save the least thing that was useful, and  
taught us that if we carelessly wasted any  
of those good things with which we were blest  
it was so far sacrilege even if we obtained them  
by our labor, for if we were true Believers, all  
that we possessed with our persons and our  
faculties were consecrated to God and we were



196 only stewards upon God's heritage "To use the things of this world as not abusing them" Therefore if we were extravagant or wasted anything useful ~~for~~ it was, in proportion to its value, a loss to the consecrated interest, hence, in proportion it would be a spiritual loss to our souls. This is not only reasonable but is also in accordance with the teachings of all our spiritual parents "Gather up the fragments, that nothing be lost," was the sentiment of our first spiritual Father; and our first spiritual Mother and the heavenly teachers who have followed her have earnestly inculcated this spirit of prudence and saving. Mother also taught that if any one did not feel more interested to build up and support the consecrated property

than they would a private interest, they were <sup>197</sup>  
unworthy of it for it was a higher order. This  
was forcibly taught by Father Joseph & in this devoted  
and economical principle Mother was a Godly  
example to all. —

Her industry was coequal with her pru-  
-dence. She was ardently engaged in doing all the  
good she was able. When not necessarily attending  
to the more important duties of her special calling,  
which she would not neglect for any earthly consider-  
-ation, she was industriously occupied, in some man-  
-ual labor according to her ability, and she was  
very faculized in conducting and performing various  
kinds of business. She did not feel herself too  
high for menial labor, but when the brethren  
were out at some hard employment, she would

198 often took some of the sisters and go out to them and minister to their needs, also when the business was suitable would take hold and help. When brethren and sisters were laboring together in congenial employment such as cleaning up buildings, cleaning and putting in order dove yards, and even picking up old wood and whatever was of value, Mother would be out among them encouraging and as actively laboring as any of them. Thus she set a practical example as well as by precept of industry and prudence.

In accordand with the doctrines of Jesus Christ his ministers and all our spiritual Parents.

She practically confirmed the beautiful precepts "Gather up the fragments that nothing be lost" & that practical testimony which showed how that so

laboring we ought to support the weak & thereby <sup>191</sup>  
show that we practically remember that most be-  
-nificent precept of the Lord Jesus "It is more blessed  
to give than to receive". —

By all this revelation we were thus instructed  
"that an idle body proved an idle soul" that "idle  
souls should suffer hunger" see Acts XX 35 & I Cor. XIX. 5

She was not however averse to suitable literature  
but recommended that children should have needful  
time of schooling to obtain suitable learning for ren-  
-dering them useful in the concerns of life; and  
schools were established on a system acknowledged  
by the school-inspectors to be excellent order.

She had her efficient support. She had a ge-  
-nius for learning she was an excellent reader  
a good writer and able composer. I heard a

a certain capable and able business brother say that no learned man that he knew of would so critically inspect and so ably show deficiencies and needful amendments in composition as Mother Lucy. Some have supposed that because Mother Ann taught us to "put our hands to work and our hearts to God," there was no provision made for literary nor scientific attainments, but this was not so, for they considered and so it has ever been understood by leading minds, that to devote our hearts and hands to God comprehended every useful employment of body and mind. This had Mother's cordial support.

Her frugality was exemplary in a superior degree she was prudent and temperate in whatever she partook of or used, unwilling to be extravagant

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in good raiment or anything else. She was averse to any kind of superfluity or extravagance and useless decoration in building dress workmanship or building equipage of any kind. She would never adopt anything not useful because it was fashionable in the world. Was never known to go contrary to the counsel of Father Joseph whether this counsel agreed or was contrary to the wisdom of man - for she esteemed it superior revelation to any natural wisdom and wherever this has been punctually observed it bids certain that prosperity has attended thus far. But though punctual in the principles aforesaid, she was remarkably generous liberal and kind - wanted all <sup>old & young</sup> to be accommodated and provided for comfortably according to their needs in all things. Her kindness was such that at times when it

appeared an act of benevolence. She would abridge her own time and wants to go and carry food and refreshments to comfort the sick and distressed, and cheer them up with her kind feelings. What a lovely Godlike example was she in all these things!

