TABLE OF CONTENTS

A Beautiful Garment
A Bleeding Lamb
A Companion to Slug
Adapted to Children
Airst
A Little Voice is Heard to Say (2)
A March
A March for Instruction
A Mince Pie or a Pudding
A New Year's Song from the Shepherdess
A Rich Treasure
All at Home (arr: Gay)
All at Home (3 part arrangement)
All at Home (2 part arrangement)
All Glean With Care
A Prayer for the Captive
Arise and Sing of Mother's Love
As a Rose in the Wilderness
As I go forth to battle...
As Stars and Diamonds you shall be
Ball of Blessing
Beautiful Brethren and Sisters Too
Bee Song
Behold the Children of the King
Be Joyful
Black Bill's Wonderment (see: Why I wonder you don't laugh...)
Blended Together
Blessings
Bow A Little Lower
Bow and Bend, Twist and Reel
Bow Down to Zion
Box of Ointment (see, I have brought a box...)
Busy Bee
By Freedom Invited

Can't you sing and dance a little...
Change Parts (vocal exercise)
Charms of My Mother, The
Christmas Offering
Circular March No. 6
Clap Your Hands
Come and take a ride...
Come, Come O My Chosen
Come Dance and Sing (2)
Come Life Shaker Life
Come little children now you may partake...
Come Old and Young
Come on My Little Dove
Come up and be a doing...
Come to Zion
Come ye little lovely seraphs...
Comfort for the Faithful
Comfort the Sorrowing (arr. David Mahler)

Coming Day, The
Coming of Jehovah
Compassion (guitar)
Compassion
Compound March No. 1
Consolation
Cords of Love

Dangerous Journey
Dedication Hymn for the Second Family Dwelling House Erected 1863
De lah de lah
Dismissal of Great I (see I'll Be No Companion to Great Big I)
Displeasure of the Almighty
Don't Fail in Your Efforts
Down in the Lowly Vale
Down to the Deep and Rolling River
Drink Ye of Mother's Wine

The Earth is Renewed

Farewell, farewell, our dear gospel friends...
Farewell in love dear gospel friends...
(Sweet Communion)
Farewell my good friends...
For What Came We Together
Four Little Angels
Franklin Pierce and the Shakers
(readings)

Garden of Paradise, The
Give Good Gifts
Give Thanks
Glories Immortal (The Heavens are with us...)
Glory and Honor
God's Blessing
God is Infinitely Able
Good Brethren will you receive my love.
Good Elder dear brethren...
The Good Samaritan
Go off, go off, you hateful stiff...
The Gospel is Advancing
Gospel Kindred How I Love You
Gospel of Mother
Gospel Union
The Grinding Work is Going On

Hail, hail the beautiful morn...
The Hallelujah Hymn
Happy Home
The Happy Journey
Harmony of Angels (2 versions)
The Harvest
Heavenly Feast
Heavenly Music
Here is a Pretty Feast...
Here's Some Pretty Little Baskets...
Holy Order
The Holy Savior's Blessing: A March
Holy Savior's Lamb
Hop Up and Jump Up
How Great is the Pleasure...
How Long Will Zion Be Troubled
How Peaceful and Happy (8 part round)
How peacefully we're sailing...
How pretty 'tis to see Mother's children...
Hymn 9 (Typical Dancing)

I am a little dove...
I am filled with heavenly treasure...
I Am the True Vine...
I feel the need of a deeper baptism...
I have an assortment of beautiful flowers...
I have brought a box of ointment...
I have found the true vine...
I know that I love you
I'll Come into the Valley (several versions)
I love to play and skip around
I Love to See the Wheels in Motion
I love to sing and worship god...
I'll Be No Companion (to Great Big I)
I'm Glad I am a Shaker
Industry Required
I Never Did Believe
In love and peace we will increase
In this pleasant place I will go.
Invitation (Millerite, not Shaker)
I've got a little taste of the crumbs of heaven...
I want freedom, I want love...
I Want to Be Traveling Down
I Will Bow and Be Simple (four part)
I Will Bow and Be Simple (gift song)
I Will Come Down in the Valley
I Will Come Down in the Valley
I Will Fight, Fight
I Will Gather Unto Me
I Will Walk With My Children
I'll Come into the Valley
I'll Come into the Valley (gamelan arr., Jody Diamond)

Let Me Have Mother's Gospel (2)
Let us sow to the spirit of love...
Like Pretty Birds
The Lilies
Little Children...
The Little Morsel
Little Trumpet (see O This Pretty...) (2)
Living souls let's be marching...
The Lord at Work
Lord Give Me of Thy Living Bread
Lord when I lay me down at night
Love and Blessing
Love is a Gospel Grace
Love is Little
Love is the Life of the Soul
Love, love, love, love
Love, love this beautiful treasure...
Love, More Love
Love of God
Love that Will Endure
Low, Low. In This Pretty Path I Will Go
The Little Robe

March ("O union thou cementing...")
March ("Love, o love is sweetly flowing...")
Marching Tune
May I See As I Am Seen
Millennial Praise
More beautiful than precious stone...
More Love
More Love (David Mahler arr.)
Morning Dawn
Mortifying Work
Mother
Mother has come...
Mother Lucy's Birthday Song
Mother's Chair
Mother's Love (2)
Mother's Tongue
Move On With the Gift
My Carnal Life I Will Lay Down
My Dear Companions Let's Move On
My Gospel Relation
My harp is not upon the willow...
My Mother's Way's the way for me
My Soul Loves to Walk in the Valley Low

Narrow Path
New Year's Greeting (poem, song)
New Years Reflection
Noggin of Love
Now, my dear companions...
Now Old Self (see Go off, go off...)

O Brethren Ain't You Happy (2)
O Ce le ac
O Come O Come
O Come come away where the fig tree...
O Come Away
O Domine Deus
O Harden Not Their Hearts (2)
O Ho the Pretty Chain
O How I love to see you play
O how I love to sing and dance...
O Little Children, Come, Come and Go
O Lord Protect Thy Chosen Flock
O My Pretty Mother’s Home
O my soul, o my soul...
O the Simple Gifts of God
O This Pretty Little Trumpet
O this treasure is pure love...
O Who taught you to walk when young?
O Will You Sing Another Song
Ode to Contentment
Of Mother’s love I want a crumb...
Oh, My Children
One, Two, Three Steps
Only Look and See
Order (Sing Deofoedly Order)
Order in Every Department
Our Watchers (poem)

Peace to Zion
Pearl of Great Price
Petition to the Angels
Pillar of Fire
Pillar of Light
Prayer for the Anointed
Prayer for the Nations (O God of
  Mercy...)
Prayer Universal
The Precious Way of God
Pretty Feelings
Promised Blessing

Quick Dance

The Race
Receive a father’s love...
Redeeming Love
Redeeming Love (fl. And cl. kid arr.)
Redeeming Love (two fl. kid arr.)
Revelation
The Rock
The Rose and the Lily
Rose of Sharon (2)
Round Around
Round Dance
Round in Three Parts (“The Lord will
  comfort...”)
Round in Three Parts (“Let us
  endeavor...”)

The Saviour’s Universal Prayer
Self Denial
Shake off the Flesh
The Shakers
Shall We Bow Down in Sorrow
Sheperdess Song
She Sent By Me Little Carrier Dove...

Shining Ball
Simple Gift (Enfield)
Since liberty is given me...
Since we have been dismissing... (little
1)
Song: A Dream ("...gather love")
Song of the Prophet Jeremiah
Song to New Lebanon
Song #47 (“Thy words must be few...
”)
Square House Hymn September 1848
Star of Purity
Stone Prison Song
Stubborn Oak
Sound the trumpet of my love...
Sure Defence
Sweep, Sweep and Cleanse Your Floor
  (RCS)
Sweet Communion
Sweet Music
Sweet Peace Like a River
Sweet Praises
Sweet Summer Land
There are none like unto you...
Thirst for Heaven
This gospel how precious...
To a Fullness
Today, today is my own time.
Toil On, Pray On
Tribute to Mother Ann
Turn to the Right (Canterbury)
Typical Dancing

Verdant Groves
Voice of Angels

Wake Up
Wake Up Stur About
The Way I Go
Way Down in the Valley
Welcome Song (“Without the aid of
  horn or gong...
”)
Welcome, Welcome
We Will All Go Home With You
We Will Go Forth
Whoever Wants to be High Highest
Who Will Bow and Bend Like a Willow
Why I Wonder You Don’t Laugh a Little
Wide Awake
With soul’s enraptured vision I behold...
With the Lamb on Mt. Zion
Woben Mesa Crelana
The Work of God is Going On
The Work of God is My Delight
Yielding and Simple
You and I (poem)

9/22/08
A Beautiful Garment

"Composed by Sarah Hammond when in her eightieth year Harvard Ch"

Mother's love in the morning is truly adorn ing A beautiful garment to wear all the day If the cross should feel heavy we'll travel on swiftly in our blessed Mother's pure cross bearing way. Mother's love it will cover the faults of another And help us to conquer the evil within O I do feel thankful to our blessed Mother for her beautiful way of salvation from sin.
A Bleeding Lamb

A bleeding lamb would seek thy face, O Savior kind;
Thy mercy and thy healing grace I'd also find. Though
torn my fleece and deep my wounds, Thou canst restore;
Thy mercy's great, thy love abounds,—These I implore.

2 And blessed Mother too, I seek Thy tender care;
O take me, take me, frail and weak,
And near despair.
Thou wilt not cast me off, I know,
Thou art too kind.
I'll weep and creep, for I'm bro't low,
Tis meet I should.
A Companion To Slug

A companion toSlug I will not be. I'll drive you off I

will-be free. The gospel is free for everyone. The

gospel is free for old and young.
Adapted To Children

Hancock, MA

What a home I have in Zion
And a shelter from the storm.
Here I have both food and raiment
To keep me neat and warm.

While many souls are daily wandering
To find a place to rest their head,
While cold bleak winds around them howling,
And must starve for want of bread.

A Collection of Spiritual Songs
Collected by Rhoda Blake
New Lebanon, 1847
WRHS IX B 44
All At Home

Arr. David Gay

All at home. All at home. What shall be the theme of the passing hour?

What shall be the measure of the song, what the strain. Once more our circle made wider and broader.

House, hold of faith have all met again. Come, the feast is ready. While the table is loaded.

With the choicest fruits from far and near. While leaders and people, parents and children.

Love and affection all are here. All at home. All at home.

Not a stray note arrangement!

This is a very wide harmonization by Gay.

Bad leaps, strange crossings!
all at home

arr: polansky

Voice 1

All at home. All at home. What shall be the theme of the

Voice 2

All at home. All at home. What shall be the theme of the

Voice 3

All at home. All at home. All at home.

