

ABibliographyof Shaker-Authoredand Shaker-Related Articles in Spiritualist Periodicals

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The theology of the American Shakers has been significantly shaped by prophecy and spiritual guidance ever since its inception in the eighteenth century. The rise of the American Spiritualist movement in the middle of the nineteenth century immediately followed the wave of Shaker spiritualism that swept the communities, from 1837 onward—called by some “Mother’s Work,” or the “Era of Manifestations.” American Spiritualism influenced and attracted the notice of the Shakers. Likewise, Shaker Spiritualism was of great interest to American Spiritualists. Many considered Shaker Spiritualism as a precursor to the amazing Spiritualist events that unfolded in the aftermath of the notable Rochester Rappings.

Scholars have long been aware of Shaker inspired writings—many were published during the 1840s and into the early years of the twentieth century. Numerous works abound by the Shakers and by those who visited or observed them—all describe the amazing spirit manifestations that so profoundly altered the course of the United Society during the middle and late nineteenth century. Not as well known is the large body of non-Shaker periodical literature that includes numerous fascinating articles about Shaker Spiritualism. These articles were written by Shakers, former Shakers and non-Shakers alike. Some view the United Society in positive terms, others are ambivalent, and others are clearly hostile. But all shed light on the many interactions between the American Spiritualist movement and the American Shakers.

This beginning bibliography of periodical articles relating to Shaker Spiritualism is but a small piece of a much larger project: A new bibliography of monographs and articles by and about the Shakers currently being compiled under the leadership of Randy Ericson. The nearly two hundred articles about Shaker Spiritualism were obtained from three primary sources. First, Mary Richmond in her bibliography *Shaker Literature* (1977), cataloged about thirty articles and we have included them here, often with additional comment. Second, we also found numerous

articles in a variety of other digital collections including the American Antiquarian Society Historical Periodicals Collection. Third, the majority of the following entries were found in the IAPSOP periodical collection which is available online. This bibliography will assist students of Shakerism in locating articles of interest. There is much new information about the Shakers here—some of which is both interesting and surprising. We want to thank Randy Ericson and Christian Goodwillie for their support and help, frequent prods, and constant encouragement. Lastly, we assume full responsibility for any errors or misinterpretations which might have crept into the entries below.

Articles by the Shakers

Avery, Giles Bushnell. "A Defence of the Shaker Friends." *Mind and Matter* 2, no. 6 (January 3, 1880): 3.

A communication dated: *Shakers* [Watervliet], *Albany Co., N.Y., November 18, 1879*. Avery takes exception to an article in the August 9 issue, "The American Shakers and their Spiritualism" by Julia Johnson, who was raised by the Shakers at Tyringham, Mass. The charge that young people are not permitted to read "the news of the day and age" is answered and the author lists the newspapers and periodicals available at Mt. Lebanon, and states that "the school rooms are well equipped and that a good curriculum is pursued." Charges of censorship, the slavery of Shaker life, and special privileges of the elders and eldresses are answered. The reasons why young people leave the Shakers are discussed. Richmond 1486.



———. "Spirit Manifestations." *Progressive Thinker* (Chicago), November 25, 1890, 64-76.

We have not located a copy, nor is this issue in IAPSOP. Richmond reports the following: In F. W. Evans's obituary of Giles Avery (Richmond 614) it is stated in a note, p. 3, that "all editors and publishers should possess [this article]." "Therein it is shown that spiritualism is not a religion, but a science, like astronomy—an important distinction; and that it passed through all sixty families of Shakers, from its commencement, eleven years before the 'Rochester Rappings' occurred." Richmond 1489.

Bennett, De Robigne Mortimer. "Tenth Letter From Albany." *Truth Seeker* 7, no. 18 (May 1, 1880): 274-77, 280-81.

A lengthy letter from Bennett dated: *Penitentiary, April 25, 1880*. He writes from the Albany prison where he was confined for a year after having been convicted of selling an obscene book. Bennett sought support from his freethought associates, asking them to write letters to President Rutherford B. Hayes and seek his release. A number of Shakers had visited Bennett while he was in prison, including George A. Lomas of the nearby Watervliet Society. A letter from Lomas to Pres. Rutherford B. Hayes is included, as well as an account of Lomas's visit to the prison chapel where he addressed a large number of prisoners for a half hour. Bennett also states that he had been "perusing with not a little interest, Elder Harvey L. Eads's book [*Shaker Sermons*]" and he furnishes a lengthy account of its contents and of Shakerism in general (p. 280).

[———]. "A Visit to Our Old Home." *Truth Seeker* 7, no. 31 (July 31, 1880): 488.

Bennett reports about a visit he and his wife made to Mt. Lebanon, where 40 years ago they were members of the Shaker Community and had "spent thirteen years of our lives" there. They visited the North, Center, and Church families and spent time with old friends, including Dolly Sexton (then 104 years of age), Frederick Evans, and Oliver Prentiss (an uncle of Mrs. Bennett). Bennett gives a through description of some of the buildings. He was pleased to discover that the Shaker library included numerous "Truth Seeker publications" and other progressive titles. Their visit was most "pleasant" and they returned home convinced that the Shakers were "an industrious, temperate, frugal, virtuous and happy people."

Brown, David. "Shakerism." *Human Nature: A Monthly Journal of Holistic Science* 10, no. 8 (Aug. 1876): 364-74; 10, no. 9 (September 1876): 396-408; 10, no. 10 (Oct. 1876): 441-47.

The author heard F. W. Evans speak in Manchester, England, during his 1871 missionary tour to England and Scotland. He decided to visit the Shakers in America and departed for Mt. Lebanon's North

Family in July 1872, and remained there for 17 months. Brown's account furnishes a rich and detailed description of life at the Lebanon North Family during the early 1870s. He finds much to praise about the community, but is highly critical of the lack of freedom allowed commonplace members and the controlling tendency of the elders, particularly Evans, who he says "has only got one string to his instrument, and upon this he is constantly playing." Brown felt that Evans "believes himself sufficiently competent to administer to every brother, both for body and soul; hence every brother is required to merge his will into that of the elder's, and be led according to his dictum, both as to what he shall read, what he shall think, and what he shall do." Dated at the end of the third installment: *May 29, 1876*.

Brown, Hewson. "Letter from a Shaker." *Religio-Philosophical Journal* 20, no. 22 (August 12, 1876): 173.

Subtitle: "His Answer to an Orthodox Correspondent Who Urged Him to use Animal Food." Hewson defends Shaker vegetarianism and denounces "flesh food" including mutton and beef.

Burghalder, Christian. "Spiritualism." *Regenerator* (Fruit Hills, O.), n.s., 2 (December 13, 1847): 278-79.

Letter addressed: "Friend Murray," [Editor], and dated: *New Orleans, La., November 20, 1847*. In an attempt to describe instances of "genuine spiritualism" the writer refers to the Shaker controversy about dogs, and criticizes the Shakers on the grounds that they do not open their minds to one another. There are four points of response by the editor following the article. Burghalder claims "fifteen years abode with the Shakers." He was a member of the South Union community. Richmond 1514.

Bush, Belle. "Then and Now." *Herald of Progress* 4, no. 7 (April 4, 1863): 4.

Poem, signed: *Adelphian Institute, Norristown, Pa.* Bush, a well known Spiritualist, joined the Shirley Shakers and later moved to Mount Lebanon where she died in 1914.

Calver, William. "The Shaker—Christian Perfection. A Sermon Delivered at the Shaker Meeting-House at Groveland, N.Y., Sunday, June 28th,

1868." *Banner of Light* 24, no. 18 (January 16, 1869): 3.

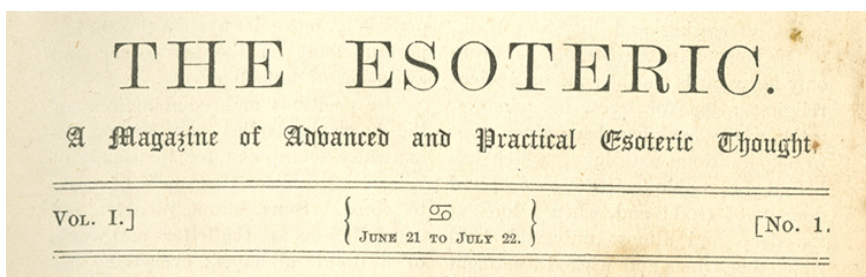
Calver equates Shakerism with Christian perfectionism, and states that the Shaker church stands firmly upon the two pillars of Christianity—love of God and love of man.

"Communication from David Richmond." *Regenerator* (Fruit Hills, O.), n.s., 2 (June 14, 1847): 91.

A reply to the Editor's addendum (no. 1638), dated: *Andover, Mass., May 26th, 1847*. Richmond writes that the editor "very much mistook the spirit of my letter," and that although he is not personally acquainted with Lane, he holds "high esteem" for him and "justly appreciates him," and that "What he [Lane] states of the Shakers was from a very unhappy state of mind." Richmond 1639.

DeGraw, George Hamilton. "The Higher Life." *World's Advance Thought*, n.s., 5, no. 8 (1891): 117.

The author, an elder at the Groveland, New York society, argues that "the beginning of the Higher Life is in mastering the merely animal, as we may term it, or desires for carnal pleasure, and making them subordinate to reason." Richmond 1523.



———. "Letter, Hamilton DeGraw to H. E. Butler, Aug. 2, 1892" [Contributions and Answers to Questions]. *Esoteric* (Applegate, Calif.) 6, no. 3 (September 1892): 140-41.

DeGraw's letter to the editor of the *Esoteric* is dated: *Son Yeà, N.Y.* [i.e. Groveland, N. Y.] *August 2, 1892*. DeGraw asks "what is meant by 'elementals' as it is used in the 'Esoteric' teachings" and goes on to ponder: "What can be the cause of my hearing at times a mighty roaring like troubled waters? Is it material or spiritual conditions?" DeGraw includes two verses of a Shaker poem. His letter is followed by a response from Butler.

———. "Messiahs." *World's Advance Thought* n.s., 5, no. 4 (1890): 51.

Praises Ann Lee as the first female Messiah. Later reprinted in *Manifesto* 22, no. 4 (April 1892): 77-78; and in *Flaming Sword* 3, no. 15 (April 9, 1892).

———. "Obsession." *Sower* (New York) 3 (December 1891): 354-55.

"Obsessing spirits" are evil spirits and, says DeGraw, largely responsible for insanity and criminal conduct. Only by "deep and earnest soul travail" can mankind hope to be emancipated from the effects of bad spirits. Later reprinted in *Manifesto* 21, no. 7 (April 1891): 164-65. Richmond 1525.

———. "Our Mother, We Greet Thee." *World's Advance Thought*, n.s., 5, no. 7 (1891): 104.

DeGraw decries "that theological monster, a triune masculine God, so long enthroned in the intellect" and instead asks readers to realize "the beautiful trinity of Father, Mother and the result—their spiritual children." Richmond 1526.

———. "The Perpetuity of Human Institutions." *World's Advance Thought*, n.s., 6, no. 2 (October 1891): 20.

The author explains the ongoing advance of human thought with each passing century bring with it what he terms "advance thought." In short, DeGraw sets forth the Shaker understanding of "progress."

———. "Which the Real, the Idealistic or Materialistic?" *World's Advance Thought*, n.s., 5, no. 10 (1891): 147.

A highly esoteric contribution by the author in which he declares that the “inner soul [is] the real [and] the idealistic” and it can transcend materialism.

Durgin, Elizabeth Converse. “Twentieth Century Shakers.” *Banner of Light*, September 10, 1904, and September 17, 1904.