She did not feel above going out into the street at times when some object stopped there and appeared in need, and spoke kindly to them and administered to their wants. All these things were according to ~~the~~ Godly examples of all our spiritual parents. Jesus said "The poor ye have always with you and whenever ye will ye may do them good. This is evidently a benevolent precept

Section 4.

203  
Her amiable behavior Affable and Wise conversation And  
various and instructive counsels. Talent in speaking in Meeting &c.

Mother Lucy was very amiable and social in  
all her conduct. accessible conversible affable  
friendly and free in conversation. No pride nor  
arrogance was ever shown in any of her beha-  
vior or conversation;— but she would converse  
freely with the lowest. She often said "I  
want folks to speak freely to me, not wait for  
me to speak to them, as if they were afraid. I don't  
feel above conversing with any one." She did  
not use unnecessary words, but always spoke plain-  
ly to the purpose. She was affable and social in  
her manners although she never used unbecoming  
light vain and untruthful language, yet she  
would talk cheerfully, and even innocently play-



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-ful when it appeared adapted to the state of those present. When she saw any one weighed down in trouble she would labor to help put away the cause and comfort them. And such was the soothing and lovely sympathetic goodness of her spirit, that its comforting and cheering effect was wonderful. But she would reprove vain talk and wrong deeds, where ever she heard or saw such things, but was wise and discreet in reproof, so that any sincere soul could not help feeling that it was the rebuke of a Godly friend.

Mother Lucy was very respectful and kind to the aged, anxious that all their needs should be well supplied - thus showing by precept and example that this was a godly virtue, that when practiced would be sure to bring a blessing

but if neglected and disrespected, there was scarcely any thing that would more certainly bring condemnation and suffering. Her example in this respect was strikingly clear. Also she taught that the younger ought always to feel and show respect and reverence to those of an older order in the gospel. I heard her testify in meeting that Mother Ann taught this principle in a forcible manner, and that it was sin to violate it. And to enforce its importance she impressively said, "you had better gnaw your fingers off, than treat with disrespect those of an older order than yourselves, even though they appear to have some failings. Consider and rectify your own failings." According to scripture and the teachings of all your spiritual parents the medium of

206. Divine blessing is through the older to the younger orders, and those who reverence and obey the counsel which comes in that line have ever been noticed with peculiar blessings according to the order of the day while such as despise and neglected such counsel have ever been marked with some evident blast - a lack of Divine favor - This has been the case in all ages and never more so than under the gospel according to my observation; for I never knew such a one to prosper in the gospel, nor, as far as my knowledge extends even in the Providential order of the world. -

Mother Lucy used correct and proper spoken language and she was very desirous that believers should speak properly and not use

clipped and vulgar language. She said we ought<sup>207</sup>  
to call persons and things by their proper names and  
not use nicknames to the meanest. Many  
Believers had got into an awkward mode of speak-  
ing, and to remedy this, now a school was instituted  
with competent teachers to instruct in the proper  
use of words, which had quite a beneficial  
effect. Some also had relapsed into the  
manner of saying "yes" and "no" in their  
talk. This declension Mother decidedly  
rebuked, and taught us that if we professed  
to be followers of Christ we ought to use  
the simple language of Christ who said "Let  
your communication be Yea ya & Nay nay  
for whatsoever is more than these cometh of  
evil" This simple language Jesus, his apostles

208 and our parents used and we ought to follow them and not the world see John XVI. 13.

And as they set the example of calling persons by their first name, so we ought to do which is a barrier against the vain and false appellation of Mister and Miss &c. This has also become the universal language of Believers. Thus our labors with the union established in a great degree the genuine Gospel and proper language.

She had a great degree of discerning light by which she discerned the state not only of individuals, but of different orders, so that she would speak to their state. She often spoke in the meetings of the church and other orders. I heard her speak several times in the young Believers meetings, and it was well adapted

to their state. She was the best female speaker <sup>209</sup>  
that I ever heard: Her voice was solid and clear  
& her manner energetic. She did not indulge in  
prolixity of words, but spoke to the purpose, plainly  
and distinctly so that her meaning could be easily  
understood. Her discourses in the Church  
meetings were mostly written from memory at  
the time by Br Isaac N. Young and may be,  
(selecting those adapted to general instruction) added  
to this work. She was also endowed with the  
spirit of Prescience, which according to the promise  
of Christ "showed her things to come" See John  
8VI. 13. Among other things that she said  
she foresaw was a great change among Believers.  
There would many things be brought in among  
them which are not according to the genuine

210 principles and orders of the gospel - Many views and customs more like the wisdom and popular sense and manners of the world; that there would be such a change, she feared, as would cause such as had passed through the establishment and growth of the church; to scarcely feel as if they knew what people they lived among.

But she always maintained the firmest confidence that this gospel would be maintained, that although many things would take place which would cause much tribulation and falling away; yet there would be those that would keep the gospel in its purity, as it was delivered to us by the Lord Jesus and Blessed Mother Ann. And various other matters I have heard our forefathers which have been fulfilled in such a manner as to show

that she had a discerning and prophetic spirit.<sup>211</sup>

She felt a great anxiety that Believers should keep their own order sacred, taught us that we should conduct towards the world with becoming respect & treat them justly and ~~fairly~~ <sup>fairly</sup> in all things.

But should always realize in word and deed that the children of this world and the children of Jesus Christ and Mother were to separate and distinct orders of people, and should never commingle for if they did it would withdraw Believers from their own order and exalt the world. She utterly opposed contracting debts or running into speculations to increase our connexion and correspondence with the world. That Believers ought not to hire any more than was indispensably necessary for the distinction would be thereby liable to be lost right of. -



212 Her kind feelings extended to the animal  
creatures desired all under our charge should  
be well taken care of, have all their wants sup-  
plied & not be neglected nor abused. It would  
be sin to do so. Her fervent and continual  
labor was to implant in the minds and hearts  
of all who had received the Gospel faith.  
The necessity of speaking and conducting in all  
things in a Christ like spirit. That they should  
never speak rash nor irritating one to another,  
but speak and behave courteously and becoming  
in a manner as to promote love and union &  
peace - "Then will they be the children of God" the  
blessing of peacemakers. See Matt 5.9

Finally: all through the administration of Mother  
Lucy, she proved herself to be a Mother indeed and  
in truth. All her precepts were in accordance with

those of our Parents in the gospel, who had gone 213  
before and what she taught by precepts she enforced  
by her godly example. Truly I never loved any  
female as I did her, I loved her with a full love,  
for I revered her as my true spiritual Mother.

And also with all the light I could attain, I es-  
-timated her as a perfect model of the female charac-  
-ter according to the order of God's creation and in  
this respect doubtless she was never equalled on  
earth. Our Blessed Mother Ann was her  
Mother and had a higher sphere to fill, - and  
was greater in the power and light of God. But,  
in her peculiar calling she was necessitated to dis-  
play partly the male as well as the female qualities  
hence could not exhibit distinctly the genuine fe-  
-male Character. I esteemed her as the revered Mother  
of the new Creation of God and Mother Lucy as

214 the worthy Mother of the Church of God.

I now have finished my account of the first Mother of Church relation. I have aimed to be scrupulously truthful; and the facts and subjects have been brought-up to me, seemingly, about as plain as when they were enacted. And now my fervent desire and prayer is that the work may prove edifying and beneficial to all who may ever read or hear this production. —

Written by one whose whole soul is swallowed up in that genuine Shakerism which God has revealed for salvation through the perfect order of Christ, in this our day and I truly say that my love and full blessing freely flows to all the Children of the genuine Gospel.  
Calvin Green June 23 1864.

Note 1. Various circumstances are briefly inserted in this work to show their connexion with Mother's Ministration which were inserted more particularly and fully, in the biographical Memoir of the Author.

Note 2. The difference in the dates between the beginning and end of this work was caused by the author having been called to Groveland where he was in a labor which prevented his attending much to writing

C. G.

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## Note 3

\* See page 94. But the following note appears proper as readers unacquainted will reasonably desire to know the names and homes of those who were sent upon this important mission. We here insert their names and their homes. —

Ruth Farrington The Mother	David Darrow. The father.	
Home - The Chh. Lebanon	aforsaid. Home - The Chh. Lebanon	
Martha Sanford do	John Meacham	} These 3 well known as the first.
Lucy Smith do	Benjamin Young	
Puldence Farrington do	Isaachar Bates	
Molly Goodrich do	Solomon Hoing	} These two went with Fr. David
Ruth Darrow do	Daniel Moseley	
Hortency Goodrich do	Peter Pease Chh do	
Mercy Picket 2 <sup>nd</sup> Jam. Lebanon	Samuel Turner	
Hopstel Curtis do		

Lucy Bacon 2<sup>nd</sup> Family N.L.

Ruth Johnsons N. Fam. do

Anna Cole Chh. Waterliet

Constant Moseley Chh N.L.

Archibald Meacham Waterliet

Comstock Betts Chh Hancock

Joseph Allen Lyringham

It is worthy of grateful and special record to the honor of the appointing gift and the glory of these agents that not one has ever failed but all have proved true and useful to the sacred cause. This is also true with regard to all who have ever been sent out in this second opening as missionaries to open the gospel and gather souls. Nearly all of these have now gone to their final home to receive the reward of "Well done good and faithful servants!"

This is a glorious example which I fervently pray may be followed by all who are ever called into <sup>the like</sup> labor.

#### Note 4.

See page 143 <sup>4\*</sup> The following to be inserted as a note for this page. The author had fully the means to know the wonderful and various circumstances & events which attended this trying malady through all its scenes by visiting nearly or quite all the sick, laboring to encourage comfort and strength - en them by kind words and singing which evidently had a beneficial effect. All were wisely counselled not to visit the sick unless duty called yet at times some brethren and sisters would make short visits and sing cheering songs &c and this had a useful and sometimes striking effect. I also attended the funerals and spoke with others and there were some strong gifts thus brought forth. When the

gift to seek the mercy of God by prayer and hu-  
miliation was administered, all who were  
able of the family orders attended and there  
were two corpses before us to bury. We knelt  
and I doubt there ever having been a unity of more fer-  
-vent prayer in any meeting. In the delivery of  
the aforesaid gift and in supporting it as to myself  
I can truly say I never felt a greater degree of strength  
and solid power and all appeared to be energised  
thereby. —

I now relate one remarkable circumstance  
which followed. Two of the brethren at the South  
House were very low with the fever. By Mother's  
desire the writer went to watch and labor <sup>to help</sup> with them.  
James Bishop was so deranged that he was as it were  
wild and could not sleep & seemed as if he could  
not live; but he received a gift in the first watch



that put him to sleep for several hours & he began to recover soon was out and ere long gained his strength. In another room was Benjamin Bishop very low. I felt a gift to go and sing. There were some brethren and sisters attending to his wants. They united their strength with mine. Directly he began to shake was soon thrown out of bed on his feet and went to dancing about as lively as I ever saw any one and continued as long as the singing did. Then we put him in bed. He sweat profusely; his fever left him & he soon recovered. All the foregoing favorable incidents prove the benefit of fervent prayer - the power of faith in God - and the strength of unity, so plainly that it appeared to me a duty to record them & for which I ever bow in gratitude to the Giver of all Good.

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