I

passing hour - What shall be the measure of the song what the strain?

II

passing hour All at home. All at home.

III

All at home. What shall be the measure of the song what the strain?

I

Once more the circle grows wider and broader the house-hold of faith, is all met a-

II

Once more the circle grows wider and all at home. Love is all a

III

All at home. All at home. All at home. All a
Come the feast is ready, while the table's loaded, with the finest fruits from again.

Ready all loaded, with the finest fruits from again.

Far and near. While leaders and people, parents and children, love and affection all are here. All at home. All at home.

far and near. Lead-ers and peo-ple. All at home. Love and af-fec-tion all are here. All at home. All at home.
All At Home

All at home, All at home, What shall be the theme of the

passing hour? What shall be the measure of the song, what the strain?

Once more our circle's made wider and broader. The household of faith is all met again.

Come the feast is ready, while the table's loaded, with the choicest fruits, from a

far and near. While leaders and people, parents and children, love and af-

fection all are here. All at home, all at home.

(6th line by MAH)
All at home, All at home.
What shall be the theme of the passing hour, What shall be the measure of the song, what the strain?

Once more our circle's made wider and broader, The household of faith is all meeting.

Come, the feast is ready, while the table's loaded, with the choicest fruits, from afar.

Far and near, while leaders and people, parents and children, love and affection all are here. All at home, all at home.
No. 30

ALL GLEAN WITH CARE

Heptatonic ionian, mode 3 A+b (I II III IV V VI VII) ||* (♩=128–168) SM288, p. 27317

SM291, pp. 121–22)

Glean your Orchards, glean your Gardens Glean. O glean in Godly fear.

with a prudent careful spirit. Save some for the coming year

For my hand, saith the Almighty, I shall wave from pole to pole,

Know ye that the time is coming. You'll have need to save the whole.

This song is found frequently in hymnals ranging in date from 1835 to 1890. The text follows Mother Ann's precept of "Hands to work, and hearts to God," and her constant admonitions while on earth to be prudent with God's gift that Shakers might have sufficient to offer the poor. Here is the musical mirroring of the Shaker religious economy upon which the Society was founded.
A little voice is heard to say, Come follow me; this
is the way. My little flock I will convey. By little steps ad-
vancing. 'Tis Mother bids her children come, And
feeds them with the heav'nly crumb; The Father greets them
welcome home, With music and with dancing dancing.
In March 1849 Lebanon received from Enfield, New Hampshire, a packet of songs that included this hymn. Its melody is related to that of the Irish song "Twas in the End of King James's Street." Its text alludes to the still, small voice Elijah heard, to the broken heart commended by the Psalmist, and to the rejoicing that greeted the prodigal son. All these are woven into allusions to the Believers' worship and faith—a typically Shaker conflation of sectarian stance, scripture, and folk melody.

\[ \text{\textit{d} = 138 \text{ (\textfrac{4}{4})}} \]

\[ \text{A little voice is heard to say, Come follow me; this} \]

\[ \text{is the way. My little flock I will convey, By little steps advancing. Tis Mother bids her children come, And} \]

\[ \text{feeds them with the heav'nly crumb; The Father greets them} \]

\[ \text{welcome home, With music & with dancing, dancing,} \]
No. 31

A MARCH FOR INSTRUCTION

Tetratonic, cannot be classified \( (I - III - V VI - ) \)

SM80, [n.p.]

\[ \frac{4}{4} \] \( \left( \frac{4}{4} = 106 \right) \)

Love-ly band march a-long With pro-per mo-tions, time the song Let both hands right

lev-el lay And from the el-bows nim-bly play. Bend your knees with gen-tle spring

Ev-ry joint to ac-tion bring With the bod-y right e-rect Then you will have the march ex-act.
62. A MINCE PIE OR A PUDING

A cheerful little "welcome" song with a light-hearted cadence, one of many used in the Shaker families to welcome friends, especially visitors in the elder-ship or ministry. The Shaker speed is "sub-allegro." Source: New Lebanon.

Welcome here, Welcome here, All be alive And be of good cheer.

I've got a pie All baked complete, And pudding too that's very sweet.
A New Year's Song from the Shepherdess

I wish you kind brethren a happy new year.

dear sisters I wish you the same. May heaven pro-

tect you while you persevere the durable riches to

gain. In love and pure union O may you increase, and

walk in true Godly fear, that you may be crowned with

blessings of peace throughout the ensuing year.

received by the Shirley Church, Jan. 1, 1848

Wm. Collins, Shaker Collection
A Rich Treasure.

I have a little treasure that is made of love. It is a pretty treasure—tis my Mother's love. I've got it I'll keep it I'll never let it go. The half of its beauty ye never did know.

where did you get it or how did it come? My mother gave it to n

do you want some. Tis worth more than millions or moun
d

... a Mother's pretty blessing its my Mother's love.
Arise and Sing of Mother's Love

A rise and sing of mother's love, the richest treasure I know of. It fills my soul with life and zeal, her coming power I feel.

'Tis like a sunbeam of pure light. It guards my spirit day and night. And as an angel robed in white, her love is my protection.
As A Rose in the Wilderness

As a rose in the wilderness blooming and fair; even
As a bird in the wilderness flies to her nest, so the

So shalt Thou my Zion appear. As a host from
lost and the friendless shall here find a rest. Like the gates of

Heaven, Thy strength shall be, and the weary and hungry shall

Heaven, these doors shall be. To gather thy lovers, O

come unto Thee.
god, unto Thee.
As I go forth to battle breathe, O breathe for me a prayer; Brethren kind, and sisters faithful, let me feel your trust and care.
And I call up on the angels, to sustain with heavens power; and I call up on my own soul to respond in truth each hour.

Melody taken from p.9 "Shaker Music; D 38 Organ" 2nd line by Mary Ann Haagen. Original key Ab major.
As Stars and Diamonds

As stars and diamonds you shall be upon my crown dear.

Children who from your early days maintain true innocence and purity. The glittering of gold is dim, the rays of the sun at noon day cannot be compared with those who wear this endless beauty.

from Holy Ground by Lucy Willard

to E. Sible 1850

IX. 8.28 WRHS

and IX. 8.83 p. 28
Ball of Blessing

Come all my pretty children who are striving to be free. On a ball of my blessing here's a sweet note for thee.

O receive now, tis ready, full of freedom and love. And impart to the needy Holy Mother's love, love.

Sabbathday Lake Shaker Library
1-MU-010 Song #402, p. 204
Beautiful Brethren and Sisters Too

Elder Joseph Holden
Hancock, MA.

Beautiful brethren and sisters too. Loving companions so faithful and true.

Onward my spirit is marching with you, on to the realms of glory.

Love that is pure unites us as one in bonds that nothing can sever,

growing stronger day by day as we journey along together

From the singing of Sister Mildred Barker
Sabbathday Lake, ME
audiotape "39 Shaker Songs" SDL Library
Bee Song

With great delight we will unite around our blessed Mother. Like bees alive around the hive who look not for another. When she comes in, let us begin with music and with dancing, and never say now in this day, a good believer can't sing.
Behold the children of the king

Sent to Lebanon, Sept 1834. The above words, by Joseph Myrick; Tune by Thomas H. Sept. 1834.

Be - hold the chil - dren of the king As - sem - bled here to dance and sing With
As we ad - vance in ho - li - ness Our pret - ty robes do clear ex - press We've

joy they tune their harps of gold To wor - ship God both young and old They
been re - deemed by power di - vine From all thats of the car - nal mind So

sing and dance and shout for joy This is the an - gels sweet em - ploy While
let us sing and dance and play And wor - ship God in o - pen day Since

they sur - round the throne of love And share the joys of hea - ven - bove.
Christ's ap - peared a - gain on earth And we have found the se - cond birth.
Be joyful, be joyful, be joyful, be joyful for old ugly is going. Good riddance, good riddance good riddance, we say

And don't you ever come here again.
Why I wonder you don't laugh a little
Laugh a little and laugh a little. Why I wonder you ain't all reeling,
Backwards, forwards, sideways & downward. Why I wonder you can
Go so straight & keep such a slick & curious shape, for of Mother's wine I've
Got a small postion and it sets me into a staggering motion.
Well, well I'm willing to stagger, stagger, stagger away from bondage
Well, well, I'm willing to reel. Reel, reel, reel into freedom.
Blended Together

Blen ded to- get her as one we - stand. Naught shall

e-ver di- vi - de us. True to each o - ther a ha - ppy

band. Spir it friends will guide us.

Here be - low we are form - ing a heaven, a robe that the

an gels are wear - ing. Un - to God our strength shall be

given while this perfect love we are shar - ing.
Bow A Little Lower

Elder Benjamin's Song
Holy Land, Sept 21, 1848

Of Mother's love and union come gather up a store
Don't be afraid of bowing low to gather from the floor.

Then limber be while turning round, of freedom gather more.
It never will hurt an honest soul to bow a little lower.

Aurelia Mace's Song Book
Elder Otis Sawyer, compiler
14-MU-040 SDL
Bow and Bend, Twist and Reel

Bow and bend, twist & reel, Turn a little as you feel. Ev'ry one be on the move. Turn a round and gather love. Let no one be standing still. All may have it if they will. Mother's love is free for all.

Ev'ry one may have a ball.

WRHS IX B 265

original C major E starting pitch.
Bow Down O Zion

Bow down, O Zion, and pray unto Heaven That God in his mercy return unto Thee. Oh,

fall on the rock, each one, and be broken That God his anointing may pour upon thee.

received from the spirit of
Betsey Bates by Elder Otis
Sawyer. Sabbathday Lake, Maine

transcribed by MAW from the singing of the Sabbathday
Lake, Maine, Shakers
from the Diary of Irving Greenwood
Canterbury, NH
Friday, January 1, 1915

Today I found last year’s New Year resolutions where I put them away, packed in cotton. They are still in tact. I put them back for another year. It is the only way I can possibly keep them.
BUSY BEE

Anna White received this song at Lebanon in the year 1860. The piece is one of the clearest illustrations of how Shakers remodeled older materials to make a song. The second half of the melody is a traditional tune that has been used with the ballad "Geordie." The first half is a free and appropriate extension of that tune. The text is indebted to print, not oral tradition. It echoes Isaac Watts's "How doth the little busy bee." Perhaps Anna also knew "Behold in the Spring," another Shaker improvisation on this theme, recorded at the North Family two decades earlier.

\[ \frac{d}{d} = 128-160 \ (\text{\textfrac{4}{3}}) \]

Like the little busy bee, I'll gather sweets continually from the life giving lovely flowers, which beautify fair Zion's bowers; No idle drone within her hive, will ever prosper ever thrive, then seeds of industry I'll sow, that I may reap where-ere I go.
Quick Dance No. 5

BY FREEDOM INVITED

A secular dance sometimes called "The Fairhaired Boy" serves this song. While the scribe who recorded the Shaker variant gave it a tempo marking too slow for the dance, the words of the song belie him, and I believe it to have been used for the Quick Dance or the Round Dance. Elder Issachar Bates made the song about the time he was recalled to the East from Watervliet, Ohio, in 1835. He was then seventy-seven. Until only a few years before, he "could dance and play in meeting about as spry as any of them," but the services in the Lebanon Church Family taxed his strength. The Thursday he arrived they assembled in the evening at eight and sang fifteen songs, laboring ten of them. On the next Saturday they labored twelve of eighteen songs. Meetings took up the greater part of Sunday. Elder Issachar jokingly wrote of "this purgatorial order," but approved the "many warm exhortations from every quarter" in the meetings. "All is freedom," he said, "—no bondage."

(1)

By freedom invited & music delighted I'll
skip thro the room like a lamb on the green
No fetter can bind me nor hypocrite find me
I'll go with the music & play out the tune
I should not have guessed that I could be blessed
With such living pleasures by bearing my cross
But now I'm so nimble I'll make the flesh tremble
And tread down the world like a handful of dross.
Can't you sing and dance a little. Can't you all rejoice with me that from the flesh we are redeemed From its bondage we are free.

Hallelujah I am happy Hallelujah I am free.

By this purifying gospel I have found sweet liberty.
Change Parts

Vocal exercise

Lo lo lo lo lo lo lo lo lo lo lo.

Lo do lo do lo do lo lo lo lo lo lo.

Lo lo lo lo lo lo lo lo lo lo lo.

Lo do lo do lo do lo lo lo lo lo lo.

Rosetta Cumings Hymnal
A collection of Miscellaneous Songs,
Benedictions, Valedictions
and school songs collected
in the Church Enfield, NH 1859
Shaker Museum & Library
acc # 12,762
The Charms of My Mother

White Water Village, Ohio

Though sweet is the scent of the dew blushing lily, and sweet be the fragrance of the myrtle at noon,
yet sweeter by far is the love of my mother, than the myrtle and lily in the pride of their bloom.

Verse 2

Though bright is the comet and brilliant the meteor, that blazes and shines in the bright rolling spheres
Yet, brighter by far is the face of my mother. And sweeter the smiles in which she appears.

Then tell me no longer of brightness and beauty. Since diamonds and beauties are rusty and wan, and fade like the mist mid the charms of my mother. And vanish a way in the presence of Ann.
Verse 4

Yeap - faint are the charms and dim are the beauties that glow in the diamond and flush in the rose.

And fee. ble the glo. ries that spar. kle the hea. vens, com-
pared with the treasures that mother be grows.

Transcribed from
"A Sacred Repertory of Anthems and Hymns"
Canterbury, N.H. 1852 p. 177
[There are seven musical verses in the original.
Harmonizations added by Mary Ann Haagin]
Christmas Offering

Sweetest music softly stealing

O'er our hearts in tuneful chime shall, in joyous notes revealing swell the song of olden time.

(Signature: Harmonization by M.H.)
When the morning star was beaming

Angels sang of peace and love. Many souls a

woke from dreaming Hailed the light from heaven a bove.
Glad some sound we echo still. Peace on earth to all good will.
Circular March No. 3

A single manuscript from Enfield, New Hampshire, preserves this exultant march, dating it November 5, 1844.

\[ \frac{d=106}{(4)} \]

MS ENH-11, no. 326.

I love to see the wheels in motion
Love to see them moving round
Love to hear the drums beating
Love to hear the trumpets sound.

\[ d=113 \]

Stand, and dance:

Circular dance: move on:

Stand:
Clap Your Hands

Clap your hands all ye people, shout and sing unto the Lord. For he's taught you to be simple and to love his precious word.

Lo do, lo lo do lo, lo do, lo lo do lo, lo do, lo lo do lo.
Come and take a ride in my pleasure boat says Mother.

Sweetly sail away o the ocean of peace.

Come sail away come sail away.

Sweetly sail away on the ocean of peace.

Transcribed from the singing of Sister Mildred Barker, Sabbathday Lake, Maine
Audiotape FT 8885
SFC/20026, D. Patterson Collection
UNC, Chapel Hill
Come, Come O My Chosen

Enfield, NH 1849

Come, come O my chosen hear my cheering voice. Abundant in the heavens stored are thy

Treasures choice, everlasting treasures. Around thee my seraphs loves gentle dews do shed like sweet rain

Living showers. And the songs are of peace resting now upon thy head. Do chant holy praises.

Song # 178 in Isaac N. Youngs "Collection of Marching Songs 1838-1850"
Hancock Shaker Village Library
Arranged by Mary Ann Haagen
November 2004
21. COME DANCE AND SING

A spirited round dance; the last part is in the nature of a refrain, to be sung with increased animation. This song is attributed, by the visionist who “received” in 1838, to the spirit of Issachar Bates, Sr., who had died the preceding year.

Comedance and sing a-round the ring. Live in love and union. Dance and sing a

round the ring. Live in sweet communion. Sing with life, live with life,

Sing with life and power. Sing with life, live with life. Sing with life and power
Come Dance And Sing

Come dance and sing around the ring. Live in love and union.

Dance and sing around the ring. Live in sweet communion.

Sing with life. Live with life. Sing with life and power.

Sing with life. Live with life. Sing with life and power.
A very little simple song
For little children very small
By little steps we move along
By little drops great showers fall.

Come—
A lit-tle child-ren now you may par-
A lit-tle faith does mighty deeds quite

Take a lit-tle mor-sel. For lit-tle gifts and
past all my re-count-ing faith, like a grain of

sun-ble med play A doge a great A-post le.
A mus: tard seed can move a loft y
mount ain.

A lit-tle drop of mother’s love will
lit-tle char i ty and zeal, A

make a feast of jun ion, and tis by lit tle
lit-tle tis by lit-tle

Steps we move in to a strong Comm un i on.
makes us feel great peace and Con so le tion.
A Little cross with cheerfulness
A little self-denial
Will serve to make our feelings less
And bear the greatest trials.
The spirit like a little dove
On Jesus once descended
To show his meekness and his love
This emblem was intended.

The lowly title of a lamb
Unto our Lord was given
Such was our Savior's humble name
Though Lord of earth and heaven.
A little voice that's small & still
Can rule the New Creation.
A little stone the earth shall fill
And humble every nation.
Quick Dance No. 6

COME LIFE SHAKER LIFE

In 1835, shortly after his return to Lebanon from the West, Elder Issachar Bates made this lively dancing song. His allusion was to the scriptural passage most often cited by Shakers in defense of their dances, 2 Sam. 6:14-16: "And David danced before the Lord with all his might. . . . And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart." Other Shakers liked this song. It survives in a manuscript written at South Union and in oral tradition still in New Hampshire and Maine.

\[ (2) \quad \frac{3}{4} \quad [L = 106 (\text{43})] \]

\[
\text{Come life Shak-er life Come life eternal Shake Shake}
\]

\[
\text{out of me All that is car-nal I'll take nim-ble steps}
\]

\[
\text{I'll be a Da-vid I'll show Mi-chael twice How he be-hav-ed}
\]
Come Old and Young

Come old and young, come great and small here's love and union

Free for all. And every one that will obey has

now a right to dance and play. For dancing is a

sweet employ. It fills the soul with heavenly joy. It

makes our love and union flow, while round and round +

Round we go.
Come On My Little Dove

Come on my little Dove. Bring me Mother's love.

O I am hungry now. Waiting for a blessing.

Lo lo lo do lo lo lo do lo. lo lo

Lo do lo. lo do lo do lo. lo. lo.

WRHS IX. B. 28

orig. starting pitch g (Cmaj)
Come to Zion, Come to Zion, Sin sick souls in sorrow bound.

Lay your cares before the altar where true healing may be found. Shout

Div.  
Soprano  
Unison

Hallelujah! Hallelujah! Praise renders our land and sea.

Alto

Tenor & Bass

Div.  

All who will may come and share the glories

All who will may share the glories

All who will may glories

of this Jubilee. Jubilee.

of this Jubilee. Jubilee.

of this Jubilee. Jubilee.
Harvard Church
Recorded April 9th 1854

Come up and be a doing, the time has surely

Come when Zion's chosen numbers must gather in to

one.

Our Mother's loudly calling, "My children

one and all you must be true and faithful if you would

never fall.

WRHS IX B 330
transcribed one step higher
than original (Dorian)
Come ye little lovely seraphs, come and spread your balmy wings. And hover o'er my weary spirit.

Feast my soul with heavenly things. While I'm on life's toilsome journey, oft your love to me impart.

Come O come and never leave me. Take possession of my heart.

Mary Hagar's Hymnal
1847-1856 p. 162
Andrews Collection #893
Winterthur
Lo tis the voice of the dove that sounds

Sweet melody thru the verdant groves. Peace, love & blessing are flowing a-round. Joy and sweet comfort for the faithful soul.

Lo lo do lo do lo do lo lo do lo do lo do lo do lo do lo do lo do lo do lo do lo do lo do lo do lo do lo do lo do lo do lo
Comfort the Sorrowing

tune and text from a Shaker Hymn Book
Mt. Lebanon, New York, 1884

arr. David Mahler, 2005

Soprano

Piano (rehearsal)

Com- fort the sor- row-ing, soothe the af- flict- ed,

pour the balm of heal- ing in the bur- dened heart;
Comfort the Sorrowing

S
All love and tenderness will the spirit cheer and bless,

A
All love and tenderness will the spirit cheer and bless,

T
All love and tenderness will the spirit cheer and bless,

B
All love and tenderness will the spirit cheer and bless,

Pno.

S
joy to receive and blessed to impart.

A
joy to receive and blessed to impart.

T
joy to receive and blessed to impart.

B
joy to receive and blessed to impart.

Pno.
Comfort the Sorrowing

Heav'n's choicest blessings mingle with life's sorrows;

Heav'n's choicest blessings mingle with life's sorrows;

Heav'n's choicest blessings, blessings, mingle with life's sorrows;

God's loving angels, clouds will backward roll.

God's loving angels, clouds will backward roll.

God's loving angels, angels clouds will backward roll.

God's loving angels clouds will backward roll.
Lo! On Mount Zion's height

Beams truth's eternal light

Beams truth's light

Circling with glory the resurrected soul.

Circling with glory the resurrected soul.

Circling with glory the resurrected soul.

Circling with glory the resurrected soul.
The Coming Day
received at New Gloucester Dec. 24, 1868

The golden rays of the morning sun gild every cloud o'er Mount Zion, and angel harp-ers
drawing near proclaim with power the Lord is here. All hail, all hail the coming day, for light o'er darkness bears the sway. Through all creation rolls the sound, the throne of God in Zion's found.

Sabbathday Lake, Maine Shaker Library
Hymnal 1-MU-025
I'm coming, I'm coming—sayeth Jehovah. I'm coming, I'm coming, to visit the earth. My people I'll scounge with my bright shining spirit, 'til nothing remains that my hand cannot bless. A light to the nations, O Zion, I've called thee, unclouded to stand, in thy brightness to shine. Come forth cleanse thy garments put off the old robe, though few in thy number, yet strong is thy band.

Transcribed from Timothy Randlett's Song Book
Shaker Manuscript SM 123. WRHS
by Mary Ann Haagen
Call the need-y children home, make a feast that they may share;

Not the worldly wise and whole need the Good Physician's care.

'Tis the mission of God's love to re-claim, re-store, re-deem

Give full interest, joy and love, life and labor to this theme.
Compassion.

"I came not to call the righteous but sinners to repentance." — Luke v: 32.

Canterbury, N. H.

Call the need-y chil-dren home, make a feast that they may share;

Not the world-ly wise and whole need the Good Phys-i-cian's care.

'Tis the mis-sion of God's love to re-claim, re-store, re-deem,

Give full in-terest, joy and love, life and la-bor to this theme.
O come let us be marching; why should we delay? Our time is too precious to squander. Never stop to cull flowers that are by the way. Nor suffer our spirits to wander. For to rove after flowers, we gather in thorns, which only will serve to torment us; And thus we're exposed to tempests & storms, With no solid good to content us. us. The way is plain; we'll not be slack; We don't regard the weather. We'll move along, we'll not look back; We all will go together. And should affliction ever call, We will be true to bear it. If any blessing comes at all, Then we'll be sure to share it. it.
CONSO LATION.

Watching and praying I find you, O my beloved, my own,

Trust ing a Father's rich promise, I will not leave you alone, I will not leave you alone. Tho' thro' the desert I lead,

Or apart in the mountain ye pray For strength in the hour of need, I never will answer you nay, I never will answer you nay.
Cords of Love

Holy Ground

How blest are the souls who walk in pure wisdom, whose feet are well planted in virtues fair soil. Who cheerfully work in Mother's pure garden and for her rich blessings do willingly toil.

Such shall dwell in glorious mansions yea sour in bright glory above. There, there sing for ever yea ever and ever, encircled with cords of the purest love.
Dangerous Journey

Gloucester, ME 1840

O thou God of my salvation,
poor and needy I do feel. Help, O help me
I beseech thee. Fill my soul with heavenly zeal.
For I'm on a dangerous journey. Foaming bilows round me roll. Holy Angels

guide my spirit. Do protect my needy soul.
O thou God of my salvation, poor and needy

I do feel. Help, O help me I beseech thee. Fill my soul with heavenly zeal.

For I'm on a dangerous journey, foaming
billows round me roll. Holy Angels

guide my spirit. Do protect my needy soul.

WRHS IX B 225

Arranged by Mary Ann Haagen
August, 2006
Dedication Hymn for the Second Family
Dwelling House Erected 1853

O righteous Jehovah the God whom we love
While saints and Angels adore thee above
To set up thine Altar we hither repair
For oft thou hast heard us and answered our prayer

With thanks for thy care for those answerest prayer
Our love we declare Hal le lu ia amen.
De lah de lah
de lah le lah
Me fid-dle de did-dle de wil-li-gy quah bo.
De lah de
lah de lah le lah
Me fid-dle di did-dle de wil-li-gy quah bo.
Ting e te ding O me de sling
Quil-i-ty O na-ty qua bo
te who who who who who who
Te hah hah hah hah hah.
Dismissal of Great I

Go off Great I and come not nigh but quit my habitation and come no more within my door, corrupting my sensation. Depart I say, flee far a way. Your ways no more I'll practice. For all who try to be Great I am vicious, proud and fractious.

Alonzo Hollister's Hymnal, p. 32
Andrews Collection, Winterthur #897
10/25/05
Displeasure of the Almighty
"given by an angel of truth"

Enfield, N.H.

I'm angry o Jer us a lam, I'm angry say'st your God.

Because though long I've called to thee, thou hearest not my word.

I'm angry for Mt. Zion's yet defiled with many stains,

Which serves to keep her people bound as with a tyrant's chains.

I'm angry for I've op'd to thee a fount of mercy free

Saying ev'ry soul come forth and wash and blessed you shall be.

But stiff you stand in filthy rags unwilling to bow down.

For this and for your slothfulness, on thee I darkly frown.

And will ye yet provoke me 'til in haste I pass you o'er Till on your souls, your precious souls my burning wrath I pour.

In vain prosperity you ask, in vain ye ask for rest. Unless ye purge your sins away, your labors are not blest.

I'll blight the wheat within the sheaves, the corn upon the stalk. And all your lands, your herds and flocks shall feel a heavy shock.

Unless ye hearken to my word, receive as I shall give, but rather I would mercy show. Bow then, repent and live.

Transcribed from a manuscript hymnal.

Private Collection: G. Moon Huncan.
Don't Fail In Your Efforts

Andrew Barrett

Don't fail in your efforts, don't give back at all. For the prize is
gained by an increase of toil. O grow not disheartened but cheer up and

sing. There is pow'r in the gospel, true victory to bring. O
Look not behind you to the things that are past, they will only de-
tain you in your heaven bound race. But lift up your eyes to the
future and see what the glory of God has in store for thee. O

Harmonized by Mary Ann Haagen
November, 2004
WRHS IX A 4 1847-1888
Laboring Songs of the Middle Period

(4)

Down in the lowly vale Living waters never fail

Moved by the pleasant gale Gentle breezes blowing

There all earthly troubles cease And eternal joys increase

O O! that land of peace There I will be going.
Down to The Deep and Rolling River

Down to the deep and rolling river of Jordan

I will go. I would be baptised again, I would not stand alone. Gospel parents can you bless me,

will you breathe for me one prayer. Holy angels guide my spirit.

Keep me ever in thy care.

Received by Eldress
Mary Ann Gillespie a Sabbathday Lake in 187
Drink ye of Mother's wine. Drink, drink, drink ye freely.

Drink ye of Mother's wine it will make you limber.

If it makes you reel around, if it makes you fall down,

If it lays you on the floor, rise and take a little more.
The Earth is Renewed

Lift up your hands and your voices in praises.

Zion be glad, thy Redeemer is come. The

dove is returned, a green branch of olives she
waves as a token, the victory is won.

Go plant your vineyard, call in the vine dressers. The

wheat let the sower unsparkingly cast. The
Earth is renewed, Zion in dwellers A-

wake ev'ry labor, the winter is past.

melody transcribed from manuscript
1-MH-025 "Truth Will Stand"
J. Bussell comp. Sabbathday Lake, Maine
arranged by MaryAnn Haagen Jan. 2003
"A little song given on the occasion of a visit from Elder Abram and two sisters - some few years since."

Farewell, farewell, our dear gospel friends. In the warmest affection farewell. Your sweet love and union and this tender parting our hearts with emotion doth swell.

In your own quiet home will you think of us here? May your prayers for our increase ascend. And we, in return, will ever hold dear the remembrance of our loving friends.

Hancock Hymnal #461 [SA 1099, 888] p.175
Andrews Collection, Winterthur.
Farewell my good friends march forward in peace. We pray that your soul may forever increase. Farewell my good friends, we'll part for the night. We'll meet in the morning with love and delight. We pray that good angels will guide you through sleep. We pray that the Lord your spirit will keep.

Transcribed from the singing of Olive Austin, former Hancock Shaker Sister, Audiotape FT 8882, SFC 20026 D. Patterson Collection, UNC Chapel Hill

"Sister Emma Strowbridge used to tell me about living at the West Family, and she'd tell me about their spinning out late in the evening. And when it was retiring time, they would all arise and sing this little song. They sang it as they blew their candles out." Olive Austin, speaking to Daniel Patterson, 1963
For What Came We Together

Ruth Landon, August 1814

For what came we together to do, but to sing the love of Mother to you? For

this will all our spirits re-new, and bring new earth and heaven to view.

Pure love so fresh from Mother to me, it makes me feel so happy and free. I

never did feel so pretty before. O I want more love, Mother's love more.

"Sung by Sister Ruth Landon, when she was here with Mother Lucy, in August 1814. We had never heard it before."

Library of Congress
Russel Haskell's Hymnal, p. 21

M 2131 S4E5
Four Little Angels

Four little angels stand in a ring saying saying sing, sing sing.

O yea, pretty children for we've mother's love. And we've

bro't it to you from the mansions above.

From "A Collection of songs given mostly by Inspiration. Written down by Rhoda Blake beginning May 28, 1843. This is the first song in the collection. WRHS IX B 14 p. 1
Honor John S. Wells, Counsel for the petitioners.
Addressing the Judiciary Committee of the New Hampshire Legislature
Fall Term, 1848

Among the Society called Shakers in this State, there exist many gross and
inconsistent practices, subversive of the public good, which require prompt
and rigid legislative interference. Some of the petitioners, who will appear as
witnesses, have lived with the Shakers. They will tell you of their years of
unrewarded toil and they will exhibit the wrecks of domestic happiness
caused by this religious society. What is required is an act for the better
protection of married women and children. We cannot permit this people
called Shakers to continue their ravages upon Society without check or
restraint.

[Reader hands a letter to Shaker Singer]

To David Parker of Canterbury and Caleb M. Dyer of Enfield

By virtue of the authority of the House of Representatives you are required
to appear in the Hall of said House at Concord, the 25th day of November
1848. Have with you your Holy Laws, and all other manuscript orders or
laws, and also the Covenant of the Society of Shakers.
Fail not at your peril.

Way Down In the Valley My lambs be Ye Found
2nd Reading

From the New Hampshire Shakers to their leaders at New Lebanon, NY
Monday Dec. 18th 1848

Affectionate Friends

Mary Marshall Dyer, and other seceders from our Societies are
attempting to raise an excitement in this State. With hundreds of petitioners,
she prays for the enactment of certain laws for the special restraint of
Shakers.

Their grand purpose has been to bring forward against us, everything
that could be raked and scraped to stigmatize us: our meetings, our spiritual
gifts, and our regulations and management, especially where there has
anything unwisely been done. They set forth our faith in the most ridiculous
manner, accusing individuals of abuses, cruelties and crimes, from smaller
offences to the black deed of murder. With malicious lies they testify to the
tyrranny of our government. All this to influence the feelings of the
Legislative Body against us, in order to get unconstitutional laws passed.

Shall We Bow Down in Sorrow (men)
I'll Come into the Valley
3rd Reading

From the Shaker leaders at New Lebanon to the Societies at Canterbury and Enfield, NH

In your present struggles in the Legislature you are called to be as innocent lambs among ravenous wolves. But fear not, for God will protect his poor and needy children who put their trust in him and cry to him day and night. May you be blest with that true wisdom that will give you victory over your enemies.

Watching and Praying I find You
Yielding and simple may I be.
4th Reading

The New Hampshire Ministry to the Ministry at New Lebanon
December 18, 1848

The names of our Council are Franklin Pierce, Concord, NH one of the
Brigadier Generals in the American Army at Mexico and Josiah Quincy, of
Rumney, NH. They are both interested in our behalf and appear affected at
the remarkable spiritual power that has been displayed amongst us. General
Pierce was evidently inspired in a speech he made in our favor before the
Committee and House of Representatives last week. He was never known to
speak like that before and observations were made to that effect by his
hearers. He said if we had got religious intolerance to combat, he thanked
God he had lived to see the day to help battle it.

As I Go Forth To Battle
Let Me Have Mother's Gospel
5th Reading

Franklin Pierce speaking before the House and Senate
Dec. 28, 1848

This assault on the Shakers is no new thing. It goes back 30 years.
1817, 1818, 1828, 1846 – each time the Shakers have been investigated on
nearly the same charges. Again and again, and always the same results.
The Statute of limitation is a statute of repose. But no statute of limitation
gives rest to the Shakers.

At Manchester in England vs 1 & 2

Suppose the Shakers were the legislature and we were arraigned before them
as fanatics – should we not claim the right to be heard; should we not ask to
reason together and be judged, not by the impulse of passion but by the
sober dictates of sound judgement?
I conjure you in God’s name to allow these men, these Shakers to be as free
in the worship of God as you are, or claim to be.

vs 3 & 4

What is complained of here? And what do your petitioners ask for?
They ask you to declare a person joining the Shakers to be civilly dead.
You may cut them off from your number; you may deprive them of their
rights, but you cannot cut them off from their faith. It has been tried in New
York and in Kentucky and in other places, but it has always been tried in
vain.

vs 5

The Shaker is a Shaker still; a Shaker in adversity as well as in prosperity.
Persecution but increases his zeal and brightens his hope of heaven.

vs 6.

Come My Children Walk Together
The Shakers do not shrink from this investigation. They have been here, are here today, and if called upon will be here the next and the next and to the end of time. They are here, now, to answer to all the violence and malice which those who have been with them and left, have treasured up against them. Here, now, they humbly but firmly await their fate. They meet opposition and prosecution and persecution as Christians should meet them, trusting in the Christian's God to overrule for good.

*May I See as I am Seen*
Supposing that, instead of being peaceable, quiet men engaged in honest labor and practical business, that they were politicians by trade, and had acquired the art of making great men little and little men great. Would not their importance be felt and acknowledge? We would, in that case, consider the Society among the dispensers of place and power, and treat them with profound respect, and be courteous, polite and civil to all, from the youth entering into manhood to my friend Caleb Dyer at the head of the family in Enfield.

*I’ll Be No Companion to Great Big I*
8th Reading

[One of Shaker Singers reads the following newspaper account]

The New Hampshire Statesman
Dec. 22, 1848

The last session this week was on Friday evening. So great had become the public interest that the two galleries and nearly the entire space below were occupied.

The entire testimony this week has been offered by those who lived longer or shorter periods amongst the Shakers. Those upon the stand when we were present appeared to testify under feelings far from friendly towards the Shakers.

So boisterous became the conduct of a considerable portion of the audience – manifested in laughter, clapping and huzzas that several of the Committee remonstrated; and one gentleman stated that he should insist that if further hearings were had they be in a more private room.

_O Harden Not Their Hearts_  (women)
The petitioners charge that the Shakers teach their children to hate their father and mothers and brothers sisters, and endeavor to eradicate from their hearts the affections which the God of nature has implanted there. The Shakers have explained what they mean and what they teach. They do teach that if a man come to the Savior and “hate not his father and mother and wife and children and brother and sisters, yea and his own life also, he cannot be a true disciple.” So taught the head of the church, and so teach the Shakers. They so read in the scriptures, and so they believe. Are the Scriptures arraigned? or are the Shakers arraigned for believing them? They hold the same doctrines of Christian love and Christian hate which Christ held and communicated to his disciples when he taught them upon the earth. And what he meant he also taught when he said:

“Who is my mother, and who are my brethren? And he stretched forth his hand toward his disciples and said, ‘Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.”

I read, you perceive from an old book, which looks as if it had been used more than some of our Bibles in our houses at home. And what do these people hold to or teach more than this? From all these witnesses, what else? They are in what they believe is a true church. They are lifted above the things of the world, above earthly connections, above the ties of blood and nature. The are holding communion with the Father of mercies and the God of Love. What to them are the ties of blood? They have no father but their God.

Good Brethren will you receive my love
Of Mother’s Love I want a crumb
The petitioners have asked that a bill be enacted stating that Whenever a man having a family shall connect himself with any religious sect or society which professes that cohabitation between husband and wife is sinful, the right of such husband over his property shall be suspended. I remind this august body of the following article of the Constitution of the United States: "Every individual has a natural and unalienable right to worship God according to the dictates of his own conscience and reason; no one shall be hurt, molested or restrained in his person, liberty or ESTATE for worshipping God in the manner and season most agreeable to the dictates of his own conscience – or for his religious professions, sentiments or persuasion; provided he doth not disturb the public peace, or disturb others in their religious worship.

_I Never Did Believe_
11th Reading

Brother David Parker, Canterbury, writing to the Trustees at New Lebanon
January 9, 1849

I presume you have heard something of the great and unprecedented
investigation in the Legislature of this State, just closed.
I now know what it is to see our religion, our sacred writings and our orders
reviled and trampled upon. I know what it is to see our members most
shamefully vilified and abused. If they distilled 10,000 evil spirits into one
person and then reduced that one to fourth proof he would not be so vile a
wretch as the Petitioners counsel attempted to make me and others. But
thankful I am that all their charges were false, and they did not prove
anything against the Society. I hope and pray we may never be compelled
to pass through such an ordeal again.

Redeeming Love
12th Reading

The Ministry at New Lebanon writing to the Communities at Canterbury and Enfield, NH.

We feel thankful to learn that the enemies of God and his people failed of glutting their cruel and revengeful spirits in the last session of the legislature. We also feel great union with your saying, "We think it wisest not to exult in triumph or to make much talk about it. It will be most to our interest not to lay ourselves open to the wicked by unwise speeches and exultation in victory.

_The work of God is lowering_
_I Am Filled with Heavenly Treasure_
_With the Lamb on Mt Zion_
13th Reading

Some said that during this session of the Legislature the BIG GUN was to be fired. But they have closed and not so much as snapped a pistol.

*My Harp is Not Upon the Willow*
The Garden of Paradise

O come, come my blessed children. Keep ye in the path of life, which leads to the beautiful Garden of Paradise.

O come, pluck the beautiful and sweet smelling flowers. And eat of the precious fruit that growth in the garden.

South Union, Ky.
Aug. 2, 1849

WRHS: IX·B·III
Give Good Gifts

Give good gifts one to another.

Peace, joy and comfort gladly bestow.

HARBOR NO ILL AGAINST SIS-TER OR BROTHER.

1893 Mt Lebanon
North Family Hymnal
Smooth life's journey as you onward go.

Broad as the sunshine, free as the showers, So shed an

influence, blessing to prove; Give for the noblest of

efforts your powers; Blest and be blest, is the law of love.
Glory and Honor

David Austin Buckingham,
Watervliet, NY, 1873

Soprano

Glo - ry, hon - or, wis - dom, pow - er, be un - to our

Alto

God for - ev - er - more. For all His ways are ways of pleas-ant-

Soprano

ness and all His paths are peace. Praise Him, hal - le - lu - jah.

Alto

Praise Him, ha - le - lu - jia. Give Him glo - ry, hal - le - lu - jah.
Give him glory Hallelujah! Glory be to God.
Give Thanks.

"Oh give thanks unto the Lord, for he is good." — Psalm cxxi: 1.

Canterbury, N. H.

O give thanks, give thanks unto the Lord, For He is good, and His mercy endures forever. To Him which led His people thro' the wilderness, For He is good, and His mercy endures forever. He turned the wilderness into a standing water,
and dry ground into water springs. Strengthen ye the weak hands and confirm the

fee ble knees, say to them that are of a fearful heart. Be strong, fear not, be

hold your God will come, will come with a recompense. Then shall the

eyes of the blind be opened and the ears of the deaf, of the
deaf un stopped. And a highway shall be there, and it shall be called the
way, the way of holiness, The unclean shall not pass over it, the
unclean shall not pass over it, But the redeemed of the Lord shall walk there-
in; And the ransomed of the Lord shall return and come to Zion,

To Zion with songs and everlasting joy upon their heads, they shall ob-
tain joy and gladness, and sorrow and sighing shall flee away.
Glories Immortal

The heavens are with us I know. Rich treasures like rivers do flow. I feel all that's earthly is passing away and I'm tasting of glories immortal.

Bright angels around us do hover. With healing our wounds they would cover. And they would waft, waft, waft our spirits from toil and vexation to live in their union forever.

Transcribed by Daniel Patterson on page 447, The Shaker Spiritual
As the dew of the morning, or as bright rivers run, so, so does God's blessing flow into my soul. I'll walk in his presence, as one greatly blessed. On whose soul the love of his work is impressed.

(This was a 4-part arrangement in the first copy but this is a new arrangement by MATH)
As the dawn of the morning, or a heavenly ray, His glorious brightness illumes my way. I'll sing of His favor, I'll.

God's Blessing, p. 2
mer. it his love. By honest en. deav. or, my

loy al ty prove. As the dew of the morn. ing, or as

bright riv. ers roll, So, So does God's blessing flow

God's Blessing, p. 3
into my soul. I'll walk in His presence, As one greatly blessed. On whose soul the love of His work is impressed.
God is infinitely able to sustain the weak and feeble, and to meet the demands of the needy and poor. Though they wade in deep water, yet by fasting, prayer and watching, He will safely lead them to an unbroken shore.

Oh Canaan, fair Canaan, golden days bespeak thy future. I behold the thousand hills whereon graze Thy flocks and herds. All Israel is before me, clad in vestments of bright glory. And I hear their songs of victory, I feel power from their word.

Transcribed from Mary Maria Basford's Song Book, 1860-1862

by Mary Ann Haagen
Good Elder dear Brethren and Sisters, I love you. I'll share in your comfort, your sorrows are mine. With you my whole soul is bound in affection. A tie which is stronger than death.
Good Elder, dear Brethren and Sisters I
love you. I'll share in your comfort your
sorrows are mine. With you my whole
soul is bound in affection,

the tie which is stronger than death.

New Lebanon, N.Y. Hymnal
1860-62 #948
Andrews Collection, Winterthur

harmonization by Mary Ann Haagen
April 2003
Canterbury, 1847

Good brethren will you receive my love. Good sisters will you receive my love. Place it in a cup and you may drink it up. Tis my best and kindest love. I give it to you on the wings of freedom, I give it to you on the wings of joy. I give it to you to strengthen union, pride and bondage to destroy.
THE GOOD SAMARITAN.

"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."—Matt. xxv., 40.

CANTERBURY, N. H.

I will walk with you, when the shadows fall, When erring steps you would recall, When seemingly ye are by all earthly friends forgotten.

The priest and Levite may pass by, And leave the wounded one to die; The good Samaritan coming, brings mercy and forbearance.
Go Off, Go Off

Go off, go off you hateful stiff and old big I be gone, be gone. You cannot share in any gift with the purifying throng. You bind the soul, it can't be free where you have took possession. Be gone, be gone from me, I hate your big sensation.

Thomas Hammond's Hymnal "The Rolling Deep
Song # 102
Sabbathday Lake, ME Library 8-MU-005

Now Old Self

Now old self comes next in view. He is the worst of all the crew. He always has some selfish plan to save a part for the old man. But as his doom is now decreed and now his help we no more need, come let us all now raise the shout and cast the old deceiver out.

Thomas Hammond's Hymnal, "The Rolling Deep"
Song # 109
Sabbathday Lake, ME Library 8-MU-005
2 Now in the strength of union
Subdue the great apolyon
Believers in communion
Proclaim the jubilee
And while the trump is sounding
And antichrist confounding
Our love and zeal abounding
Determined to be free

3 With freedom I'm delighted
I will not feel affrighted
Come let us be united
And sound the jubilee
The bands of sin are breaking
The devil's kingdom shaking
And his foundation quaking
Because we will be free

4 And now each true believer
Will bind the old deceiver
And keep him bound forever
Throughout the jubilee
This work of tribulation
Is free from condemnation
And brings complete salvation
To all who will be free

5 The gospel fire is blazing
The world with wonder gazing
They say it is amazing
Is this your jubilee
But we will shout like thunder
And fill the world with wonder
We'll break our bands asunder
And then we will be free.

Text: MeSL., MS, f. t., "True Thankfulness," p. 64.
Tune: From the singing of R. Mildred Barker.
Gospel Kindred How I Love You

Gospel kindred, how I love you. Tongue or pen can not portray the
very feelings of affection growing stronger day by day.

Bind these sacred ties together. Seal with friendship ever true and
show to all that Christ our Savior, is creating things anew.
Gospel of Mother

Canterbury, 1858

O the gospel of Mother what blessing it brings A

substance obtained not in all earthly things, But richer and better by far. O I

will make it mine I will labor and pray. It is a rich harvest it

is ample pay for all we may suffer in time.

Elder Otis Sawyer's Song Book
J. Bussell, compiler
song #79
1-MU-025 SDL
Gospel Union

Gospel union O how sacred, purity the brightest gem.

Shining pearls of heavenly graces, O my soul does covet them. It shall be my constant labor to possess those gifts sublime.

Beauties those earthly beauties I will make them ever mine.
33. THE GRINDING WORK IS GOING ON

\[ \text{[4-86-106]} \]

The grinding work is going on, It is the work of Mother, And when we've ground up every wrong, Then we shall love each other. We'll labor for more life and zeal And we will be more simple Then we shall always know and feel that we are Mother's children.

Hammond, HD-17, no. 1038
Sears, p. 217 (words only)

"Harvard"
1 Hail, hail the beautiful morn  
CHRISTMAS HYMN  
Elmina Phillips  
North Union, Ohio ca 1861

Original key: C  
Transcribed by Roger Hall

1 Hail, hail the beautiful morn hath dawned The joy of angels and men; The star of the east, with beauty beyond All others has risen again. Awake, disciples of Christ, and sing, Your robes of gladness put on. And precious gifts and offerings bring Our loved Redeemer to crown.

Rejoice, rejoice, ye Angels above, Unite ye children of Earth, But sweetest and loudest proclaim his love. Ye heirs of the second birth.

2 Not gold nor myrrh nor frankincense sweet Our Saviour ask'd from our hands, But hearts that with love and tenderness beat To bless and comfort his lambs.

Go seek and feed my wandering sheep, Forgive the erring and lost, Thus prove your love for me, and thus reap The precious fruits of the cross.
What could mean the solemn sound Hallelujah,

Hallelujah, on the old encamping ground.

Hallelujah, Hallelujah.

Fields and forests all abound. Hallelujah, Hallelujah.

Hallelujah. Vocal with the praise of God.

Glory Hallelujah!
HAPPY HOME

The song originated at Harvard about the year 1845 and was widely known by Believers. from Maine to Kentucky set it down in their notebooks. In 1847 the Connecticut Shakers sent it to Adventists at a joint meeting. It was also one of four Shaker songs included in the book "Harp of the Shakers" by Alfred G. Smalley, 1857, printed in Concord, New Hampshire, in 1853. But the song is indebted to the Scottish song "Tom Bolynn." [Music notation]

I'm marching on to my happy home And I'll leave this world behind me On that bright shore I shall weep no more For sorrow cannot find me The way I go is the narrow way And it leads to mansions holy Tis a shining way it is clear as day And it leads to endless glory.

MS PH-7, p. 185.
The Happy Journey

0. the happy journey that we are pursuing. Come

The light of the gospel that we have received. Dis

All those who are faithful to travel in Zion. Do

brethren and sisters let's all strip to run. Let

covers to us the foundation of sin. And

freely can take of the missions above. They've

all be awakened and up and be doing. That

those that walk in it cannot be deceived. This

peace like a river, they're bold as a lion. They're

we may attain to our destined home.

unerring light shines without and within.
clothed with the spirit of meekness and love.
Heavenly Feast

O Zion thou beautiful City of peace Where the banquet is ready the table is spread. And truth love and union forever increase, Thy all who are willing may come and be fed. The glory shall rise and eternally blaze And Lord in his mercy hath opened the door. His cause the dark nations to wonder and gaze. The servants are calling the rich and the poor. The tidings are spreading the harvest is come The soul that is needy may come and secure The trumpet is sounding ye captives come home. The riches of heaven a robe that is pure. With bride hath appeared and the virgins un

glo\-\-ry and com\-fort the feast doth a-

ite, The music and dancing my soul doth delight. bound. No lack of one blessing hath ever been found.
The Harmony of Angels

Sound, sound, sound aloud your holy trumpets of praise.

Sound, sound, sound ye your holy trumpets new

in songs of joy and gladness unto him

who was and is and is to come.

Yea, unto him who liveth forever and ever

even the great I AM, the eternal two in one.
unto whom belongeth honor, praise and

Unto whom belongeth honor, praise and

glory for ever and ever.

Lo, lo, lo

Lo, lo, lo, lo, lo, lo, lo, lo

let the sound of praise and thanksgiving roll,

let the sound of praise and thanksgiving roll,

roll roll roll roll

roll roll roll roll

roll roll roll roll

roll roll roll roll

of heavens, to the eternal throne of the most high

of heavens, to the eternal throne of the most high
God, for His mercy endur'eth
for e'er and e'er. Lo, lo do lo do
lo, lo lo, lo, lo. Bow before his holy throne
all ye holy saints and angels. Come and sound his praise a-

loud. Join the concert all ye seraphs. Join in

one harmonious sound. Let the eternal
Harmony of Angels p. 4

realms of glory echo and rec.

ho round. Lo, to the voice of the Almighty
ty is proclaimed unto all. Hear, o

hear ye hosts of heaven. Hear, o hear the sol.

emn call. For behold the great Jehovah hath sent

forth unto the earth. His ever lasting
proclamation by his two anointed ones

Sound aloud your holy trumpets. Tune your heavenly harps of praise. For behold the Lord Almighty

hath declared the latter day. The bride and groom have now descended, and on earth begin to reign. And the kingdom of their
Harmony of Angels  p. 6

father in true righteousness proclaim.

The glory of the two anointed

now begin to shine abroad. Living

truth rolls on like thunder to a-

wake the sleeping crowd. The veil of death

is rent assunder. And the dead begin to rise.
and the true and faithful number now press on ward

for the prize. Lo-

Shout a loud in

songs of glory. The Millennial day has come. Saints on

earth, and saints in heaven now combine in

praise as one. Join the chorus bright archangels.

Join ye seraphs swell the sound. Join in one har-
Harmony of Angels

Hon. or, praise, and true thanksgiving to Je ho. vah
doth belong. Praise him, all ye hosts of heaven.
praise the eternal two in one. Lo. Ho.ly
hol. ly is the Lord God Al. might. y who
was and is and is to come, and holy is 1:
name for ever more. For ever more a-
men.
The Harvest

Enfield, N.H.

Our support we'll gather in. For the harvest time is come. Now to reap we will begin.

Will you all now help us on. Twas by Christ the seed was sown. Now the harvest does appear.

Now the crops are fully grown. Reap, O Reap, get every spear.

transcribed by Daniel Patterson on page 215 of The Shaker Spiritual.
Heavenly Feast

O Zion thou beautiful City of peace Where
The banquet is ready the table is spread And
truth love and union forever increase, Thy
all who are willing may come and be fed. The

glory shall rise and eternally blaze And
Lord in his mercy hath opened the door. His
cause the dark nations to wonder and gaze. The
servants are calling the rich and the poor. The

tidings are spreading the harvest is come The
soul that is needy may come and secure The
trumpet is sounding Ye captives come home. The
riches of heaven a robe that is pure. With

bride hath appeared and the virgins un-
glo r y and com fort the feast doth a-
ite, The music and dancing my soul doth de-
light. No lack of one blessing hath ever been found.
Heavenly Music

Let the music now begin for heavenly love aspire. Quickly join the

lo lo do lo lo lo lo lo do lo lo do lo.

lo lo do lo lo lo lo do lo do lo lo.

Elder Otis Sawyer's Song Book
dance tune #76
1-MU-025 SDL
Here is a pretty feast that our blessed Mothers made It is sweet love & union and on it we will feed It's for her faithful children who always watch and pray And with their lamps a burning do walk the narrow way.
Here's some pretty little baskets Fill'd with love, And
many precious treasures, Says Mother's little Dove. Here are
jewels and diamonds, And many pretty rings, I have
borne them to you on my silver Wings. my silver Wings.

So good brethren and sisters I'm not bound, If you will receive them, I will throw them round.
The forward-and-backward, square order dance devised by Father Joseph Meacham is demonstrated in this product of a “chain” of inspiration. “The above song,” the MS. reads, “is one that Mother Ann sang to Father Joseph when he had the gift of labouring in square order. Elder Sister Olive [a beloved eldress who had died some years before] sang it to Semantha F. [Semantha Fairbanks, an instrument] for she knew that we had wanted to know how Father got the gift of Labouring. July 12th, 1839.” A slow, solemn song typical of the early mode of worship.

Step on, turn a - round, Back and turn in or - der, Step on se len ven ve In

ho - ly or - der. For - ward go se len ven vo, Back in ho - ly or - der.
My peace and my blessing on you I'll distill. My__

My strength and protection ye may have if ye will.

Receive this pure treasure while I strew it among you. Re-

receive this rich present and there's none can take it from you.
My peace and my blessing on you I'll distill. My

strength and protection ye may have if ye will. Re-

receive this pure treasure while I strew it among you. Re-

receive this rich present and there's none can take it from you.

Counter melody by Mary Ann Haagen Dec 2006.
The shepherd gently calleth me, I hear his voice. Canaan, Canaan, I skip and bound to follow him and bleating loudly bah, bah, bah. He feeds me from his hand. He leads me to his living fount I bow and drink there from. And then my shepherd says to me, my pretty lamb, come, lamb come, come. Play a-round on this pretty green. Skip and bound in my love be seen. In my fold I will ever lead you. From my hand I will ever feed you.

Taken from the neck of a very pretty lamb. Given by The Holy Saviour. May 1851
32. HOP UP AND JUMP UP

A popular revival song from Pleasant Garden (Shirley) about 1847. Rather lively, and originally accompanied by the motions and gestures indicated. From one of Mary Hazzard's hymnals, New Lebanon.

\[ \text{Hop up and jump up and whirl round, whirl round,} \]

\[ \text{Gather love, here it is, all round, all round. Here is love flowing round,} \]

\[ \text{Catch it as you whirl round, Reach up and reach down, here it is all round.} \]
How great is the pleasure how sweet the delight

what a rich treasure to serve God aright

My soul feels delighted what pleasure I see

May each be united for love's flowing free.
How Long Will Zion Be Troubled

How long will Zion be troubled with those who do not honor her. The

fan is a blowing, the fan is a blowing Blow blow and sever the wheat. The

fan is a blowing, the fan is a blowing Blow, blow and sever the wheat.

NYPL Shaker Collection
A Book of Spirit Songs, 1840
Reel 4, item 1
original key C major
How peaceful and happy are Mother's good children. All moving together in love and sweet union, bright ornaments truly in God's blessed kingdom remote from the world and its slavish dominion. They're rising in triumph in glory and beauty with cheerfulness daily progressing in duty there's nothing can equal the prize they are gaining Full victory o'er sin and redemption obtaining.

Rosetta Cumings Hymnal
A collection of Miscellaneous Songs, Benedictions, Valedictions and school songs collected in the Church Enfield, NH 1859
Shaker Museum & Library acc # 12,762
New Endfield
1861

How peacefully we're sailing forward

Wafted by the gentle breezes, onward, upward

We are moving yet for the fruitful valley we are bound.
High o'er the billows, bright angels carry us. We're no fear or dread on the wave calmly rebuking the winds and tempest. We have strength, crumbs to our day.

original key C major
WRHS IX 5.120
arranged by Mary Ann Haagen
January, 2004
How pretty 'tis to see Mother's children all agree, all working together in union. All pulling one way by night and by day, 'tis the way to help one another. If you ever would be blest, you must first learn to bless. This was taught by our parents below. If you'd have the love of Mother you must first love each other, for love begins love you know.

From the singing of Sister Mildred Parker, Sabbath day Lake, ME.
I am a little dove and my wings white and clean. My head it is blue and my breast it is green. I've brought love in my mouth and peace on my wings. It is swiftly I fly and sweetly I sing.
Hymn 9
Typical Dancing
Millennial Praises 1813

1. The Israelites, when they got free, From Pharaoh’s land in haste did flee
And on the banks of the Red Sea A joyful scene commenced.
An Elder sister led the band, with sounding timbrel in her hand
While virgins move by her command, and after her they danced.

2. At Shiloh was a yearly feast, where virgins met from west to east
These virgins were a type, at least of those that follow Jesus.
If they went forth in dances then, why should our dancing now offend
Since from the filthy lusts of men our blessed Savior frees us?

3. A place was found in Canaan’s land whereon the ark of God should stand
And David, by the Lord’s command brought up th’appointed Savior.
Before this type of gospel light the Monarch danced with all his might
But see the haughty Michal slight this noble king’s behaviour.

4. The joyful news that Christ did bring made all the land of Canaan ring
And thousands hail’d him as their king who by his grace were saved.
The mount of Olives felt their feet while moving on with music sweet
And loud hosannas they repeat unto the Son of David.

5. That dispensation passed away and all the world soon went astray
And Satan turn’d the Christian play all over to his favour.
But now the gospel’s come to light which sets the true believers right
See how they dance with all their might, in honour to their Savior.

6. Salvation to the woman’s seed from bondage and corruption free’d
They shall possess the earth indeed, and every gift recover.
Cemented by the purest love they on their way to Canaan move
And soon will join the host above and praise the Lord forever.
Sung by Jack through Abram P. on the holy Mount, Aug. 30th

I am filled with heavenly treasures. lo do lo do lo lo

Praise, praise, praise. praise

lo do lo lo lo lo.

lo do lo do lo. lo do lo. lo lo.
I am the true vine which my Father hath set

in his lovely kingdom fair

Every branch found in me Which bringeth forth fruit He purgeth it with care. But the

vine that is barren He will reject And from him he

will cast away Withered branches he'll shake off And

cast in the fire That in me there be found no decay.
I feel the need of a deeper baptism, into the work of the Lord. The Holy Ghost and fire from Heaven. The sharp and quickening word; I want to eat from my Father's table. The bread that perisheth not, And drink of the waters pure & holy. That flow from the City of God.
1. If our home is so beautiful here What must be our final home? If things that perish so lovely appear,

What must it be in the world to come? When the shadows have passed away, And scenes celestial meet our view, Joys of one eternal day Will be for the faithful and the true
I have an assortment of beautiful flowers; And now of my choicest take some. I dwell in Mother's garden, among her green bowers; And with her sweet songsters I've come. O here are some roses, O here are some lilies. And here are some sweet pinks too.

Still onward with manna & fruits I supply you, O with a great quantity too. My Mother sent me with them, With her love and her choicest of gems.
Box of Ointment

I have brought a box of ointment with which you may anoint. It is called limber ointment, 'twill limber ev'ry joint. And help the soul to break ev'ry band of sin away, and worship God with freedom and sweet simplicity. Lo do

Lo...
I have found the true vine, and have tasted its wine Which has made me stagger and reel; And to such it belongs to break forth into songs, To express how delightful they feel; By a bountiful use of this heavenly juice, I forget all my sorrows and woes; Give me plenty of this, I want no other bliss, And I care not much how the world goes, And I care not much how the world goes.
I know that I love you

O my gospel relations; my treasure my
joining all center with you.

To build up the gospel to
honor Mt Zion Is my fervent
prayer, Tis what I live for.

Marcia Hastings Hymnal
#12,770
Original key C major
Shaker Museum & Library
COME INTO THE VALLEY

Shaker Song arr. by Jody Diamond
vocal harmony by Mary Ann Haagen

for Bill Colvig, March 2000

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>A</th>
<th>A A BB</th>
<th>CC DD</th>
<th>E</th>
<th>CCD</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>voice 1</td>
<td>only</td>
<td>voice and</td>
<td>instruments</td>
<td>voice 1 and 2</td>
<td>garap</td>
<td>voices</td>
</tr>
<tr>
<td></td>
<td>only</td>
<td></td>
<td>slenthem</td>
<td>only</td>
<td>instruments</td>
<td>Jawa</td>
<td>only</td>
</tr>
</tbody>
</table>

slenthem
gong/kenong

A 1 6 3 6 6 1 32 \( \frac{3}{2} \)
B 1 6 5 2 3 6 23 \( \frac{3}{2} \)

C 3 1 3 6 3 1 32 \( \frac{3}{2} \)
D 3 6 5 2 3 6 23 \( \frac{3}{2} \)

gender panerus

A/C 1 6 3 6 6 1 32 \( \frac{3}{2} \)
.. .11 6656 1123 3216 .. .66 5561 .233 2211
B/D 1 6 5 .. 2 3 6 .2 3 \( \frac{3}{2} \)
.. .11 2356 .615 .. 33212 .. 2 3 6656 .1 12 3321

E 1 .. 6 .. 1 32 \( \frac{3}{2} \) .. 6 .2 6 23 \( \frac{3}{2} \)
saron

A
\[
\begin{array}{cccccccc}
1 & 6 & 3 & \hat{6} & 6 & 1 & \underline{32} & \frac{3}{2} \\
.2 & 1 & .2 & .6 & .1 & .2 & .1 & .6 & .5 & .6 & .2 & .1 & .5 & .3 & .2 & .1
\end{array}
\]

B
\[
\begin{array}{cccccccc}
1 & 6 & \hat{5} & 2 & 3 & 6 & \underline{23} & \frac{3}{2} \\
.2 & 1 & .5 & .6 & .1 & .5 & .3 & .2 & .3 & .2 & .1 & .6 & .2 & .3 & .2 & .1
\end{array}
\]

E
\[
\begin{array}{cccccccc}
.1 & \hat{6} & 1 & \underline{32} & \frac{3}{2} & 6 & \hat{2} & .6 & \underline{23} & \frac{3}{2}
\end{array}
\]

text

1 1 6 6 5 6 1 1 2 3 3 2 1 6
I'll come in-to the val-ley and seek the strength I need

6 6 5 5 6 1 2 3 3 2 2 1 1
A spir-it proud and haugh-ty before the truth shall yield

1 1 2 3 5 6 6 1 5 3 32 1 2
Oh ho-ly an-gels aid me to bow 'neath Jor-dan's wave

2 3 6 6 5 6 1 1 2 3 3 2 1
And wres-tle for that pow'r which a-lone the soul will save

I'll come into the valley and seek the strength I need
A spirit proud and haughty before the truth shall yield

Oh holy angels aid me to bow 'neath Jordan's wave
And wrestle for that pow'r which alone the soul will save
I love to play and skip around

\[\text{Original key: a-minor (begins on B)}\]

Transcribed by Mitzie Collins

Mount Lebanon, New York  ca 1837
I Love to See the Wheels in Motion

Enfield, N.H.
Nov. 5, 1844

I love to see the wheels in motion, love to
see them moving round. Love to hear the drums a beating,
love to hear the trumpets sound.

Transcribed by Daniel Patterson
on p. 269 of Shaker Spiritual.
I love to sing and worship God and sound his praises holy. I love to dance as David did before the Lord of Glory.

lo lo lo do lo do lo. lo, lo do lo do lo. lo do lo. lo, lo do lo do lo. lo, lo do lo. lo. lo.
I'll Be No Companion

Enfield, N.H.

I'll be no com-panion to Great Big I for I am de-ter-mined old big shall die.

O how I do love, O how I do love lit-tle, sim-ple pre tty I.

Thomas Hammond's Hymnal: "The Rolling Deep"
Song # 50
Sabbathday Lake, ME Library 8-MU 005

Dismissal of Great I

Go off Great I and come not nigh but quit my hab-i-ta-tion and come no more with-in my door, cor-rupt-ing my sen-sa-tion. De-part I say, flee far a way. Your ways no more I'll prac-tice. For all who try to be Great I are vi-cious, proud and frac-tious.

Alonzo Hollister's Hymnal, p. 32
Andrews Collection, Winterthur #897
I'll Come Into The Valley

I'll come into the valley, And seek the strength I need. A spirit proud and haughty be fore the truth shall yield o holy angels aid me to bow 'neath Jor. dan's wave. And wrestle for that pow'r. Which alone the soul will save.

from the Singing of Marguerite Frost
Second voice: Melo

This is one of the nicest "modern" arrangements, reminiscent of shape note "voice leading/ harmony." Second part put in by M.A. Haagen. 8.12.1949
I'm Glad I am a Shaker

I'm glad I am a Shaker and numbered with the flock. Who
are the true partakers, and founded on the rock.

My thankfulness I can't express for this blessed day; that
I have found such peace and rest and comfort in the way.

Russel Haskell
Book of Spiritual Songs p. 361
Library of Congress
M2131 S4E5
Industry Required

Where my hand hath spread a round Blessings on my holy ground

Let no slothful hand be found Wasting what is given.

Hands to work and hearts to me. Oft in prayer o bow

the knee. Unto such my blessings free. As the Jews

of heaven.

from A Collection of Spiritual Songs
Received at the Chh. Enfield, N.H

written for Elder Otis Sawyer

from the Elders Orville Dyer,
Chase Allard, Hannah Taylor and
Susan Robinson. 1851

transcribed by Mary Ann Haagen
manuscript in Sabbath day Lake Shaker Library.
I Never Did Believe

Original tonic: D
\( \frac{\text{d}}{\text{d}} = 76 \) [\( \frac{\text{d}}{\text{d}} = 120 (\% \)]

From the singing of R. Mildred Barker.

I never did believe That I ever could be

saved Without giving up all to God So I

freely give the whole, My body and my

soul To the Lord God Amen.
In love and peace we will increase, in union united.

With features bright we will unite, we find no harm in dancing.

This pleasant play and lovely way belongs to our communion. Come dance along upon the song in peace and love and union.

Canterbury 1811

Recorded in Thomas Hammonds' Hymnal

WRHS IX B 18 p. 46
I want to be traveling down down, Down in the valley of humiliation, Where dwell all the meek & the lowly; These are a lovely relation. O how good & how pleasant The waters of life are flowing! Pure love & union are present, And heavenly lilies are growing.
1. In my Father's house there are many mansions prepared for those who truly follow me, They will shine like stars in the firmament of glory, Yea, they shall forever abide with me.

Then be ye comforted, my chosen people, Thou' dark seems the day, and the vision tardy long. For lo! in the east a golden light is beaming Then with songs of rejoicing sweet praise prolong.
In this pleasant place I will go. In this spacious field I will reap lovely love and hope.

ly simplicity Here the flower of the morning is ever in bloom, unfolding its leaves with the sweetest perfume. And mother's pretty dove keepest up her carol to cheer and enliven the low humble soul.
Invitation

We're trav'ling home to heav'n above. Will you go?

D.C. And millions now are singing the Savior's dying love on the road.

Mill-er-ites? Mill-er-ites converted to ste-Ho-Vism

Mill-ions have reached this blest a-bove Anoint-ed

Ye weary, heavy laden, come. Will you go?
In the blest house there still is room, Will you go?
The Lord is waiting to receive
If thou wilt on him now believe,
He'll give thy troubled conscience ease,
Come believe, come believe.

The way to Heaven is strait and plain, Will you go?
Repent, believe, be born again Will you go?
The Savior cries aloud to thee
"Take up thy cross and follow me
And thou shalt my salvation see,
Come to me, come to me."

D.C.

Kings and priests to God
Is pure love and union?

Is pure love and union, is pure love and union, is pure love and union, my only delight?

Then labor and labor and labor and labor and labor and labor and labor to do what is right.

Russel Haskell
Book of Spiritual Songs, p. 374
Library of Congress
M2131 SSE4
original key C major
In wisdom's lovely pleasant ways, I'll spend my days, I'll spend my days,
I'll learn to watch, to pray and praise, And thus I'll learn pure wisdom's ways.
In Yonder's Valley

In yonder's valley there grows sweet union. Let us arise and take our fill.

The winter's past, and the spring appeareth; the turtle dove is in our land. In

yon-ders valley there grows sweet union. Let us arise and take our fill.
Arranged by David Gay

In yonder valley there grows sweet union
Let us arise and drink our fill.

The winter's past and the spring appeareth
The turtle dove is in our land; in

Grows yonder valley there is sweet union
Let us arise and drink our fill and drink our fill.
I've a spiritual garden to weed. It needs a careful hand to rightly sow the precious seed, and till the gospel land. Then I will toil in earnest, the noxious weeds destroy. And in the time of harvest, I'll reap true peace and joy.

M. E. R. F.

WRHS IX.B. 341
I've got a little taste of the crumbs of heaven

lo do lo do lo do lo do lo do lo do lo do

lo lo do lo lo do lo do lo do lo do lo do

lo lo lo lo Praise be God, lo do lo do lo do

lo do lo do lo do lo do lo do lo do lo do

lo do lo do lo do lo do lo do lo do

Praise be God!

lo do lo do lo do lo do lo do lo do lo do lo do

Mary Hazard Hymnal #494
Winterthur Collection
18. I'VE SET MY FACE FOR ZION'S KINGDOM

A brisk marching song, to be sung with a will. The manuscript gives the date as January, 1850, but not the source. Probably New Lebanon.

I've set my face for Zion's kingdom, Holy, bright and glorious.

I've set my face for Zion's kingdom, Holy, bright and glorious.

Though boisterous winds may often blow

To that bright home I'm bound to go.
I want freedom, I want love. I want the pretty gifts that come from above.

I hate bondage and I'll not be bound. Come pretty freedom and love flow around.

WRHS IX B 13 p. 263
original key C major
29. I WILL BOW AND BE SIMPLE

A "bowing song" from the North family, New Lebanon, recorded by Mary Hazzard in 1847. The tune sounds well when sung in the key of E flat. Suggested speed, $\text{J}=91$.

In Shaker speech, "yea" is pronounced "ye" (ē as in greet).

\begin{music}
I will bow and be simple, I will bow and be free, I will bow and be humble, Yea bow like the willow tree, I will bow this is the token, I will wear the easy yoke, I will bow and be broken, Yea I'll fall upon the rock.
\end{music}
I Will Bow and Be Simple

Serenely legato (don't drag) $\quad \text{d} = 72$

arranged by Marleen Montgomery
for SATB
with optional violin, flute, guitar,
double bass, organ or piano

Mary Hazard wrote down this “gift song” in 1847. It is referred to as a “bowing song.”
I Will Come Down In The Valley

I will come down in the valley, I will be low,
I will be low, I will come down where the angels
Freely their gifts of love bestow. Mother has a
blessing free, For the meek and lowly,
In obedience I will walk, To her testimony.
When asked which was his favorite song, Sister Marie named this one!
(from Matt. 18:9/29/99)

I WILL FIGHT, FIGHT

This song was received by one “p. b.” at South Union in 1842. The text implies its use in “warring,” an exercise recurrent in Shaker worship from the earliest days until at least the late 1860s. The ritual was “calculated to manifest the war between Michael and his Angels, and the dragon and his Angels” described in the twelfth chapter of Revelation. The Believers warred “each and every one against HIM AND HERSELF EXCLUSIVELY,” fighting “every evil and impurity” within them. The exercise was characterized by “many displays of strong muscular exercise, such as stamping, shaking, vociferating and shouting.” O. C. Hampton wrote that after “one of those meetings, the spirit was raised for the time being, above the rudimental influences of our common nature... nearer to the Throne of higher perfections.”

(3)

I will fight fight & never slack until I overcome the enemy — I will fight fight & never slack until I overcome the enemy — I have got a little sword which Mother Ann has give to me — I will fight fight — fight & slay the enemy
I Will Gather Unto Me

I will gather unto me saith the Savior of men, the
poor and despised of the earth. They who hunger and thirst from my
hand shall be fed, and their mourning I'll turn into mirth.

Canterbury
I will call home the wandering and hush.

their sighing. To my fold

they shall come and mourn no more.

WRHS IX B 61
Harmonization is original to the manuscript
I WILL WALK WITH MY CHILDREN

This song is recorded in a manuscript which notes that it was learned at Enfield, New Hampshire, from the spirit of Father Joseph Meacham, a Baptist preacher who became the first American-born Shaker leader.

I will walk with my children in holy garments unspotted with sin. I will dwell with the Holy I will dwell with the lowly and they with my spirit and power shall be filled.
June
by Sister M.J. Anderson
from the collection, Mt. Lebanon Cedar Boughs
Published by the North Family, Mt. Lebanon, 1895

Fair June is here, she has not overslept,
Or dreamed too long 'neath the magnolia's shade,
But tripping through the southland everglade,
To northern clime with blithesome spirit stepped.

With cheek of ruddy bloom her youth hath kept,
Her lips are wreathed in smiles like pearls inlaid,
She wears a garland of sweet rose-buds made,
And in her path by odorous breezes swept
The wild flowers nod, and o'er the waving grass
A welcome murmur seems to gently pass.
The wood-nymphs all in leafy bowers convene,
A happy chant the songsters swell en masse,
The hills and vales in gala robes are seen,
Glad festival for summer's beauteous queen.
A "gift song" received by Addah Z. Potter of the New Lebanon Church order on April 15, 1838. One of many songs of humility and "mortification"

Lay me low, Lay me low, Lay me low, low Where

Mother can find me, Where Mother can own me, Where Mother can bless me.
Learned of Angel
American Shaker (Sabbathday Lake, Maine) