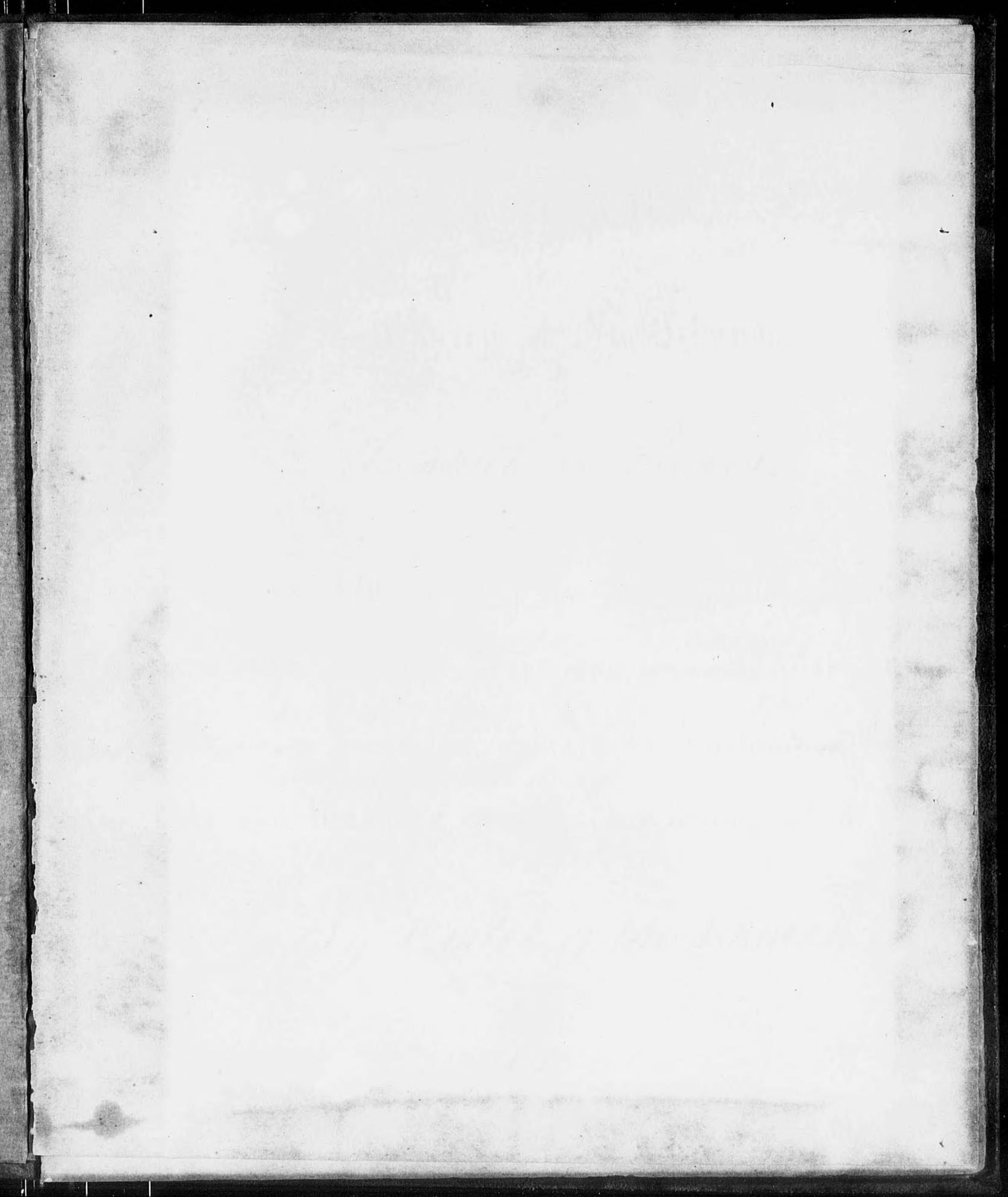


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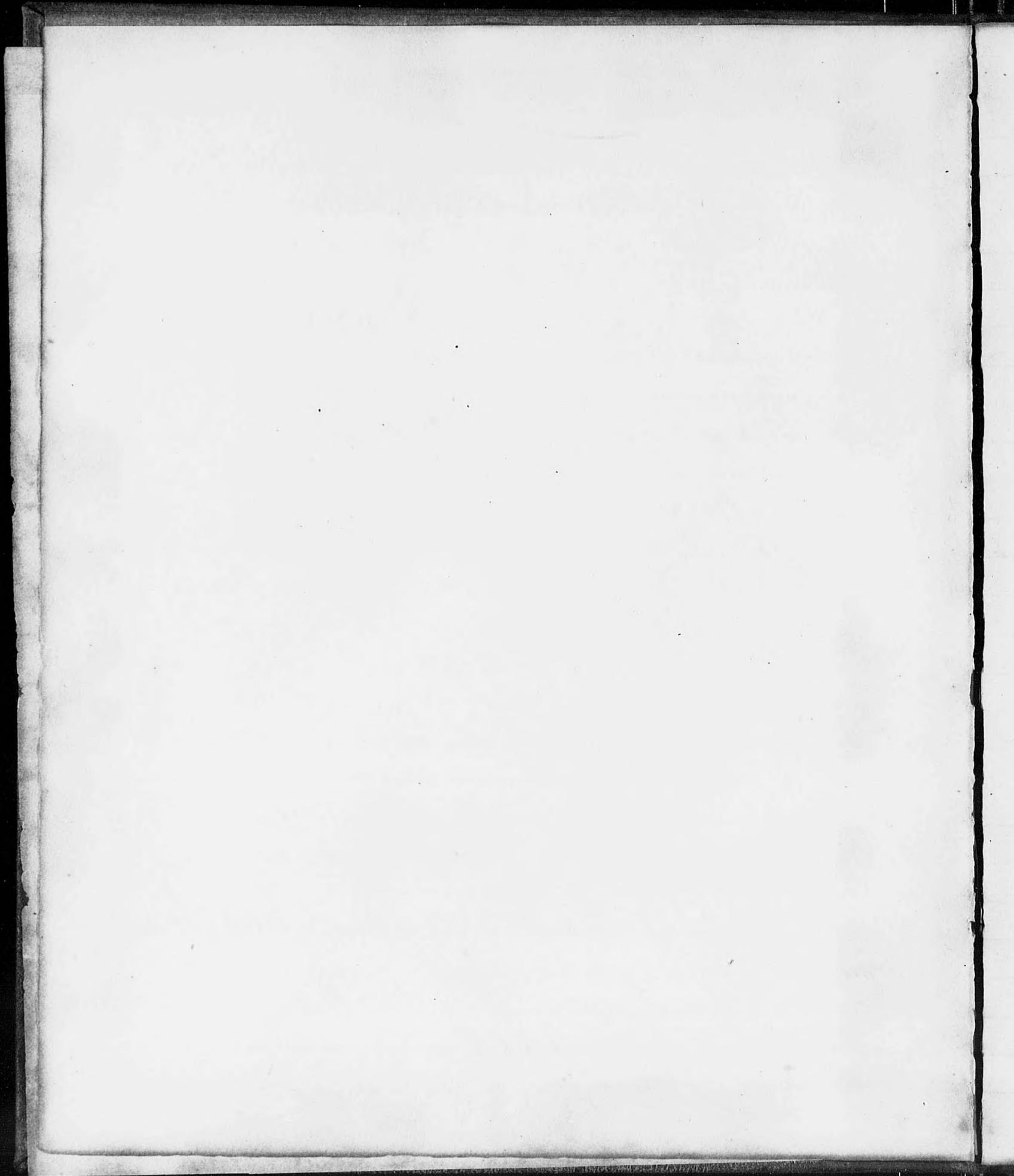
The Covenant
of the Church at New Lebanon;

To which is prefixed,

A Concise Statement of the Faith and Principles
upon which the joint Union and covenant Relation of
Believers are formed; the Nature of that Relation, and the
Order and Manner of attaining and entering into it.

By Order of the Church.

1814.



A Concise Statement of the Faith, Principles upon which the joint Union and covenant Relation of Believers are formed; the Nature of that Relation, and the Order and Manner of attaining and entering into it.

The coming of Christ, and the setting up of his Kingdom on earth, has been contemplated in all past dispensations, as an event which would be productive of the most perfect union among the people of God.

Hence that early prediction of the patriarch Jacob, when he called his sons together, to tell them what should befall them in the last days; "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." And the prophet Jeremiah, speaking of the people of God, in the latter days, says, "They shall come and sing in the height of Zion, and shall flow together." And hence the Church of God was so much spoken of, by the prophets, under the figure of a city, a house, or such buildings as are the most closely connected and compacted together. From which it is easy to conceive, that the new Jerusalem, or Church of God, in the latter day, should consist of a people of one heart, one soul and one interest.

Accordingly when Christ made his first appearance, the first lesson he taught was self-denial, and a perfect union with other souls. And the most certain criterion he ever gave, by which

his followers should be known, was their joint union and love to each other. "By this shall all men know that ye are my disciples, if ye have love one to another." Hence his first followers forsook all and followed their beloved Leader, who had not where to lay his head, and became equally dependant, for their support, on the small contents of a common bag.

After the day of Pentecost, when the disciples were gathered into the more perfect order of a Church, they were built upon the same foundation of a full and entire union. "And all that believed were together, and had all things common, and sold their possessions, and ^{gave} them to all, as every man had need." These were a kind of first fruits of the Spirit; but the great harvest was yet to come. It was but a short time that they were allowed to be together; for there arose a great persecution against the Church at Jerusalem, and they were all scattered abroad, except the Apostles.

It was well known to those who had the Revelation of God, that the gathering of the Church, in that day, was only to serve as an example, or shadow of the everlasting union of the saints, when Christ should appear the second time — That this sanctuary of union and strength was to be trodden under foot, and the power of the holy people to be scattered; or in other words, that there should be a falling away from that order into which they had been gathered, by the operation of the Holy Ghost; and therefore they spake of the real gathering, union and glory of the Church as pertaining to the latter day. Thus saint Paul; "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him." At the coming of the Bridegroom, it was repre-

sented that they who should be ready, should go in with him to one apartment, and to one feast. Which plainly conveyed the idea of their entering into a perfect union, and joint interest. And to this refers the excuses of those who were bidden to the feast, and could not come, because they were unwilling to give up their special interest in their lands, their oxen and their wives.

Again, it was said that, at the coming of Christ, that they which should be alive, and remain on the earth, at that day, should be caught up together; or as the words in the original are more properly rendered, shall be allured, or drawn away together, with them, in great multitudes, to meet the Lord in the spirit, and to be ever with the Lord—such as a pillar in the spiritual temple of God, to go no more out—“In whom the whole building, fitly framed together, groweth to a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit.”

Accordingly, when the work of God began in these last days, it evidenced it self to be the very work which had been promised, by its influence in gathering souls together, and uniting them in one interest in things both spiritual and temporal.

In England, where this latter-day-temple was brought to light by the Revelation of God, the rich and the poor met together, and the multitude of them that believed, were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own, but they had all things common. And as the seed of a more mature and extensive growth, this blessed band of union was transplanted to the more generous soil of North America.

We who first received the gospel in this country, received with it the most convincing evidence that it was the true Spirit of God, that was to be poured out in the latter day; and this ^{blesed} Spirit has uniformly influenced us in our lives and conduct to this day; and by our example and testimony, we have uniformly given the same evidence to all men, as far as we have had opportunity. And having taken every precaution for the trial and maintenance of our faith, we actually came together, with one accord, and consecrated ourselves, with all our temporal interest, to the work and service of God, in supporting and maintaining a joint union and interest in all things. By these means, through the mercy and goodness of God, the gospel has been preserved and supported among us for more than thirty years. During this time, our faith has been gradually strengthened and confirmed by a living and growing testimony; and the increasing blessing and prosperity of the Church has uniformly kept pace with it, according to our faithfulness and obedience in our spiritual travel.

We believe beyond all doubt, that this long established order of the Church is not only according to the scriptures of truth, but is also entirely consistent with the civil rights and liberties of conscience, secured by civil government to every citizen of the United States. Therefore, we are authorized to maintain, as the foundation principles of gospel union and Church relation, that, All souls whom God has created are free, and have a right to believe according to their own conviction, and to act according to their own faith. When God sends any messenger to teach or testify his Will in any matter, all who are convinced that such a messenger is sent of God, have a right to believe and obey him. When God, by his messenger, calls any individual, or ^{any} number of

individuals, to the practice of any duty, the person or persons, thus called, have a right to dissolve all other engagements that would interfere with, or obstruct them in their obedience to such a call.

As it is the call and requirement of the gospel of Christ, that all who would be the disciples of Christ, should deny themselves, and take up their crosses and follow him; so it is the privilege of all who are thus called, to dedicate and devote themselves, without reserve, to the service of God, and to use and improve their property and interest, their time and talents to whatever pious and charitable purpose they may be convinced is their duty; provided they demand no one, more withhold from any their just rights.

When any married person receives the gospel, and his or her companion does not, if the unbeliever chuses to depart, he or she is at liberty so to do; and a brother or a sister is not under bondage in such cases. But the parties have an indisputable right to agree to such a separation, and to make a just dividend of their interest, and the believer, having satisfied all lawful claims, and paid all just debts and demands, has a right to enter into any lawful compact, requiring the conscientious performance of any religious duty, and to dispose of his or her remaining interest, time and talents according to his or her own faith and voluntary choice. And whatever would forcibly hinder, impede or prohibit any person from thus acting according to his or her own faith and sense of duty to God, must be repugnant both to the analogy of the sacred scriptures, and the

fundamental principles of any free government whatever.

But as many of the prejudices among mankind, against the principles of union in the Church of Christ, are founded upon false statements and misunderstandings; we feel it our duty, in order to remove such occasions, to state more particularly the motives by which we are influenced, and the manner in which such a union and relation is attained.

We declare to each other and to all men, that a conviction of the call and requirement of God, and a willingness to serve and obey him, in order to find justification in our own consciences, and salvation from sin, have been the leading motives which have induced us to embrace the present testimony and gospel of Christ, which has separated us from the course of this world, to seek a union and spiritual relation to each other in the order of God.

And we further declare to all men, that we have neither been flattered with the prospect of any carnal delight, nor threatened with any corporeal punishment, as the means of bringing us into the present faith - Nor have we at any time, discovered any disposition in our teachers, or in our brethren of any rank, to blind or deceive us, or in any way to defraud us out of our property - Nor is it according to the rules, manners or customs of the Society for any one to live idly on the property of another - Nor is there any such thing among us as ordering, commanding, obliging or even persuading any one to enter into union or covenant relation, or to consecrate in any way, either property, time or service, beyond or

contrary to his or her own faith and free choice.

Although it has been our faith from the beginning, that to be united in a joint interest, according to the gospel, is the most perfect order of God on earth; yet we know and testify that this important relation cannot be immediately entered into by any; but must be attained by a preparatory work, which necessarily requires some time to be accomplished. Those who would enter into a joint interest with others, must previously have settled all their just debts, righted all their wrongs, and cleared themselves of all demands from without; and must also have gained so great a degree of selfdenial, brotherly kindness, charity, peace and good will, that they are inwardly disposed, and even count it a privilege to support an equal heirship with others in the gospel. Therefore, during this state of preparation, believers stand separate and disconnected in their interest, make their own bargains, settle ^{their} own accounts; and dispose of their own property for their own personal ends and purposes; and have neither right nor privilege to give up their interest to any individual, family, Church or Society; as they might thereby defraud either their creditors or natural heirs out of their just rights.

As it requires the utmost caution and deliberation to prevent imposition on either side; therefore, previous to making a final dedication of themselves or their property, believers have a privilege of proving their faith and love by coming into a family relation, which may be dissolved at any time, without damage, and is as follows.

Any convenient number of persons, who are sufficiently

clear of embarrassments, may unite and live together in the order of a family, in which each one dedicates his time and service, and the use of his property to the use of the family thus constituted: the property itself cannot be dedicated; but an Inventory thereof being taken, the family stands jointly accountable for the property of each individual member, whenever he or she shall call for it; which any one may do at any time, and taking it whole as it was, may depart; but can never bring any charge of debt, damage or blame against the family or Society, nor against any member thereof, on account of service, or the use of interest thus dedicated; as it is found by experience, that families gathered in that order, during this probationary state, do not generally, more than clear their own comfortable support, and discharge those necessary calls of duty towards others, in which all are equally united by the obligations of benevolence and charity.

When sufficient trial and proof has been made, in the aforesaid family order, and the way is sufficiently prepared for any to come into the order and relation of the Church, then those who mean to enter into that high privilege, may settle the matter in their own hearts, to make a full sacrifice to God, once for all, as no ground is, or can be left for any recantation.

It is the faith and invariable practice of the Church; that all who come into membership therewith, do freely and voluntarily, of their own deliberate choice, dedicate, devote and consecrate themselves, and all that they possess, to the service of God forever.

According to the law of Moses, which was typical of

The law of Christ, whatever was sanctified or set apart to the Lord, and estimated at the value thereof, might again be redeemed to the use of him who gave it, or set it apart: But no devoted thing, which was devoted unto the Lord, could be sold or redeemed by the former owner; but every devoted thing was considered as most holy unto the Lord, and must therefore be entirely dead to every other use. So also, according to the law of Christ, whatever is set apart for the use of the gospel, and the estimation thereof taken in an Inventory, may again be returned to the former owner; but whatever is dedicated to God, in the order of a Church Covenant, can never be returned; but is considered as forever dead to every other end and purpose.

As it is not, nor never was the manner, custom or rule of the Church to make or keep any account of the personal property, the labour or service of any member thereof, or to bargain, deal or settle with each other, upon any principle of personal interest, whatever; therefore there never was, and never can be any foundation in the law, the gospel, or the common principles of dealing among mankind, upon which we, or any of us, or any member of the Church whatever, can ever bring any charge of debt, damage or blame against the Church or Society, or any member thereof, or against any other person whatever, for any thing dedicated, and devoted to God, according to the tenor of the Church Covenant.

It may be proper here to state, ^{that} the present order of the Church was first established at New Lebanon, in the year one thousand seven hundred and ninety two, under the ministration

of Joseph Meacham and Lucy Wright, our spiritual parents in the gospel. In the progress of gaining, regulating and establishing gospel order, Ministers and Elders were appointed, to whom was intrusted the more immediate charge of the spiritual protection of the Believers, in the different Societies, Deacons also were appointed to take charge of the temporal concerns of the Believers who were then gathering into order. Accordingly David Meacham and Jonathan Walker were appointed as the first Deacons in temporal trust and management of the joint interests of the Church. Under their immediate care all the temporal affairs of the Church were regulated and brought into order.

The order of the Church being regulated and established in all its branches, both spiritual and temporal, the members thereof, both brethren and sisters, entered into solemn covenant with each other, to stand as a joint community in Church relation, for the mutual support and protection of each other, in things spiritual and temporal. In this covenant we freely gave our selves and services, with all our temporal interest, for the mutual support and benefit of each other, and for other pious and charitable uses, according to the light and revelation of God which we had received, and which then was, and from time to time afterwards, continued to be made manifest to us. In the course of the work of God among us, and the increasing light of the gospel, this covenant has been several times renewed, and the written form of it amended, according as the increase of order and other combining circumstances required.

Though we consider the law of Christ, planted in the soul,

as more valid, and more binding upon us, than written laws, creeds or covenants; because on our obedience to this law, our only hope of salvation depends; yet, while our temporal property continues under the control of human laws, written instruments may serve to protect it against the wicked invaders of our just and lawful rights and privileges. In view of this therefore, and in consequence of the further increase of light and truth among us, and the many changes that have taken place in our situation and circumstances, we find it expedient and necessary to renew our covenant, and to amend and improve its written form, in order to render it more conformable to the present state of things among us, and better calculated to protect our rights before the civil tribunal of men. Accordingly we have agreed to renew our covenant in the following order.

The Church Covenant.

We, the Brethren and Sisters of the Society of people at New-Lebanon, in the Town of Canaan, County of Columbia and State of New-York, generally known and distinguished among mankind by the name of Shakers, but denominated among ourselves, and those of our own faith by the appellation of Believers, in our joint capacity of a Church, do make, ordain and declare the following Articles of agreement, to be kept and maintained, as an abiding COVENANT, by us, both in our collective and individual capacities, and to stand

as a lawful testimony before all people, of our religious fraternity and social compact.

Article I. We solemnly declare to each other, and to all people, that we have received, and do hereby acknowledge, as the foundation of our religious faith, the truth of this Testimony, namely, That our Lord and Saviour Jesus Christ did make his second appearance, by his Spirit, first in Ann Lee, whom we acknowledge to be the first Mother of all souls in the work of regeneration, and the first spiritual head of the Church of Christ then in the body: That the spiritual lead of the Church descended from her to James Whittaker, who, for a season, was the leader, guide and protector of his people: That after his decease the same power and authority devolved upon Joseph Meacham and Lucy Wright, who were then jointly acknowledged as our spiritual Parents in the gospel, and through whose ministration the foundation of the present order of the Church was laid and established: That since the decease of the said Joseph Meacham, the ministration of the gifts of God, and the spiritual protection of souls, have rested with the said Lucy Wright, whom we still acknowledge, love and respect, as our spiritual Mother in the Church, and that we consider her, together with the Ministers & Elders of the Church, who act in union with her, as our Spiritual Lead, and that they are invested with wisdom and authority, by the revelation of God, to guide, teach and direct in the great concerns of our spiritual travel, and to advise and counsel in other matters of importance, whether spiritual or temporal. To the

said Spiritual Lead therefore, appertains the power to nominate and appoint to office, Ministers, Elders and Deacons, and to assign offices of care and trust to such brethren and sisters as they shall judge to be best qualified for the several offices, to which they may be assigned. Such nominations and appointments, being communicated, through the said Spiritual Lead, to the members concerned, and having received the free and mutual consent and approbation of the Church, are thereby established and confirmed, until altered or repealed by the same authority, either in them or their successors in the same Spiritual Lead.

Article II. We covenant and agree, That as we have hitherto done, so we still do and will receive and acknowledge each other, together with all who are of the same faith and standing, as our beloved Brethren and Sisters in the gospel of Christ's second appearing.

Article III. We further covenant and agree, as aforesaid, to receive and acknowledge our faithful and beloved Elders in the gospel, who have been chosen and appointed to that office and calling, by our Spiritual Lead, in the manner aforesaid; and we solemnly pledge ^{ourselves}, in the presence of God and each other, that we will, as faithful Brethren and Sisters in Christ, conform and subject ourselves to the orders, rules and regulations of the Church.

Article IV. We further covenant and agree, That as we

have done heretofore, so we again do, in like manner, solemnly and conscientiously, dedicate devote and give up ourselves and services, together with all our temporal interest, to God and his Church; to be under the care and direction of such Elders and Deacons or Trustees as have been, or may hereafter be appointed and established in office, according to the first Article of this Covenant.

Article V. We further covenant and agree, That youth and children, being under age, cannot be received as members of the Church in joint interest; but may be received under the immediate care and government of the Church, by the request or free consent of their parents or guardians, together with the request or desire of such youth or children.

Article VI. We further covenant and agree, That as it has been heretofore, so it still is, and shall be the special duty of the Deacons or Trustees of the Church, appointed as aforesaid, to take the immediate charge and oversight of all and singular, the property, estate and interest, dedicated, devoted and given up to God and his Church; together with all gifts, grants or donations that have been, or may hereafter be dedicated devoted and given up, as aforesaid; and the said property, estate, interest, gifts, grants and donations shall (as heretofore) constitute the joint interest of the Church, and shall be held as such by the said Deacons or Trustees, in their official capacity, and by their successors in office and trust forever.

• And it shall also be the duty of the said Deacons or Trustees, and their successors in office and trust, to make all just and lawful defence, for the protection and security of the joint interest and privileges of the Church: And also to appropriate, use and improve, the said joint interest of the Church, for the benefit of the Church, for the relief of the poor, and for such other charitable and religious purposes, as the gospel may require, and they in their wisdom shall see fit: Provided never the less, That all the transactions of the said Deacons or Trustees, in the use, management and disposal of the aforesaid joint interest of the Church, shall be for the benefit and privilege, and in behalf of the whole body of the Church, (to which the said Deacons or Trustees are, and shall be held responsible,) and not for any personal or private interest, object or purpose whatever.

• **Article VII.** We further covenant and agree, That as the joint interest of the Church has been joined and established by the freewill offerings of the members respectively, in the manner aforesaid, it shall be held and possessed by the whole body jointly, as their natural and religious right, that is, all and every individual of, or belonging to the Church, shall enjoy equal rights and privileges, in the use of all things pertaining to the Church, according to their needs and circumstances, without any difference being made on account of what any one has brought in, or may hereafter bring into the Church: And furthermore, that it shall be the duty of all the members, jointly and in-

dividualy, to occupy and improve their time and talents to support and maintain the aforesaid joint interest of the Church, according to their several abilities and callings, as members in joint union; so that the manifold gifts of God may be jointly improved for the mutual benefit of the whole body.

Article VIII. As the sole object, purpose and design of our uniting in covenant relation as a Church, or body of people in gospel union, was from the beginning and still is, faithfully and honestly to receive, improve and diffuse the manifold gifts of God, both of a spiritual and temporal nature, for the mutual protection, support, comfort and happiness of each other, as Brethren and Sisters in the gospel, and for such other pious and charitable purposes as the gospel may require; Therefore, we do, by this Covenant, solemnly and conscientiously, jointly and individually, for ourselves, our heirs and assigns, promise and declare in the presence of God and each other, and to all men, that we will never hereafter, neither directly nor indirectly, make or require any account of any interest, property, labour or service, which has been or may be devoted by us, or any of us, to the purposes aforesaid; nor bring any charge of debt or damage, nor hold any demand whatever, against the Church or Society, nor against any member or members thereof, on account of any property or service given, rendered, devoted or consecrated to the aforesaid sacred and charitable purposes.

Article IX. We further covenant and agree, That every person who shall, after the date of this Covenant, be admitted into the Church, as a member thereof, in joint union, shall previously, in the presence of, at least, two of the Deacons of the Church, read, or hear distinctly read, to his or her full understanding; this Covenant; and shall be able, freely, voluntarily and conscientiously, to acquiesce in and acknowledge his or her full approbation and acceptance of the same, in all its parts; then he or she may have full liberty to sign this Covenant; and shall thence forward be entitled to all the benefits and privileges hereunto appertaining: And the signature or signatures thus added, shall be certified by the said Deacons in the following manner, namely:

We, A. B. and C. D. Deacons of the Church at New-Lebanon, Do certify that E. F. was, on this _____ day of _____, in the year _____, duly admitted as a member of the Church, in joint union, according to the conditions stipulated in the ninth Article of this Covenant, and voluntarily signed his (or her) name to the same, in our presence.

A. B. } Deacons.
C. D. }

Article X. We further covenant and agree, That it shall be the duty of the said Deacons or Trustees, to keep, or cause to be kept, in a book or books, provided for that purpose, a true copy of this Covenant, together with all other records and transactions of a public nature, which may be necessary for the information and satisfaction of all concerned; and for the

security of the joint interest of the Church, committed to their charge.

In confirmation of all the aforesaid statements, covenants, promises and articles of agreement, we have hereunto subscribed our names, in the presence of each other, beginning on this twentieth day of March in the year of our Lord, one thousand eight hundred and fourteen.

These words, that we consider her, together with the Ministers and Elders of the Church, in Article I. line 19th and 20th, and also the word ourselves, ^{in Article III, line 5.} were inserted before signing the Covenant.

John Farrington

R. Feb. 15. 1821

Rufus Bishop

D. Feb. 26. 1826

Samuel Spier

Amos Jewett

Jacob Clough

D. Feb. 26. 1825

Richard Spier

D. Jan. 5. 1827

Hezekiah Goodrich

David Sleson

Richard Treat

Dec. 8. 1821

Benjamin Bruce

Isaac Crouch

Eliab Harlow

Moses Mixer

Jan. 1822

William Hammond

Aaroniah Jacobs

Rachel Spencer

Olive Spence

Desier Sanford

Apr. 20. 1820. Eunice Goodrich Deceased.

Lemuel Clark

Phebe Chase

Prudence Hammond

Chloe Tiffany

Rocksena Chauncey

Hannah Turner

Hannah Cogswell

Aug. 7. 1814. Azubah Tiffany Deceased.

Anne Mathewson

Abigail Cook

Genima Brackitt

Stephen Markham
Lewi Chauncey
Francis Stocknell
Artemas Markham
Gideon Turner
Daniel Wood

D. Jan. 3.
1829.

John Bruce

Jool Turner

John Spier

Nicholas Bennet

Johnson Shapley

Samuel Johnson Junr.

David Meacham Junr.

Nathan Williams

Henry Youngs

1822.
D. Sept. 18.

Richard Bowser

D. Sept. 14.
1818.

Samuel Copley Junr.

Salome Spencer
Eunice Billings
Lipporah Cory
Ruth King
Rebecca Mosley
Betty Mixer

Oct. 17. 1815.

Lucy Bruce Deceased.

Love Meacham

D. Jan. 2.
1822.

Mary Billing

Eunice Goodrich Junr.

Mercy Bishop

Salome Chauncey

Cynthia Hamlin

Charlotte Brackett

Hannah Shapley

Betsy Darrow

Lydia Matherison

D. Feb. 24.
1822.

Dolly Chauncey

Philadelphia Wood

Jan. 30.
1820.

Rhoda King. Deceased

D. Feb. 13.
1821.

Asenath Clark

D. Sept. 17.
1815.

Eunice Bennet

Mary Bennet.

Martha Smith

Betsy Cole

Sarah Bishop.

Elizabeth Lovegrove

Sarah Bates.

S. Dec. 31. 1814. Joseph Green
Stephen Woodworth
Daniel Moseley
D. Jan. 30. 1826. Jonathan Walker
C. July 8. 1816. Amos Hammond
Noah Wheaton
Rufus Clarke
D. Dec. 30. 1821. Valentine Rathbun
Constant Moseley
Stephen Munson
Gideon Kibbee
D. Dec. 9. 1819. Stephen Clark
Israel Hammond
S. Dec. 14. 1814. Benjamin Goodrich
Benjamin Lyon
Jonathan Wood
A. Nov. 1814. Isaac Youngs.
A. Sept. 10. 1815. Francis B. Fitch
Anthony Brewster
Garret K. Lawrence.
S. May 22. 1822. Mark Hinkley.
John H. Swan.
D. Feb. 20. 1824. George De Witt.
A. Dec. 25. 1824. Charles Stewart.
William Fitch.
Edward Fowler
Luther Copley

Mary Andrews
Lucy Darrow
Lucy Wight
Rhoda Hammond
D. March 18. 1825. Deborah Jewett
D. Feb. 10. 1820. Elizabeth Grace
D. Oct. 29. 1819. Mary Hamblin
Anna Flocknell.
D. Sept. 16. 1819. Abigail Tallcott
D. March 27. 1825. Lydia Higley
Abigail Munson.
D. March 3. 1822. Mary Matherson
Phebe Moseley
Sarah Hawkins
S. Dec. 14. 1814. Martha Cunningham
Selah Draper
Dermilla Dickerson
Mary Smith
Hannah Train
Lydia O'Brien
Susanna Ellis
Rachel Vining
Angelica Vedder
Joanna Kitchell
Betsy Copley
Polly Lawrence
Betsy Bates
A. Dec. 25. 1821.

D. May 4. 1825

John De Witt jun^r

Amos Stewart

A. March 16. 1824.

Hiram Prude.

Charles F. Crossman jun^r

David Taylor.

Philemon Stewart.

Daniel Boler.

Aaron D. Bill.

Admitted

August 25th

Simeon Dwight Hinkley.

1827.

Henry De Witt.

John L. Peterson.

George W. Curtis.

Robert Williston

1820. Aug^t 16th
1820.

A. Dec. 25. 1821.

M. Lucy Clark

Sally Lean.

Sally Lewis

Polly Thomas

Sally Thomas

Betsy Blanchard

Joanna Vining

A. March 16. 1824.

Anna Clark

Rachel Sampson.

Hannah Fairbanks

Elizabeth Crossman.

Admitted,

Amariah De Witt.

August 25th

Sarah Smith, jun^r

1827.

Mary Stewart.

Semantha Fairbanks.

Abigail Ellsworth.