A summary of Shaker history and beliefs, and spirit manifestations. “Our forms of worship follow the advancing ever-involving life of God in humanity.” The author describes the improvement in Shaker music since the period of *Millennial Praises*, Henry Blinn’s great contribution to Shakerism, current Shaker industries, education of the young, and Shaker activity in the cause of peace and vivisection opposition, with Grace Ada Brown’s poems, “Bobolink” and “America.” Richmond 1530.

Eades, H. L. “Another Daniel: Defense of the Shakers.” *Religio-Philosophical Journal* 20, no. 21 (August 5, 1876): 161.

Eades responds to a highly critical letter from W. B. Billings previously published in *Religio-Philosophical Journal*, and defends the Shaker understanding and practice of Spiritualism.

———. “Is Shakerism a Violation of the Laws of Nature? H. L. Eades in reply to V. Nic[h]olson.” *Herald of Progress* 3, no. 7 (April 5, 1862): 2-3.

A letter dated: *Union Village, O., Feb. 10, 1862*; signed: *H. L. Eades*. Nicholson published a letter in the Dec. 7, 1861 issue of the *Herald of Progress* (not located) which apparently charged that Shakerism was a violation of the laws of nature. Eades reply is civil and cordial in tone, as he answers Nicholson’s “more important questions” and attempts to correct what he conceives to be Nicholson’s errors.

Elkins, Hervey. “Sermon.” *Spiritual Age* 1, no. 5 (October 1, 1859): 6-7.

A lengthy article by “Rev. H. Elkins of Williston Vt.,” formerly of the Enfield, N.H., society, which includes comments about the Shakers. Elkins criticizes the Shakers and others for believing that events in the natural world are acts of God meant to benefit or punish those who God disdains. Rather, argues Elkins, these events have scientific explanations.

Evans, Frederick William. "Elder F. W. Evans, a Shaker—His letter to Elder J. V. Vance." *Religio-Philosophical Journal* 17, no. 6 (October 24, 1874) : [1].

Evans compliments John Vance, of the Alfred, Maine society for his "successful meetings" in Lynn, Massachusetts, and offers a lengthy exposition of Shaker theology to complement Vance's "able address."

———. "Jesus An Idol." *World's Advance Thought*, n.s., 5, no. 6 (1891): 88.

The author argues that it was necessary for a "Second Appearing of Christ, to redeem a human female, a woman, as the First Appearing was to redeem man."

———. "Mother Ann's Work." *World's Advance Thought*, n.s., 4, no. 2 (1889): 35.

A paragraph "cut from an able and lengthy article contributed by Elder F. W. Evans to 'The National Review.'" Evans declares that "the order of Shakers is, by its divine revelation of a scientific national theology, disintegrating every ecclesiastical system in existence."

———. "Religion Among the Shakers: The Birth and Outgrowth of the Gentile Faith—Glittering and Glorious Promises of the Coming Millennium—Sermon by Elder Evans, of the Society of Shakers." *Banner of Light* 27, no. 25 (September 3, 1870): 2.

Dated: *Watervliet, N.Y., July 16, 1870*. A "discourse by F. W. Evans to the Shakers at Watervliet." "His subject was the Marriage of the Lamb and the Bride." Reprinted from the *New York Herald*.

———. "Resurrection." *World's Advance Thought*, n.s., 4, no. 11 (1890): 168.

The resurrection is equated with the millennium when wars shall cease, men will cease to do evil and "the generative life and power of physical procreation will be resurrected into a spiritual sexual relation above the animal-propagative [sic] plane." Richmond 1544.

———. “The Rostrum. Lecture by Elder F. W. Evans.” *Religio-Philosophical Journal* 16, no. 9 (May 16, 1874): 5, 8.

A lecture delivered by Elder Frederick W. Evans, at Lincoln Hall, Philadelphia, Penn., before the State Society of Spiritualists, at their annual meeting, March 30, 1874. It was reported by H. T. Child. Evans compares Shakerism with revelations of the apostle John.

———. “Shaker Lecture. Creation and Fall of Man. Seven Stages of Creation from Adam to Jesus, Who was the First Perfect, Natural Man.” *Banner of Light* 24, no. 11 (November 28, 1868): 2.7

An address by F. W. Evans at a convention held by the Shakers in the Meionaon, at Boston, Nov. 11-12, 1868. “Delegations were present from five different Societies of the Shaker fraternity, including a choice band of singers.”

———. “Shaker Lecture, Delivered at Twedle Hall, Albany, N.Y., Nov. 1st, 1870, by Elder F. W. Evans: The Relation Between the United State Government and the United Society of Shakers.” *Banner of Light* 27, no. 40 (December 17, 1870): 2.

Evans argues that American “Republicanism” must precede the extension of the Shaker Order into other countries.” He notes that the Shakers “feel profoundly grateful to the people of the United States for protection and the tolerance of our religious faith.”

———. “Shaker Primaries: A Lecture Delivered in Music Hall, Boston, Dec. 28th, 1869.” *Banner of Light* 26, no. 18 (January 15, 1870): 3.

A lengthy and thorough exposition of Shaker theology, practices and embrace of various late nineteenth century reform movements, including vegetarianism, communitarianism and Spiritualism.



———. “Shakerism.” *Christian Spiritualist* 2, no. 40 (February 9, 1856): [1].

A lengthy address by F. W. Evans delivered at the Broadway Tabernacle in New York. He emphasized the “four dispensations” and the “four Jewish Sabbaths.” Some portions of the address were summarized by the editor. Evans’s closes by saying, “My remarks this evening will serve, I hope, to show that Shakerism is a system composed of certain principles, all fitting into one another, forming a complete system of theology, and that it is based upon reason, science, and revelation.”

———. “Shakerism and Spiritualism in Their Moral Aspects.” *Human Nature* (London) no. 53 (August 1, 1871): 401-6.

The editor reports, “Now that Elder F. W. Evans is amongst us, the following article from his pen, re-printed from *The Shaker*, will probably be of interest to our readers.” Reprinted from the *Shaker* 1 (July 1871): 49-51. Richmond 1548.

———. “Shakerism v. Owenism: A letter to Robert Owen, by a Shaker, New Lebanon, January 16th, 1856.” *Spiritual Telegraph* (New York) 4, no. 40 (February 2, 1856): 157.

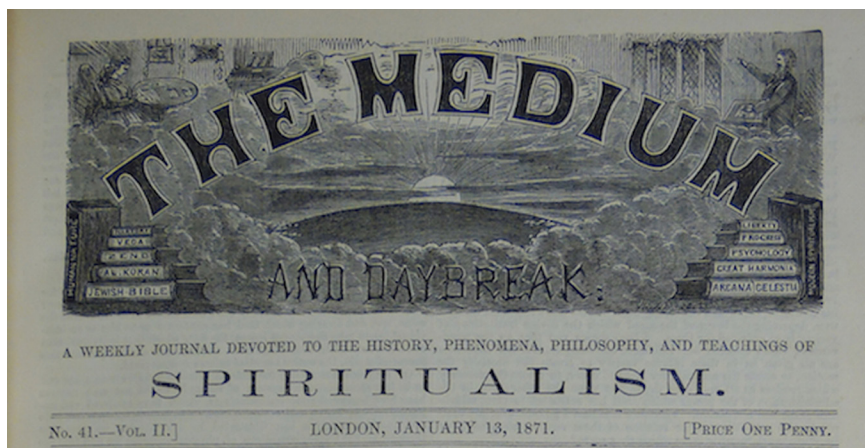
One of two important exchanges between Evans and Owen. Signed: *F. W. Evans, Shaker Village, New Lebanon, N.Y.* Also published in the *New York Tribune* and Robert Owen’s *Millennial Gazette*, no. 2 (April 1, 1856): 3-10. Owen replied to Evans in the May 1, 1856 issue of his *Millennial Gazette*.

———. “Speech of Elder F. W. Evans, Delivered at the Late Joint Convention of the Spiritualists and Shakers at Troy, N.Y.” *Banner of Light* 29, no. 4 (April 8, 1871): 2.

Evans describes the principle of “two orders,” and introduces Shakerism as a “higher order.” He goes on to illustrate that Spiritualism could also embrace the concept of a higher order as well.

———. “Spiritualism Among the Shakers.” *Banner of Light* 36, no. 16 (January 16, 1875): 3.

Reprinted from the *New York Tribune*. First is a letter from Evans to the *Tribune* asking if they will publish a response to two editorials, one in the *Tribune* and the other in *Scientific American*. Second, is a brief response from the *Tribune* saying they will, given that “Elder Evans is a man of ability.” Third, is a letter giving Evans’s response, in which he criticizes the *Tribune*’s dismissal of Spiritualism. He defines Spiritualism as a science, not a religion, and notes that he was converted to Shakerism through his study of the “science of Shakerism.”



———. “William Oxley and Shakerism.” *Medium and Daybreak* (London), August 10, 1888.

Evans's reply to "Oxley on Shakerism" which appeared in the May 18 issue of *Medium and Daybreak*. "Oxley on Shakerism" has not been located and the May 18, 1888, issue is not held by IAPSOP. Richmond 1552.

Evans, Frederick William, and Orren Shipman. "A Proposition to Interblend Social Freedom with Shakerism, Rejected." *Religio-Philosophical Journal* 16, no. 22 (August 15, 1874): 1.

Consists of two letters. First Shipman writes to Evans stating that he is now a free-lover and requests that a group of free-lovers join the Shakers, living in a separate community adjacent to the Shakers. Evans responds categorically rejecting the proposal. Shipman and Evans continued their correspondence in five issues of *Shaker and Shakeress*.

Field, P. A. "A Veteran Medium and True Philosopher." *Mind and Matter* 4, no. 26 (May 20, 1882): 8.

A letter signed: *P. A. Field, Prospect Park, Ill., May 2, '82*. Field, a Spiritualist medium, relates an event that occurred when he visited Mount Lebanon and "Elder Evans tried to drive a control from me, because he was determined that no spirit should come into his family but a Shaker spirit." Field was driven by psychic forces out of the house and into the cold for two hours, and the unpleasant psychic experience "nearly ruined my health and mind, and for three weeks I was nearly insane."

Fraser, Daniel. "Genesis and Revelation." *World's Advance Thought* 3, no. 11 (April 1889): [1].

Fraser examines the first and last books of the Bible, and compares them to the first and second appearing of Christ, noting that "the great want of the day is Divine Women." He introduces Ann Lee as "the woman clothed with the sun."

———. "What is True Progress?" *World's Advance Thought* 2, no. 1 (March 1887): [3].

Progress, says Fraser, depends on inquiry and instruction and illustrates how "the light of life" can be attained in an imagined conversation

with a tree. The tree explains how it grows and blooms, gives good fruit and fuel, and can be likened to a “community of many members [e.g., buds, roots, etc.] that can produce good things.”

George. “The Duty of Voting—the Shaker View of It.” *Regenerator* (Fruit Hills, O.) 4, no. 35 (July 1852): 164-65.

Reprints a letter to the editor of the *N.Y. Tribune*, dated: *Watervliet, N.Y., Monday, Apr. 19, '52*. In the letter, the author, identified only as “George,” and who likely is a Shaker, responds to an article in the April 9 [i.e., April 8], 1852, issue of the *N.Y. Tribune* in which the Shakers are castigated for not voting in elections. Following George’s letter, Horace Greeley, the editor of the *N.Y. Tribune*, responds to George’s defense of this Shaker practice. That is followed by comments from the editor of the *Regenerator* which are more supportive of the Shakers.

“God and the Bible in Court.” *Religio-Philosophical Journal* (Chicago), March 17, 1888.

Verbatim account of a mock court proceeding with A. E. Tisdall as counsel for the plaintiff and H. L. Eades, counsel for the defendant. Richmond 1560. She presumes this to be a primary work and includes it in vol. I of her bibliography. This may have been written by Harvey L. Eades.

Grosvenor, Lorenzo D. “The Rainbow and the Blossoms.” *Banner of Light* 11, no. 14 (June 28, 1862): 3.

Poem of two verses with twelve lines each. Signed: *Groton Junction, May, 1862*. There is no mention of the Shakers or Shakerism.

———. “Thought.” *Spiritual Eclectic* 1, no. 7 (May 26, 1860): 50.

Poem of five verses with eight lines each. At the foot of the article: *Arcana*.

[Grosvenor, Roxalana L.]. “An Interesting Confirmation of Dr. Mansfield’s Wonderful Mediumship.” *Mind and Matter* 2, no. 10 (January 31 1880): 8.

An unsigned letter to the editor of *Mind and Matter*, dated: *Boston, 281 Shawmut Ave., Jan. 15, 1880*. The internal evidence makes clear

that Roxalana L. Grosvenor is the author. She states that she had spent 46 years at Harvard (27 years as a member of "one of its two most sacred offices") and was in the Harvard Ministry for two years with Elder John Warner. She reports that she was "accused of heresy and excommunicated." Grosvenor defends her action at Harvard stating that "not less than twenty different mediums have spoken of Mother Ann Lee being with and directing me." She includes an extract of a supportive and friendly letter from Elder John Warner to her written Jan. 12, 1880, wherein he declares, "You are as much the daughter of Mother Ann as you ever were, and by her as much beloved." Grosvenor had been expelled from the Harvard community in 1869 and brought a court action against them in 1875, which she lost.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

December, 1903.

PORTLAND, OREGON.

Vol. xvi, No. 2 —New Series.

Hollister, Alonzo Giles. "Ann Lee." *World's Advance Thought*, n.s., 5, no. 3 (1890): 39; n.s., 5, no. 4 (1890): 51.

An article in two installments. Hollister offers a biographical account of Mother Ann with much on her early life in England.

———. "Another Witness." *World's Advance Thought*, n.s., 4, no. 4 (1889): 72.

Hollister writes about "freedom to possess and enjoy the truest and grandest things of life." "Divine uplifting life" requires "the cross of daily self-denial" which is the "yoke of Christ."

———. "The Appearing of Christ." *Mind and Matter* 2, no. 4 (December 20, 1879): 8.

Hollister discusses the apocalyptic nature of the second coming of

Christ. He declares that the “seventh trumpet” has sounded, and that the world has entered a “sabbatic period.” Although there is no reference to the Shakers, he expounds upon various aspects of Shaker theology (e.g., “this is a progressive work ... small as a grain of mustard seed”). This is the first of six articles under this title. Section titles are: “The Seventh Trumpet,” “The Judgment Day,” “The Real Savior,” “The Testimony of Truth,” “The Hour of Judgment,” “The Work of Judgment,” “The Field,” and “All Things New.”

———. “The Appearing of Christ.” *Mind and Matter* 2, no. 5 (December 27, 1879): 8.

Hollister proposes “to show ... by reason and by revelation, past and present, and the facts of history, what is the nature of Christ’s coming [and] what is meant by his second coming.” Although he makes no reference whatsoever to the Shakers, he concludes the article with a summary of “Christ’s Second Appearing.” Section headings are: “Personally or by Proxy,” “The Law,” “Those Signs,” “Going and Coming,” “Another Coming,” “False Prophets,” and “Christ’s Second Appearing.” Signed: *Mt. Lebanon, Columbia Co., N.Y.* This is the second of six articles under this title.

———. “The Appearing of Christ.” *Mind and Matter* 2, no. 9 (January 24 1880): 2.

Hollister explores the theme of God as a spiritual being. Although he makes no reference to the Shakers and Shakerism, he declares that “true Christian self denial is the only radical cure for all the ills that afflict humanity.” This is the third of six articles under this title.

———. “The Appearing of Christ.” *Mind and Matter* 2, no. 10 (January 31, 1880): 2.

While Hollister makes no references to the Shakers, he traces the appearance of the “Christ spirit” from 1647, when George Fox, the founder of Quakerism, commenced preaching, to 1747, the year James and Jane Wardley organized their religious society, and on to 1847, the year that the Rochester Spirit Knockings were first heard. Section headings are: “Signs and Prophecies,” “Two Witnesses,” “The French Prophets,” “This Agitating Prophetic Spirit,” “Cleansing the

Sanctuary,” and “Rochester Spirit Knockings.” This is the fourth of six articles under this title.

———. “The Appearing of Christ.” *Mind and Matter* 2, no.11 (February 7, 1880): 3

Hollister announces that “Christ has made his long expected, and much wished for, second appearing.” He reports that the spirit knockings of the mid-1800s were a “sign that the Lord has returned from the wedding, and he is seeking volunteers to enter His service.” Although there is no reference to Shakerism, Hollister’s discourse is a clear presentation of Shaker theology. This is the fifth of six articles under this title.

———. “The Appearing of Christ.” *Mind and Matter* 2, no. 14 (February 28, 1880): 8.

In this sixth, and last, article under this title, Hollister finally identifies the nature of the recent appearing of Christ and for the first time makes reference to the Shakers. He includes a lengthy discourse by Joseph Meacham, and states that Meacham “was born in Connecticut in 1742, became a Baptist preacher, raised a family, and moved to New Lebanon, where he was a leader in the revival of 1779. In 1780, after careful investigation, he embraced the testimony of Christ’s second appearing, as taught by Ann Lee.” Hollister reported that Meacham “is regarded by Shakers as a medium chosen to reveal on earth, a true and practical system of communal order.”

———. “Armageddon.” *World’s Advance Thought*, n.s., 6, no. 4 (January 1892): 52.

“The battle of Armageddon is the battle of Truth against error and falsehood.” Typical of many articles in this journal written by Hollister about Shaker theology with no mention or account of the Shakers or Shakerism.

———. “The Breath of Lives.” *World’s Advance Thought*, n.s., 4, no. 7 (1889): 118.

“We read that God breathed into man’s nostrils the breath of lives

... and man became a living soul.” This discourse explains how the “Father and Mother of the spirits of all flesh” breathe all manner of good things “into those souls who will receive the Holy Spirit.”

[———]. “A Child of Humanity.” *World’s Advance Thought*, n.s., 4, no. 2 (1889): 38.

A discourse by Hollister on mediums, and showing that mediumship is a gift and obtained, not by worldly effort, but only through inspiration. Signed at the foot: *Alonzo*.

———. “Concerning God.” *World’s Advance Thought*, n.s., 5 (June 1893).

This issue was not examined as it was not in IAPSOP and we were unable to locate a copy. This is Richmond 1567, but no annotation was furnished by her.

———. “Conservation of Energy.” *World’s Advance Thought*, n.s., 6, no. 2 (November 1891): 24.

Hollister recounts the funeral of Elder Archibald Meacham at Watervliet in 1845 when an inspired instrument spoke about the elder and how Holy Wisdom would crown him with many gifts. He follows with a description of “the vehicle of Divine Creative Power and Wisdom.”

———. “The Final Harvest.” *World’s Advance Thought*, n.s., 5, no. 7 (1891): 301 [i.e. 103]; n.s., 5, no. 8 (1891): 119.

This apologetic by Hollister is a forceful condemnation of worldly lust and earthly pleasures. True “followers of the Lamb of God” cannot “prostrate nightly to the beast of sensual pleasure.” Richmond 1569.

———. “Forethought and the Judgment”—No. 2. *Mind and Matter* 4, no. 50 (November 4, 1882): 8.

In this rather dense essay, Hollister argues that reason and forethought are necessary for mankind to spiritually advance. “While the judgment advances, matures and establishes the good” he believes that this “is the only avenue of advance from lower to higher circles of life, liberty and love.” This is a second of three essays by

Hollister on “forethought,” the first having been published under title of “Labor and Forethought.”

———. “Forethought and the Judgment”—No. 3. *Mind and Matter* 5, no. 1 (November 25, 1882): 5-6.

This is a continuation of No. 2 (above). This the third of three essays by Hollister on “forethought,” the first having been published in the September 9, 1882, issue of *Mind and Matter* under title of “Labor and Forethought.”

———. “Government.” *World’s Advance Thought*, n.s., 6, no. 1 (October 1891): 8.

Hollister states that “it was said by a wise and trusted Leader of the virgin brotherhood, Ruth Landon, that ‘Where there is no Government, there is no God.’” He describes the Shaker system of community and communal living.

———. “Harmonizing Power of Truth.” *World’s Advance Thought*, n.s., 5, no. 9 (1891): 134.

“Supreme devotion to the highest truth revealed to the understanding, and continual growth and advance from lower to higher, alone can obliterate selfishness and class distinctions in human society, unite and harmonize all true interests, and stimulate every member to put forth best endeavors for the good of the whole.”

———. “If All Would.” *Mind and Matter* 4, no. 1 (November 26, 1881): 8.

Hollister opines that if mankind “would speak the truth,... keep their minds clean,” and adhere to other like Christian virtues, then such obedience to God would lead to a “ripening of the soul.” This, he argues, would then lead to a “permanent state of unalloyed happiness.”

———. “Jesus Before Reformers.” *World’s Advance Thought* 3, no. 7 (December 1888): [1].

A lengthy discussion of Jesus and other reformers including Moses, Zoroaster, Buddha, Luther and other like personages who brought positive change to the world. Hollister goes on to define “the life of the

Holy Spirit” that dwelled in the souls of these reformers.

———. “Jesus More Than a Reformer.” *World’s Advance Thought*, n.s., 4, no. 10 (1890): 151.

A somewhat rambling article, touching on poor treatment of Negroes, “glaring crimes against Indians,” the evil of war, and the “ingenuity of people who frame statute laws so as to enable them to gather great riches from other people’s toil and sweat.” Signed: *A. G. Hollister, Mt. Lebanon, N. Y., June 19, 1890.*

———. “Jesus of Nazareth.” *Mind and Matter* 2, no. 27 (May 29, 1880): [1].

Hollister’s theological polemic examines the life of Jesus and includes observations by prominent theologians. It is written from a Spiritualist viewpoint: “Jesus in the spirit-world is looked upon as the Ruler of the earth, as the guiding angel of the present dispensation, surrounded by an innumerable company of angels who constitute the Christ Sphere.” Signed: *Mount Lebanon, Columbia Co., N.Y.* In this discussion, Hollister makes no reference to the Shakers or Shakerism.

———. “A Kind Letter from a Prominent Shaker.” *Sower* (New York) 3 (December 1891): 358-59.

A response to an article about Ann Lee in the June 1891 issue of *Sower*, and description of a spirit visit from John Calvin. Richmond 1571.

———. “Labor and Forethought.” *Mind and Matter* 4, no. 42 (September 9, 1882): 5.

Hollister ponders how the world has progressed in positive ways and how institutions are built and order is created. He recognizes that the labor of mankind is generally responsible for this progress, but believes that most men are improvident and careless. He surmises that it is a reasoned “forethought” furnished by the thoughtful and moral portion of mankind that steers labor in positive ways. This is the first of three articles in *Mind and Matter* about “forethought.” The second and third articles share the title “Forethought and the Judgment.”

———. [Letter to the editor]. *World's Advance Thought*, n.s., 5, no. 11 (1891): 167.

Hollister writes “in favor of Peace and against War.” He advances the necessity of also seeking the kingdom of peace and states “that kingdom has come on earth a second time, and its principles have been exemplified among men and women for over a hundred years, in a number of colonies, in various locations,” obviously referring to the Shakers.

———. [Letter to the editor]. *World's Advance Thought*, n.s., 6, no. 4 [January 1892]: 56.

Addressed to: *My Dear Mrs. Mallory*. A brief letter touching on the “carnal mind,” which Hollister believes separates man from God. He compliments the editor on her journal which he says “always brings a feast of good things.”

———. “Liberalism.” *World's Advance Thought*, n.s., 5, no. 5 (1890): 96 [i.e., 69].

On the figurative and symbolic use of language in dealing with spiritual ideas, and the lack of liberalism in applying literal interpretations. Reprinted in the *Manifesto* 23 (April 1893): 85-87. Richmond 1572.

———. “Liberty.” *World's Advance Thought*, n.s., 6, no. 3 (December 1891): 35.

Hollister argues that true liberty can only be gained by “constant effort, and steadfast obedience to the highest and best light we can obtain, which includes the faithful discharge of all duties to God and our fellow creatures.”

———. “Life's Exchanges—a Lesson from Experience.” *World's Advance Thought*, n.s., 4, pt. 12 (August 1890): 184.

Hollister applauds virtue and asceticism: “Unlike the prizes of the world, which vanish and leave an aching void and fiery smart, the prizes of the kingdom of heaven are imperishable and incorruptible.” At the foot of article: *Mt. Lebanon, N. Y., August 14*. Richmond 1573.

———. “Modern Prophecies.” *Mind and Matter* 2, no. 17 (March 20, 1880): 8.

“Contributed with remarks by A. G. Hollister.” Hollister introduces this lengthy article about inspired revelation by introducing Calvin Green as “the medium for ‘Prophetic Revelations.’” He includes extracts from Green’s biographical memoir written when he was 80 years of age. Following this are lengthy descriptions of inspired messages given at the “mountain meetings” of 1843 and 1844 at Canterbury, N.H., and elsewhere.

———. “Modern Revelations.” *Mind and Matter* 2, no. 18 (March 27, 1880): [1].

“Contributed with remarks by A. G. Hollister.” An examination of the Era of Manifestations, which commences with an account of Elder Sister Elizabeth Youngs’s vision of “the air ... full of spirits or angels” at Watervliet in August 1837. Much of the article is an abridged copy of a “communication” which appears to have been written in 1843. Hollister declares that “reason and revelation” support the principles of Spiritualism and that “the gospel is preached and the power of repentance is administered to spirits in the land of souls.” See the following entry for Hollister’s “corrections” to this article. In this article, he erred in reporting Youngs’s vision as having occurred in January 1837.

———. “Modern Revelations.” *Mind and Matter* 2, no. 22 (April 24, 1880): 8.

“Contributed by A. G. Hollister.” This is a continuation of an article of the same title published in *Mind and Matter* the previous month (see entry immediately above). The content includes corrections to the first installment, and includes information about Shaker Spiritualism presented in a question-and-answer format. The answers were received via a “spiritual telegraph” in 1850 shortly after the Shakers read an account of the Rochester Rappings. Much on the work of Spiritualist mediums, progressive revelation and the authenticity of these spirit communications. One, or both, articles under this title were published in *Fountain of Light*, 1 (January 19, 1881), 230-31. See Richmond 1574.

———. “Natural and Spiritual Man.” *World’s Advance Thought*, n.s., 4, pt. 11 (1890): 166-67.

A rather dense and ethereal theological discourse by Hollister. He

declares that “after man had reached the utmost limit of perfection attainable in his earthly state, the inmost case of his conscious ego should be transferred, or translated, from the earth to the heavenly plane of motive and activity; from a natural to the spiritual state; from mortal to immortal.” Richmond 1575.

The Two Worlds.

A JOURNAL DEVOTED TO
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 86.—VOL. II. [Registered as a
Newspaper.]

FRIDAY, JULY 5, 1889.

PRICE ONE PENNY.

———. “Pre-Hydesville Manifestations: Birth of Modern Spiritualism,” in “Extraordinary Revelations; or, Advent Voices Proclaiming the Birth of Modern Spiritualism.” *Two Worlds* 1, no. 34 (July 6, 1888): 445-47.

Originally published in *World's Advance Thought* in May 1888. Hollister describes spirit messages received by the Shakers beginning in 1837. Hollister adds a section on his personal experiences with spirit manifestations.

———. “Prophetic Revelation.” *Mind and Matter* 2, no. 26 (May 22, 1880): 8.

By-line: “Calvin Green, Medium.” This is a continuation of “Modern Prophecies” (see above). The article includes lengthy extracts from Calvin Green’s inspired message from “holy messengers,” including the “ancient prophet Daniel,” and is dated: *Mount Lebanon, Feb. 23, 1841*. Also included: “Extact [sic] from the Medium’s Introduction” and “Progress from a Temporary to an Eternal order.” It includes commentary and bracketed notes by Hollister. At the end of the article it states: “To be continued,” but no further article could be located.

———. “Remarkable Phenomena Among the Shakers in 1850; A Spiritual Manifestation and Revelation Among the Alethians of Shakers at Mt. Lebanon, N.Y.” *Banner of Light* 96 (August 27, September 3, 10, 1904).

In three installments. The August 27 article is an announcement of forthcoming articles on Shaker Spiritualism. The September 3 and 10 articles are long “Records of Visits while Entranced to a Spiritual Telegraph Office by Sister Adah Zilla Potter, of the First Family, [who] was Accompanied by Spirit Brother Seth Youngs Wells, who passed away in 1850.” Many spirits and friends were seen, including George Washington, Lafayette, Benjamin Franklin, Isaac Newton, all distinguished souls now “Mother’s Children.” Also an account of the visit of Elder Bushnell, Antoinette Doolittle, and Jane Knight to Dr. Phelps’s home in Stratford, Conn., where communications were received about the questions asked Sister Potter in her first interview. Richmond 1576.

———. “Standards.” *World’s Advance Thought*, n.s., 5, no. 12 (1891): 182-83.

A discourse on standards “applied to a system of doctrine in morals and religions, which is taught for a correct rule of life.” No direct references to Shakerism—instead Hollister repeatedly cites the “standard of Jesus.”

———. “True Judgment Liberates.” *World’s Advance Thought*, n.s., 6, no. 10 (July 1892): 148.

Hollister writes about the benefits of confession of sin urging readers to consider “honest confession of all our misdeeds before a witness or witnesses of the same sex, previously baptized in this river of Judgment.” Confession of sin is, of course, a central tenet of Shakerism. Richmond 1577.

———. “The Two Thieves.” *World’s Advance Thought*, n.s., 4, no. 5 (1889): 72.

A brief article signed: *Alonzo*. Hollister states that “Humanity always has been and is now crucified between two thieves—Theology and Materialism.” He concludes that “Materialism begins and ends in mud; Theology begins and ends in pretence and imposture.”

———. “Unveiling.” *World’s Advance Thought*, n.s., 6, no. 12 (September 1892): 181.

Includes a fascinating and detailed account of a “vision, witnessed among Shakers at Mt. Lebanon, N.Y., in December 1889.” A significant and fascinating example of late nineteenth century Shaker Spiritualism.

———. “Viewing.” *World’s Advance Thought*, n.s., 6, no. 7 (April 1892): 101.

Hollister writes about prophecy and other spiritual gifts and states that the Kingdom of God “comes not with outward show; it is not of this world, and only the regenerated, the twice born, born of the spirit from above, can see it.”

Hyer, Frances E. “Shakerism and Spiritualism.” *Banner of Light* 21, no. 19 (July 20, 1872): 3.

Signed: *Frances E. Hyer, South Union, Ky., May 9th, 1872*. Hyer provides a defense of Spiritualism, and notes, “The fraternity of Shakers at South Union, Ky., is situated upon the very ground where was enacted the remarkable scenes of the ‘great Kentucky revival.’”

“International Arbitration.” *World’s Advance Thought*, n.s., 6, no. 6 (March 1892): 95.

Richmond considered this a primary work and placed it in her vol. I. We were unable to locate the article. Richmond 1524.

“John Goodwin.” *Banner of Light* 3, no. 17 (July 24, 1858): 6.

A brief memorial paragraph about John Goodwin from “Shaker Village, or Hancock,” dated May 24, [1858]: It was reported that he died at Hancock “some time past.” The author, apparently a medium, and probably a Shaker, reports that “Thee will please say that John Goodwin arrived safe in Heaven. Thee will please add that he found the [Shaker?] delusion true.”

Johnson, Julia H. “Among the Shakers: Some Peculiar Spirit Manifestations.” *Progressive Thinker*, n.d.

Richmond does not identify the date or issue, and we cannot locate the article in IAPSOP. Richmond reports: "The author describes the spinning [whirling] and trance states she has witnessed, and refers to the effects of suggestion and warming up by the leader. Various examples of strange behavior are given. She states that she had heard from an eldress that they had seen occasion 'to burn many of the writings of that early time [period of manifestations, 1837-1845],' and that the Bible contains many passages unfit for the young." Richmond 1584.

———. "An Answer to Elder G. B. Avery." *Mind and Matter* 2, no. 10 (January 31, 1880): 6.

Letter dated: *Tyringham, Jan. 22, 1880*. Johnson replies to Giles Avery's article in the Jan. 3 issue which criticized an earlier article about the Shakers she had published in *Mind and Matter*. Here, she strenuously states that she has "never uttered an untruth about the Society." She speaks of her Shaker friends: "I have loved them and they have loved me. I love them still."

———. "A Few Items in Connection with the Early Stages of Spirit Manifestations Among the Shakers in Tyringham, Mass." *Religio-Philosophical Journal* 19, no. 3 (October 2, 1875): 230.

Johnson offers reminiscences of the first spirit communications at Tyringham in 1837 when she was a nine-year-old girl.

———. "'Horeb' and the Indian Camp." *Mind and Matter* 1, no. 31 (June 28, 1879): [3].

Johnson furnishes a detailed description of "Mount Horeb" where the Tyringham Shakers created a spiritual feast ground replete with fencing and a marble fountain stone. She describes the annual "mountain meetings" there and describes the many and various spiritual gifts given and received at these meetings.

———. "The Massachusetts Shakers; Phenomenal Spiritualism Manifested Years Ago in Tyringham, Mass.—An Interesting Narrative of Marvelous Scenes." *Mind and Matter* 1, no. 27 (May 31, 1879): 1.

A rich and detailed description of remarkable spirit visitations and activities at Tyngham during the Era of Manifestations when Johnson was a teenager. Some of the spiritual gifts were ethereal, but others, it appears, were literally real. She describes carefully manufactured baskets utilized in certain ceremonies, and highly colorful dresses: "For these outdoor services we had a beautiful dress given us of twelve different colors, of the hues of the rainbow, with other corresponding articles of apparel." At end of article: *West Pittsfield, Mass.*

———. "Shakerism and Spiritualism." *Mind and Matter* 2, no. 45 (October 2, 1880): 3.

Letter dated: *Tyngham, Mass., July 25, 1880*. Johnson complains about the unfairness of anonymous criticisms of her articles published in *Mind and Matter*, and declares that she remains a staunch Spiritualist even though she no longer is a Shaker. She states that "the leaders at Mt. Lebanon denounced Spiritualism and cautioned us to let it alone." She reports that F. W. Evans, who still held to Spiritualism, was "tending to insanity, as some of the Shaker leaders are inclined to think, from so much thought on the subject."

———. "Shakerism vs. Spiritualism." *Mind and Matter* 3, no. 9 (January 22, 1881): 8.

Notwithstanding the title, this lengthy article is primarily an autobiographical account of Julia Johnson's struggles with, and final departure from, the Shakers. When a member of the Tyngham society, her "spiritual affections were placed upon a mortal man in our midst, whose magnetism was so strong, I could not resist or help loving him." She attempted to remain with the Shakers, but apart from this Shaker brother, "the most prominent leader in the community," and spent time at other societies, including Harvard and Enfield, N.H. It is a heartfelt recounting of her personal experiences which ended with her withdrawal from the Shaker societies. She felt that "the Shakers are ignoring one of the highest and holiest of nature's laws (spiritual sexual love) in order to carry out their plans of community life."

———. "Spiritual Predictions Through Shaker Media Many Years Agone." *Mind and Matter* 1, no. 39 (August 23, 1879): [1].

Johnson writes: "From 1837 to 1844, the spirit of Mother Ann was a frequent power in our midst, and made many promises and predictions through various agencies of both sexes." Johnson describes several remarkable "symbols ... and gifts" given to the Shakers during this period.

———. "True Spiritualism." *Mind and Matter* 1, no. 22 (April 26, 1879): [3].

A short article by this former Tyringham Shaker. Johnson reports that, when she was a child, the Shakers, "through the gift of inspiration" discarded the use of "swine's flesh," tobacco products, and all "ardent spirits." She adds, "True spiritualism seeks to improve conditions by emancipating both soul and body from evil tendencies."

———. "Words of Truth About the Shakers." *Mind and Matter* 2, no. 32 (July 3, 1880): [1].

Former Tyringham Shaker Julia Johnson directs her remarks to the editor of *Mind and Matter* and refutes charges that "licentiousness is suffered and even sanctioned" in Shaker communities. She defends the purity of Shaker brethren and sisters, based on her "many years among the people, and in several different communities."

Lane, Charles. "Letter from Charles Lane—The Shakers—Community &c." *Regenerator* (Fruit Hills, O.) n.s., 1 (October 19, 1846): 239.

The letter, dated: *New York, September 7, 1846*, is a formal leave-taking after four years in the United States. The Fruitlands experiment has failed "from causes for which no one is to be blamed." "During the summer I had become much attracted by the Shaker Community in the same town [Harvard, Mass.], and as many of my sentiments coincided with theirs the attraction was mutual. I resolved therefore on trying if their outward order and worldly success were founded on the true basis. In January 1844, I and my boy removed thither, and I was so unfortunate as to article him to them within twenty-four hours, as they requested, before I became acquainted with their principles.... I still do, as I did then, disbelieve much of the slander publicly banded about against them, though it is not without foundation." He refers to "the system of spiritual despotism which does not allow a man to think for himself," and continues, "Among them are some honest men

and more honest and intelligent women, but the mistaken notions on education lead to such a general contraction of the soul as might make one weep.... After a patient investigation of seventeen months I was conscience-compelled to give up the pursuit.” These sentiments are at some variance with Lane’s earlier published statements and were the cause of an acrimonious exchange of letters with David Richmond of the Enfield, Conn., community. Richmond 1594.

———. “Charles Lane and the Shakers.” *Regenerator* (Fruit Hills, O.), n.s., 1 (February 8, 1847): 358.

Answer to David Richmond (see Richmond 1637); dated: *Alcott House, Ham, England, January 2, 1847*. Lane reasserts that his son was articled to the Shakers within twenty-four hours after arriving at Harvard, Mass., village, denies that he ever made any promise to be silent about the Shakers, and suggests, “Perhaps, it would be more prudent as well as more valiant for some ‘Old Believer’ to speak the mind of the Society ... rather than for the inexperienced to take up so combative a position as that of general champion.” Richmond was a young man who had lately joined the Shakers at Enfield, Conn. Richmond 1590.

Lloyd, Mary S. “Letter [Kind Words].” *Mind and Matter* 2, no. 24 (May 8, 1880): 6.

Mary Lloyd furnishes an account of her spiritual labors. She left the Presbyterian Church and was, for a time, united with the Hicksite Quakers. Being unsatisfied and “wishing for higher attainment” she joined the Watervliet, N.Y., Shakers in 1843. Her “spirit guides” urged her to leave the Shakers in 1854 and embrace the principles of modern Spiritualism.

Lomas, George Albert. “Letter, G. A. Lomas to R. B. Hayes, Mar. 19, 1880,” in: Bennett, “Tenth Letter From Albany.” *Truth Seeker* 2, no. 18 (May 1, 1880): 275.

Lomas wrote to President Rutherford B. Hayes requesting a pardon for D. M. Bennett who was serving a one-year prison sentence for mailing obscene material.

———. “Letter, G. A. Lomas, May 2, 1880” [Letters from Friends]. *Truth Seeker* 7, no. 21 (May 22, 1880): 333.

Letter dated: *Shakers* [Watervliet], *N. Y.*, May 2, 188[0]; signed: G. A. Lomas. Lomas praises *Truth Seeker* editor D. M. Bennett, formerly a member of the New Lebanon Shaker community, and who remained as a “trusted friend” of all Shaker communities. Lomas declares that Bennett has been “an heroic martyr for the liberality of pure thought and speech.”

———. “Shakerism and Spiritualism.” *Banner of Light* 29, no. 3 (April 1, 1871): 2.

Lomas delivered this speech at the “union meeting of the Spiritualists and Shakers, held at Apollo Hall, Troy, N.Y.,” on Mar. 11-12, 1871. “As spiritualists, we have proved the fallacy of the bodily resurrection; we have proved the truth of spirit communication with mortals; we have been comforted by knowing that our friends are not dead, but live in the ‘summer-land.’”

Lomas, George Albert, and Frederick William Evans. “Shakerism and Spiritualism. Meeting of the Shakers and Spiritualists in Cleveland—Speeches by Messrs. Evans and Lomas—The doctrines of Shakerism Explained.” *Religio-Philosophical Journal* 9, no. 19 (January 28, 1871): 2.

A record of lengthy speeches by elders Lomas and Evans about the rise of Shakerism, and the era of spirit manifestations. Elder William Reynolds of the North Union, Ohio society related an account of his conversion to Shakerism. “The addresses during the three meetings were interspersed with singing, which excited a great deal of merriment.”

Meacham, Joseph. “[Observations on the Millennium], in the Appearing of Christ.” *Mind and Matter* 2, no. 14 (February 28, 1880): 8.

Signed: *Joseph Meacham*. Title from description by Hollister. There is no clear delineation of where the text by Meacham begins. Hollister provides introductory text with a brief biography of Meacham. It appears that Meacham’s text begins with the first full paragraph in the second column. It is at that point that the third-person pronoun “he” stops.

Myrick, Elijah. "Mrs. Slenker's Efforts Appreciated." *Truth Seeker* 7, no. 29 (July 17, 1880): 457.

A letter to the editor of the *Truth Seeker* by Elijah Myrick in praise of Elmina Drake Slenker's article "Sexual Intemperance." Slenker was an advocate of women's rights and birth control. Myrick states that "the premises she takes are primary and fundamental to purity, health, and development of body and soul" and notes that she considered the "Shakers as among the 'glimmering stars'" of humanity. Slenker's original article has not been located.

Offord, William. "'Cause and Cure of Evil.'—A Shaker's View." *Spiritual Telegraph* (New York) 7 (November 13, 1858): 283-85; 7 (November 20, 1858): 291-93.

A lengthy discourse in two installments which Offord intended to present at "a recent convention" of Spiritualists in Utica, New York. He was unable to attend due to sickness, and instead submitted it for publication in *Spiritual Telegraph*. Offord regards worldly cravings and lust as the root of evil, but believes that procreation is a part of God's plan for mankind. "No two persons should sexually unite at any time for any other object than the begetting of offspring." Richmond 1624.

Ordeal. "Corroborative facts." *Mind and Matter* 2, no. 10 (January 31, 1880): 5.

A letter dated: *Mount Lebanon, January 24, 1880*; and signed: *Ordeal*, was written in response to an article "Experiences with the Spirit Enemies of Spiritualism." The author contends that it is "suggestive of communications received in 1841, during the height of spiritual manifestations among Shakers." He declares that "Satan and his dark hosts" have been "greatly alarmed and disturbed by the multitudes of angels and ministering spirits that they have seen constantly passing and repassing from heaven and earth." The author furnishes a sample of the language used in these spirit communications.

Peebles, J. M. "Hon. J. M. Peebles." *Spiritual Magazine* (London) 3, no. 2 (November 1876): 520.

Extracts from a lecture given by Peebles, including several references

to the Shakers. Peebles reported that F. W. Evans “had the trance and visions more than forty years ago—leading him out of Atheism into the Spiritualism of the Shaker Church.” Taken from the *American Spiritual Magazine* (1875, p. 551—issue not located).

Pelham, Richard W. “The Shaker’s Answer to a Letter from an Enquirer,” *Ohio Spiritualist* 1, no. 7 (August 15, 1868).

An excerpt from Pelham’s *The Shaker’s Answer* (Richmond 1180).

———. “The Shaker Doctrine Touching Generation.” *Banner of Light* 23, no. 15 (June 27, 1868): 8.

An excerpt from Pelham’s *The Shaker’s Answer* (Richmond 1180).

Prentiss, Oliver. “The Dawning Day.” *Truth Seeker* 7, no. 28 (July 10, 1880): 439.

A brief rant signed: *Prentiss*, very much in the style of Oliver Prentiss who contributed articles to the *Truth Seeker* in 1880. He complains that since the presidency of Thomas Jefferson “the government machine has, with one exception, been run by ecclesiasticism—using officials as stalking horses.” He closes, with an emotional plea to “give us another Jefferson, a man with a soul, a man who has the moral courage to do right because it is right.” There is no mention of the Shakers in this article.

———. “History Boiled Down.” *Truth Seeker* 7, no. 40 (October 2, 1880): 630.

Signed: *Prentiss*. A rather peculiar article about the significance of history, democratic ideas, and Christ’s divinity. It has a particularly anti-clerical tone and is touched with sarcasm. “Time rolls on. The reverends watch the popular current as is their wont ... and run, or try to run, the government machine.” Despite the fact that there are multiple Shaker Prentiss’s, we are confident that Oliver Prentiss is the author of this and other similar articles. The author is apparently old (“he had a dream 59 years ago”). Oliver was still alive in 1880, though elderly, and was writing and contributing to journals at the time this article was published.

———. “Theologies.” *Truth Seeker* 7, no. 32 (August 7, 1880): 507.

Signed: *Prentiss*. The author states that he is 82 years old and has “passed through most, or all of the current *theologies* or *isms* of the period.” He relates a discussion with a “fair damsel” about “where to find God.” The “damsel” had spent most of her life with the Shakers. The author is, without doubt, Oliver Prentiss.

Prescott, James S. “Letter from Elder Prescott.” *American Spiritualist* 5, no. 11 (April 13, 1872): 7.

A letter from North Union, Ohio, Elder James Prescott to James Martin Peebles, editor of the *American Spiritualist*, about Spiritualism.

———. “The Shakers.” *Banner of Light* 23, no. 10 (May 23, 1868): 2.

A letter from J. S. Prescott addressed to E. S. Wheeler, dated: *North Union, April 13th, 1868*. Prescott seeks to clarify the Shaker view of “reclaiming civilization” as discussed by Wheeler in his lecture at Mercantile Hall, in Boston, and published in *Banner of Light* in the Apr. 11 issue. A letter from Wheeler follows which includes his response to Prescott.

———. “Shakers. Spiritualism Confirmed—Letter no. 2.” *Banner of Light* 22, no. 6 (October 26, 1867): 3.

Letter signed: *Jas. S. Prescott, North Union, Sept. 18, 1867*. Reprinted from the *Cleveland Plain Dealer*. Prescott speaks of the many messages received from the spirit world at North Union, and conveys verbatim one such message from Don-Mo-Nesque, addressed “To the King or Bishop of North Union.” See Prescott’s “Shakers and Spiritualists—Spiritualism Confirmed.” (below) for his first letter.

———. “Shakers and Spiritualists—Spiritualism Confirmed.” *Banner of Light* 22, no. 4 (October 12, 1867): 3.

Letter to the editor, signed: *Jas. S. Prescott, North Union, Sept. 18, 1867*. He reports that the Shakers have been true Spiritualists since their establishment as the “first body of spiritualists in North America.” He notes that the Shakers “do not endorse all that is going under the name of ‘modern spiritualism.’”



———. “A Shaker’s View of the Spirit-World.” *Banner of Light* 22, no. 24 (February 29, 1868): 3.

A letter signed: *Jas. S. Prescott*; dated: *North Union (near Cleveland) O., Jan. 10th, 1868*. James Prescott writes to Harrison Prescott, who requested a revised copy of the letter James had written to Levi T. Prescott “giving an account of the ‘spirit manifestations’ at North Union, dated Sept. 25th, 1839—eleven years previous to the Rochester Rappings.” This revision embodies the “substance of that account, but add[s] some items which transpired subsequent to that date.”

Richmond, David. “Charles Lane and the Shakers.” *Regenerator* (Fruit Hills, O.), n.s., 1 (November 30, 1846): 278-79.

A long letter refuting Lane’s statements about his experience with the Shakers (see Richmond 1594); dated: *Ballard Vale, Andover, Mass., November 10th, 1846*. With William White, Richmond, a young Believer, has visited the Harvard, Mass., Society and “made the strictest inquiry,” and states that Lane “would not write or speak anything against them.” He states that the son was not articulated to the Shakers until after 12 days, discusses each of Lane’s dissatisfactions with the object of bringing “Charles home again to the truth, and to remove the effects on, and injustice to, an unoffending people,” and asks Lane to answer him. The “Form of Article or Indenture” is reprinted. Richmond 1637.

Seamans, Emelia S. "Shakerism. Hear all Sides and Then Judge." *Religio-Philosophical Journal* 17, no. 11 (November 28, 1874): 3.

"Letter from Emelia S. Seamans." Seamans was 12 years old when she went to live with the Shakers at Enfield, Conn. She remained with them for 16 years. She became disenchanted with the Shakers after the book *Millennial Church* was published, and an elder told her, "It is not Shaker faith, especially one chapter, and if I had the last book that was published, I would burn it."

"To the Honorable Rutherford B. Hayes, President of the United States of North America." *Truth Seeker* (New York) 7 (October 1879).

Richmond describes this remarkable letter as follows: A long letter, dated: *Mt. Lebanon, N.Y., September 29, 1879*, vigorously protesting the unfair trial and imprisonment of D. M. Bennett and defending the constitutional rights of freedom of conscience, liberty of free speech, protection of the press, and the sanctity of the mails. Reprinted in the *Shaker Manifesto* 9 (December 1879): 278-80, where it is identified as a "petition." The flippant writings of the freethinking editor of the *Truth Seeker*, D. M. Bennett, had offended orthodox churchmen and provoked that "Roundsmen of the Lord," Anthony B. Comstock, whose efforts finally brought Bennett's conviction for sending so-called indecent matter (*Cupid's Yokes*) through the mails, resulting in 13 months' imprisonment (Sing Sing) and a \$300 fine. Bennett was reared in the Shaker community at New Lebanon and became physician there. He seceded with his sister and others in September 1846 and the next month married Mary Wicks, another seceder. Richmond 1490.

Articles about the Shakers

Anderson, Annie T. "A Lecture Delivered by Annie T. Anderson in St. Louis, Mo. Before the Spiritualist Protective Association, January 28th [1883]; Being a Criticism on the New Bible Sent Forth to the World from the City of New York." *Mind and Matter* 5, no. 16 (March 10, 1883): 6.

"Oahspe, a new Bible in the Words of Jehovah and his Angel Embassadors [sic]," was first published in 1882 by John Ballou Newbrough, written by automatic writing. Adherents of the disciplines expounded in *Oahspe* were known as "Faithists." Anderson offers a critical review from a Spiritualist's perspective and compares *Oahspe* to sacred writings of other sects: "The sect of Shakers have Mother Ann's Bible" which, says Anderson, has resulted in certain benefits to mankind, but "which could have been better effected without binding the mind to a dogmatic creed which excludes more ennobling methods of finding peace on earth and justice to all."

[Babbitt, E. D.]. "Elder Evans and the Shakers" [New York Department]. *Religio-Philosophical Journal* 15, no. 22 (February 14, 1874): 8.

The author responds to comments F. W. Evans made about an earlier article by the author. Babbitt notes points of agreement and clarifies areas of disagreement, with the import of marriage being the central point of disagreement.

———. "The Shakers in New York" [New York Department]. *Religio-Philosophical Journal* 15, no. 14 (December 20, 1873): 6.

Describes a meeting of Shakers and Spiritualists on Nov. 23, 1873. The author notes the "masterly speech" given by F. W. Evans. The author concludes, "The Shakers are a sterling people, far ahead of the church world in freedom of thought, and they are teaching us all many excellent things."

Babcock, William. "Another Materializing Medium." *Mind and Matter* 3, no. 50 (November 5, 1881): [2].

An account of a séance at the home of medium Ralph Shear on September 10, 1881, where a "beautiful female form appeared

dressed in Shaker costume” (one of the medium’s controls). She referred to herself as “Shaker Emma,” and reported that she had been “in spirit life over one hundred years.” She verbally and physically communicated with the séance participants.

Billings, W. B. “Shakerism. Reply to Elder Eades.” *Religio-Philosophical Journal* 21, no. 1 (September 16, 1876): 2.

The author objects to Elder Harvey L. Eades’s description of Shaker Spiritualism published in an earlier issue and declares that “the difference between the Elder and myself is simply this: he is contending with all his might for vested right in an effete, worn out system, while I am battling for truth.”

“Boston Spiritual Conference Tuesday Evening, October 9.” *Banner of Light* 8, no. 4 (October 20, 1860): 8.

This report of the weekly meeting of the Boston Spiritual Conference includes a brief comment by Harvard Shaker Lorenzo D. Grosvenor.

Brevior, Thomas. “Spiritualism Versus Psychic Force.” *Spiritual Magazine* (London), n.s., 7 (August 1872): 337-52.

The author comments about Daniel Offord and his experiences as a psychic. “One of the best ‘Psychics’ was a boy named Daniel Offord (now a member of one of the Shaker communities).” Young Offord received his communications via spirit rappings. He often received rapped messages in Latin, prescriptions for medication for the ill “which certainly was not the language of the ‘Psychic.’” (p. 344).

[Britten, Emma Hardinge]. “Extraordinary Revelations; or, Advent Voices Proclaiming the Birth of Modern Spiritualism” [The Rostrum]. *Two Worlds* 1, no. 34 (July 6, 1888): 445-47.

Signed at the foot: [Ed. T. W.], i.e. Emma Hardinge Britten, the editor of *Two Worlds*. A lengthy and interesting article about the Shakers including an account of her visits to several eastern societies during the early 1860s. Included is a reprint of an article by Alonzo G. Hollister titled, “Pre-Hydesville Manifestations: Birth of Modern Spiritualism,” published in *World’s Advance Thought* in May 1888. Britten adds an

account of spirit visitations to the young sisters and girls in 1838 taken “from the records of the Shaker Community of North Union.” The article ends with several hymns from North Union and the Kentucky societies.

“Bromfield Street Conference Wednesday Evening, March 14th.” *Banner of Light* 6, no. 26 (March 24, 1860): 5.

Sessions of the “Boston Spiritual Conferences” were held at a hall on Bromfield Street in Boston, usually each Wednesday. The question addressed at the March 14, 1860 conference was “What is the Philosophy of the Soul’s Growth?” Lorenzo G. Grosvenor of Harvard, along with several other non-Shakers, offered comments and observations in this article “reported for *The Banner of Light*.” Grosvenor noted, “the soul’s growth is as natural as fruit on trees. Properly trained, and nourished by intellect and spirituality, it grows; otherwise it decays.”

“The Case of the Shakers.” *Banner of Light* 76, no. 21 (January 26, 1895): 4.

For financial reasons, the Canterbury, N.H., Shakers had contemplated sending half of their members to live at the Enfield, Conn., Shaker community, but decided such a move would be too costly. This article reports that a local New Hampshire newspaper called for community support of the Shakers by exempting them from taxation.

“Charles Lane and the Shakers.” *Regenerator* (Fruit Hills, O.), n.s., 2 (April 5, 1847): 6-7.

A long answer to Lane’s letter dated at Andover, Mass., March 10th, 1847, taking further issue with Lane’s statements and calling upon him “to substantiate the serious charges he prefers against the ‘Believers,’” particularly what Lane referred to as the Shakers’ “mistaken notions on education.” The editor, Orson S. Murray, adds a note of criticism stating that Richmond’s “pursuit of brother Lane in the case savors too much of wrangling and accusatoriness,” and continues, “The exceeding sensitiveness you manifest in behalf of Shakerism, does anything but commend Shakerism to the discerning. What have the ‘seven thousand’ to fear from the one.” Richmond 1638.

Chase, Warren. "Explanation." *Banner of Light* 6, no. 2 (October 8, 1859): 7.

Chase writes from Lowell, Massachusetts, in this letter dated September 23, 1859. He had visited a number of communal groups including "Free-Lovers or Socialists" at Berlin Heights, Ohio, and had written about them in their periodical *Good Time Coming*. Here, Chase attempts to clarify some of his remarks about them which the Berlin Heights group felt were "unfair." He includes comments about the Shakers, who he stated were Socialists and "all, or nearly all, Spiritualists ... but some of their principals [sic] and practices, I do not approve of or endorse."

Davis, Andrew Jackson. "Ann Lee." *American Spiritualist* 5, no. 11 (April 13, 1872): 11.

An excerpt from Davis's *Great Harmonia*, v. 5, p. 189-98 containing his appraisal of Shaker founder Ann Lee.

Davis, Andrew Jackson, and Mary F. Davis. "To Prevent Conception" [Medical Whispers]. *Herald of Progress* 2, no. 46 (Jan 4, 1862): [1].

In response to the many inquiries the editors receives on this subject, they say, "To each and all, and for once and for all, we say that there is one doctor who can communicate the requisite information." Astonishingly, they direct readers to "a believer in spiritualism," F. W. Evans of Mt. Lebanon, New York, who he declares is "an honorable man, a philanthropist in his way, [and who] ... will not charge money for his instructions."

"Death of a Social Reformer at Darlington." *Two Worlds* 4, no. 173 (March 6, 1891): 193.

A report of the death of former Shaker David Richmond, "a shoemaker, 75 years of age." It notes that Richmond, "with his wife, who followed him in his wanderings, lived some years amongst the Shakers." He is credited with introducing "vegetarianism in some measure amongst that fraternity, though it was by no means universally followed." Included is information about the Richmonds's eventual apostasy, and their attempts to secure their son who remained with the Shakers. David Richmond twice visited England while still a Shaker,

and “introduced spiritualism amongst the Secularists at Keighley who nearly all embraced the new faith.” See also Richmond 1244 and 1245 for monographs by David Richmond addressed to “The Spiritual Brotherhood” at Keighley. See also Richmond 1246 for a later work by David Richmond addressed to “the United Society of Believers, or Shakers, in the United States of America.”

[Developments at Fruitlands, Mass.]. *New Age and Concordium Gazette* (London) 1 (August 1, 1843): 75-76.

Includes a long quotation from information received by the editor, probably a letter from Lane. In the last paragraph a visit to the Shakers at Harvard is described. “You would approve of many of their plans and practices, I am sure. The order, cleanliness, and quiet of the place and people are extremely attractive.... There is much sympathy between us [Fruitlands], especially towards me.” Richmond 1593.

“Editorial Paragraphs.” *Spiritual Scientist* 5, no. 3 (October 5, 1876): 55.

A brief piece: “Elder Evans ... is down on cats, and is in favor of having them killed off as soon as possible. He says that they are mediums of evil spirits, and the causes of weakly children in so many households.”

“Esperanza.” *Nichols’ Monthly*, Sept. 1856, 138.

A series of letters, each addressed My Sweet Clara. This is Letter XII, “The Children” and commences: “Some years ago, I visited a Shaker village. As I look back to the strange scene their life presented to me, and, compare it with the rich and beautiful life around me here, the Shaker society seems a dim, faint outline, with no light and shade, no effect, or warmth of coloring, a pale, cold skeleton.” It appears that “Esperanza,” which the author describes, was a real or imagined intentional community. *Nichols’ Monthly* was a journal advocating various popular reforms.

Examiner. [Letter to the editor] [Correspondence]. *Spiritual Eclectic* 1, no. 1 (April 14, 1860): 3.

A letter to the editor, signed: *Examiner*. The author criticizes the Shakers for their “superstitions which are common among us.” The

author adds: "I think that many of our Shaker brethren ... have ideas concerning many passages in the Old Testament, altogether at variance (when we come to examine their context), with the tenets they wish to establish."

"Frederick W. Evans, the Shaker." *Banner of Light* 21, no. 4 (April 13, 1867): 8.

The editor attended a talk by Evans in New York, and waxed enthusiastically about his intelligence, "peerless purity" and speaking talents. "Seeing, we magnetically tasted Father Evans, and his spirit tasted good to our spirit."

"Free Convention at Rutland, Vermont." *Banner of Light* 3, no. 15 (July 10, 1858): 3, 8.

A lengthy article detailing the speeches, resolutions and events at the Free Convention of Spiritualists, freethinkers and reform advocates at Rutland, Vermont in 1858. Frederick W. Evans "made some well-timed remarks" on the sixth resolution of the convention, which called for women's rights and emancipation. Later, the same day, Evans spoke about marriage: "It is supposed that Shakers condemn the institution of marriage, per se. This is not true. We believe in a divine marriage. We are called Shakers. Reformers are shaking the earth, governments, organizations,—civil, political and religious." He also offered extensive remarks about Shaker Spiritualism.

"Free Convention at Rutland, Vermont. Ab[b]reviated Report." *Banner of Light* 3, no. 14 (July 3, 1858): 8; 3, no. 15 (July 10, 1858): 3, 8.

An account of the Free Convention, a gathering of sundry radicals, reformers, Spiritualists and woman's rights advocates including Shaker Frederick W. Evans. The second part of this report contains various resolutions adopted by that assembly, with lengthy comments by Evans on "the marriage question" (p. 3) and additional remarks on the duality of God and the person of Ann Lee (p. 8). This is an earlier report of the Rutland Convention (see entry immediately above).

Jacobi, A. "Communities." *Spiritual Age* 1, no. 48 (November 27, 1858): [1]-[2].

Jacobi furnishes descriptive "sketches" of seven American intentional communities and their founders. Under "Ann Lee" is a brief and somewhat acerbic description of Shaker communalism. He declares that "too much attention is given to outward rules that give the ministers and elders as patterns and keep their minds on the same plane. While limited by these rules, there will be no progress and their noble institutions will become dead letters."

Meadows, Lindon. "Whittlings from the West." by Abel Log [pseud.]. *Hogg's Instructor*, n.s., 9 (1852): 19-21.

Recounts a visit to the Shaker settlement in Niskayuna, with a detailed, though highly critical, description of Shaker dancing. Also published as *Whittlings from the West, with some Account of Butternut Castle* (Edinburgh: J. Hogg, 1854), 367-73.

"Meetings in Bromfield Hall." *Spiritual Age*, n.s., 2, no. 23 (June 4, 1859): [3].

An account of a meeting of Spiritualists at Bromfield Hall in Boston. A Shaker addressed the meeting stating that he had been confined "several months to an insane asylum for asserting ... that there was a God within him." He added: "We might have as much of the power of God manifest in us as any one in the past had had; not because we are believer in any ism, but because we are human beings."

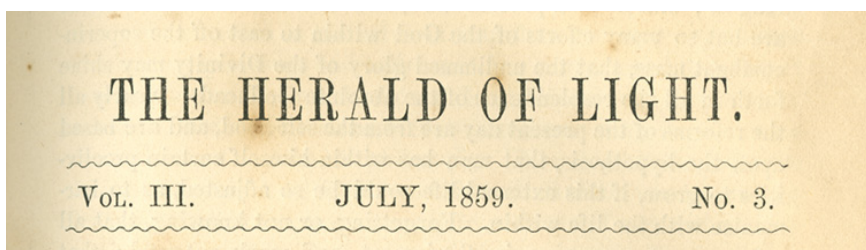
"Motto-Sentiments Submitted." *World's Advance-Thought* 2, no. 1 (March 1887): [2].

The masthead gives the date of the issue as March 1887, while the publication statement on the first page cites April 1887. The editors of *World's Advance-Thought* had solicited suggestions for a motto to be added to the journal's masthead, and here lists entries contributed by readers. Among the several dozen contributions are suggested mottos from Giles Avery ("The messianic soul or spirit is the true arbiter of man's destiny"), Alonzo Hollister ("Faith, grounded in knowledge, inspires hope, enthusiasm, and noblest endeavor") and

former Shaker E. D. Blakeman (“Divine love alone can ensure perfect happiness”). Following the submissions, the editor added eleven lines of “inspirational thoughts” tendered by Alonzo G. Hollister.

[Mount Lebanon Cedar Boughs. Review]. “New Publications.” *Banner of Light* 78, no. 16 (December 21, 1895): 8.

A book review of “Mount Lebanon Cedar Boughs”; a collection of poetry written by members of the Mount Lebanon North Family of Shakers. “The verse, while it is marked by simplicity, is far above average in merit in many instances.”



“The New Church Pulpit. The Fatherhood and Motherhood of God. Discourse I.” *Herald of Light* (New York) 3, no. 3 July 1859: [177]-86.

The author argues that the deity has both masculine and feminine attributes and elements, and includes a paragraph on “the theology of the disciples of Ann Lee,” (pp. 178-79). The author adds, “We may hope, too, for the day when this well-meaning people will ripen into a genial religion.” The author is clearly not a Shaker, though he finds their theology commendable in certain aspects.

“New Publications.” *Spiritual Telegraph* (New York) 7, no. 51 (April 16, 1859): 507.

A lengthy review of Frederick W. Evans’s *Shakers. A Compendium* (the 1859 New York edition). Despite the editor’s sympathetic account of Shakerism, and generally positive acclaim for Evans’s work, he warns readers “who are familiar with modern spiritual manifestations” not to

“regard facts of the above characters, remarkable as they are, as proof of the divine origin of Shakerism.”

Nicholson, Valentine. “True Grounds of Shakerism. Doctrinal Epistle from Valentine Nicholson to Fred’K W. Evans. Objections to Shakerism.” *Herald of Progress* 2, no. 15 (June 1, 1861): 2.

Nicholson addresses this cordial, but highly critical letter to F. W. Evans, responding to a letter Evans addressed to him in *Herald of Progress* 1, no. 13 (not located). Nicholson compares the “laws of nature” to the “laws of Shakerism” and finds the latter sorely wanting. He laments the lack of joy in Shaker life. Based on his style of language, Nicholson was, or formerly had been, a Quaker. See above for a later article by Harvey Eades directed to Nicholson.

O., J. R. “Conference at the Lyceum, Clinton hall, Astor place.” *Spiritual Age* 1, no. 48 (Nov. 27, 1858): [3].

Proceedings of a conference of Spiritualists at the Lyceum in New York. “A gentleman, a Shaker, gave an account of his spiritual experience.” He had encountered both good and bad spirits, including one “who came with a drawn sword, and drove a crowd of tormenting spirits away.”

“Oriental Shakers.” *Banner of Light* 1, no. 4 (April 30, 1857): 6.

A short piece which includes commentary about Turkish islamic sects (taken from Oscanyan’s “The Sultan and His People”). It refers to the Mevleves sect as “Oriental Shakers” due to their whirling and dancing. The article includes a quote from an American Shaker who was asked why the whirling was necessary. “I find the command in the scripture ... ‘turn ye, turn ye, for why will ye die?’”

Oxley, William. [“Oxley on Shakerism”]. *Medium and Daybreak* (London), May 18, 1888.

Not located. Title from Richmond 1552. See F. W. Evans’s article “William Oxley and Shakerism” which appeared in the August 10, 1888 issue of *Medium and Daybreak* (above).

“The Peace Convention, Held by the Shakers.” *World’s Advance Thought*, n.s., 20, no. 5 (November 1905): 70.

Title from first line of text. A brief comment about the Peace Convention held at Mount Lebanon in 1903. The author describes it as “the best attended and most enthusiastic gathering ever held by this spiritual people.” It was suggested that the conference’s recommendation that “the great waterways of commerce be made neutral ways, as far as international traffic is concerned,” should be considered by the Hague Court of Arbitration.

Peters, S. M. “Human Life.” *Christian Spiritualist* 2, no. 39 (February 2, 1856): [1].

The author offers various observations and musings about human life from the perspective of a Spiritualist. He includes a lengthy reminiscence about his visits to the Lebanon North family and recounts dinner conversations with a Shaker sister and F. W. Evans, noting that they “conversed readily and fluently on every topic” he introduced. He considered the Shakers to be “strange people ... little known to the world.” The author reported that Evans informed him that “they kept their Meeting House closed at Lebanon, and discontinued outward worship, for the space of four years, lest they should be arrested and confined as lunatics.” The initials of the author are the best guess of the bibliographer—they are very faint in the digital copy examined.

“A Phase of American Mysticism.” *Theosophical Forum* 10, no. 5 (September 1904): 94-100; 10, no. 6 (Oct. 1904): 116-20.

The editor reports that “a small group of theosophical students met last summer in a mountain boarding house, situated right in the heart of a Shaker community.” Positive editorial commentary on the Shakers is followed by a reprint of a part of Alonzo Hollister’s “Synopsis of Doctrine Taught by the Believer’s in Christ’s Second Appearing.”

[Roberts, James M.]. “Explanation.” *Mind and Matter* 1, no. 39 (August 23, 1879): [3].

Brief editorial commentary on Julia H. Johnson’s contributions over time and noting that she “has not claimed the priority of Spiritualism



or Spiritual Phenomena for the Shakers in any other light than this: that the manifestations which took place in their midst, commencing in 1837 and continuing without abatement until 1844, were prior to the Rochester Rappings.... The Shaker Church was founded on Spiritualism, and the manifestations of Mother Ann superceded [sic] anything of the kind since." Johnson was a former member of the Tyringham society and a frequent contributor to *Mind and Matter*.

Robertson, James. "Spiritual Experiences and Testimonies." *Two Worlds* 5, no. 266 (December 16, 1892): 603-4.

Robertson traces the origin and rise of Spiritualism in England and America and includes a brief description of the Shakers and their practice of Spiritualism. "Seven years previous to 1848 [the year of the Hydesville events, or Rochester rappings] the Shakers predicted the rise and progress of the Spiritualist movement precisely as they have occurred. This I have heard from Elder Evans himself."

"Rutland Convention." *Spiritual Age*, n.s. 1, no. 27 (July 3, 1858): [2].

Frederick W. Evans attended the Rutland Convention (also called the Free Convention) in Rutland, Vermont, held on June 25-27, 1858. It was a gathering of various reform, radical and freethinking organizations. F. W. Evans attended, declaring that "Woman's equality

of rights and superiority of function had ever been recognized in the body to which he belonged, who derived the doctrine from the principle of the Divine Motherhood, or the feminist element in Deity.” The author mentions that Evans delivered an “exceedingly interesting statement of the views of the Shakers on various points.”

“Shaker Correspondence.” *Banner of Light* 24, no. 23 (February 20, 1869): 3.

The editor notes that “through the kindness of Elder J. S. Prescott, Cleveland, we are in reception of a well-printed pamphlet, discussing the doctrinal merits of that united society—the ‘Shakers.’” Included are several excerpts from “Shakers; A Correspondence between Mary F. C[arr] of Mount Holly City, and a Shaker Sister Sarah L[ucas], of Union Village.” Ed. by R. W. Pelham, Union Village, Ohio. [Union Village, O.?:] 1868.

“Shaker Matters.” *Spiritual Telegraph* (New York) 4, no. 45 (March 8, 1856): 179.

The editor notes that articles recently published in the *Spiritual Telegraph* have generated more discussion than could be published. This article furnishes extracts from two communications (by William White and A. Kelly Please), and comments on a letter from John Kaime of Shaker Village, Merrimac Co., N.H.

“Shaker Meeting.” *Banner of Light* 38, no. 26 (March 25, 1876): 4.

The editor reports that “A meeting will take place at the Brooklyn Academy of Music, New York, on Thursday evening, March 30th, exercises to consist of lectures and music under the direction of Elder E. W. Evans, Mt. Lebanon, Col. Co., N.Y.”

“Shaker Views of Marriage.” *Spiritual Telegraph* (New York) 4, no. 46 (March 15, 1856): 182.

The author notes that Jesus sought to live out his life in terms of marriage, community of property, and separation from the world, rather than prescribe the way all people should live. The Shakers believe that the children of this world do marry; they only point out the inconsistency in Christians “adhering to an institution which seems

to belong to an order out of which they claim to have arisen.”

“Shakerism.” *Christian Spiritualist* 2, no. 40 (February 9, 1856): [2].

A brief article where the editor states that Shakers “be heard in their own defense,” and urges a careful reading of the article by F. W. Evans in the *Christian Spiritualist* published on the first page of the same issue (see Evans’s article “Shakerism” above).

“Shakerism.” *Harmony* (San Francisco) 2, no. 5 (February 1890): 142-43.

The editors of *Harmony* comment on several Shaker publications received at their office and “read ... with deep interest.” They furnish extracts from Avery’s “Sketches of ‘Shakers and Shakerism.’”

“Shakerism at the Tabernacle” [Personal and Special Notices]. *Spiritual Telegraph* (New York) 4, no. 46 (March 15, 1856): 187.

A brief editorial note: “On Tuesday evening, March 18, the second Lecture on Shakerism will be delivered by Frederick W. Evans, Elder in the New Lebanon Society. Tickets 12 1-2 cents. Profits devoted to charity.”

“Shakerism in Philadelphia.” *Religio-Philosophical Journal* 14, no. 25 (September 6, 1873): 5.

Report of a meeting on Spiritualism in Philadelpia on Aug. 17, 1873, during which George A. Lomas, of Watervliet, presented two lectures. The article gives abstracts of the two lectures (the second of which was titled, “The Relations of Spiritualism to Shakerism”) as well as the words to five songs sung by Lomas and two Shaker sisters, Mary Ann Ayres and Rosetta Hendrickson, and another song given them by Indian spirits.

“The Shakers.” *Regenerator* (Fruit Hills, O.) 4, no. 33 (May 1852): 146.

Though not identified in the *Regenerator*, this article is a reprint from the April 8, 1852, issue of the *N.Y. Tribune*. The author (most likely Horace Greeley, editor of the *N.Y. Tribune*) speaks highly of the Shakers but argues that they are mistaken in their practice of not voting and that “abstinence exposes them to much annoyance and petty persecution.” As an example

of such persecution, the author points out that the New York Legislature passed a law limiting the income of a Shaker society to \$5,000 annually.

“Shakers as Spiritualists.” *Banner of Light* 79, no. 19 (July 11, 1896): 4.

A discourse on Shaker Spiritualism taken mostly from Hester A. Poole’s article, “Shakers and Shakerism” in *Open Court* 1, no. 17 (Sept. 29, 1887): 449-51. She offers a sympathetic account of the Mount Lebanon Shakers and their beliefs.

“The Shakers at Music Hall, Boston.” *Banner of Light* 26, no. 17 (January 8, 1870): 4.

The editor reports that Frederick W. Evans gave the concluding lecture in the “Fraternity Course,” on Dec. 27, 1869. His subject was, “The Shaker Views of Theology.” A summary of his presentation is provided.

“The Shakers. Spirit Manifestations Among Them. A Sketch of Their History.” *Harbinger of Light* (Melbourne, Australia), April 1, 1891.

IAPSOP has not located a copy of this issue. The following information is furnished by Richmond: “This article has been found only in a scrapbook at Western Reserve Historical Society. A manuscript note gives the information that ‘Elder Frederic [Evans] and Eldress Anna [White] thought this an unusually good and historically important article.’” This article was written for the *Progressive Thinker*, probably [possibly?] the same as Richmond 1489. The end of the article is missing. Richmond 1488.

[Shorter, Thomas]. “Spiritualism Amongst the Shakers by the Author of ‘Confessions of a Truth Seeker.’” *Spiritual Magazine* (London) 1, no. 2 (February 1860): 69-74.

A description of Shaker history and theology by a noted English social reformer, much of which was taken from Green and Wells’s *Summary View of the Millennial Church*. Included is a lengthy excerpt from a letter written by Frederick W. Evans to Robert Owen and published in the April 1856 issue of *Millennial Gazette*.

Slenker, Elmina Drake. "An Open Letter to George Lynn." *Truth Seeker* 7, no. 40 (October 2, 1880): 630-31.

Signed: *Snowville, Va., Elmina D. Slenker*. A friendly letter to a Spiritualist colleague primarily touching upon matters of sexuality. Slenker makes reference to the celibate Shakers whom she admires, yet finds their lives "unnatural, and in some respects austere." She opines that were the Shakers to allow a free intermingling of the sexes, "and taste the pure bliss of friendship between the sexes, even were there no sexual commerce," they would be "far better, happier, and more long-lived than they now are."

"Spiritualism in America. second paper." *Hogg's Instructor*, n.s., 9 (1852): 499-502.

The second of two papers by a "Scottish Emigrant" describing a convention of "200 mediums and believers in spirit manifestations" held at Horticultural Hall in Worcester, Mass., commencing Aug. 22, 1852. A Shaker elder, "a little grim sour-looking man, whose blood seemed to be vinegar, and his flesh pickled beet" presented a lecture on Shaker Spiritualism (p. 502). The account is an unflattering and highly colorful condemnation of the convention and, in particular, of the Shaker elder. Andrew Jackson Davis played a prominent part at this convention. The "First Paper" (pp. 489-92) includes a list of Spiritualist and other like journals.

"Spiritualists and Shakers in Council." *Banner of Light* 29, no. 2 (March 25, 1871) 4.

A brief report on the meeting between Spiritualists and Shakers from Mount Lebanon and Watervliet in Troy, N.Y., Mar. 11-12, 1871. J. M. Peebles was elected as president and Elder G. A. Lomas as Secretary. On the second day, large crowds were present to hear addresses by the Shakers; "the hall was crowded, nearly two hundred persons being compelled to stand during the session."

W. "American Shakers and Their Spiritualism." *Mind and Matter* 1, no. 37 (August 9, 1879): [1].

The author offers a highly critical description of the Shakers and

Shaker Spiritualism after having read “with considerable interest the articles of that Shakeress woman, Miss Julia Johnson, appearing in your excellent journal.” He claims the Shakers are over-worked, ruled by oppressive elders and despite their efforts to gain new members are a society in rapid decline. The article by “W.” is preceded by a quotation from *Scribner’s Monthly* which deplores Shaker celibacy and declares that the “Shakers form a community built on this rotten foundation.” The author declares that Shakerism will “lead to the suicide of a race” and their faith is “a shocking mistake.”

“Was Jesus Christ a God, a Man, or a Myth?” *Mind and Matter* 3, no 9 (January 22, 1881): 4-6.

Included is a lengthy account of various spirit visits and manifestations during the 1840s throughout America. The author states that the spirits “first found it necessary to avail themselves of the Shakers whose plain, simple and exclusive lives rendered them better suited for spiritual influx.” It was his belief that “there was a great effort made by the spirit forces to avail themselves of Shaker mediums to launch the present spiritual movement.”

Wellington, O. H. “Satisfactory Answer to a Sealed Letter by J. V. Mansfield.” *Mind and Matter* 2, no. 10 (January 31, 1880): 2.

Letter to the editor dated: *Boston, 181 Shawmut Av., Jan. 20, 1880*; and signed: *O. H. Wellington, M.D.* Wellington, who specialized in the treatment of insanity and religious obsession, appears to have had friendly interactions with the Grosvenor sisters, who formerly had been members of the Harvard society. This somewhat confusing letter appears to be encouraging the Grosvenors and another doctor, J. V. Manfield, to correspond as Wellington knew of no “better tests than those secured by the Grosvenors last week.”

Wheelock, A. A. “Conference of Spiritualists and Shakers.” *American Spiritualist* 5, no. 11 (April 13, 1872): 8.

A lengthy report of a conference between Shakers and Spiritualists held at Troy, New York. Shakers in attendance included F. W. Evans, Charles Greaves, William Leonard, J. B. Vance, John Whitely, Henry Cummings, and some unnamed sisters.

Williamson, Sara. "A Hundred Years of Mortal Life." *Banner of Light* 77, no. 1 (March 9, 1895): 4.

A biography of Ezra B. Newton, of the Harvard Shakers, who had celebrated his one hundredth birthday on Feb. 24, 1895.

"The World's Various Religions: The Original English Shakers." *Two Worlds* 4, no. 212 (December 4, 1891): 659.

Taken from the *Weekly Free Press*. The article has virtually no information about the "original English Shakers" other than to report that they originated from "a secession from the Quaker body in England." It furnishes a generally inaccurate description of the American Shakers, claiming, for instance, that Ann Lee and her followers left England and purchased lands in New Lebanon, New York, for "one large family," a "home after their own hearts." The author of the article reports that most Shaker converts were "adventurers, disappointed lovers, broken-hearted husbands, widows, spinsters, wanderers, and men out of employment."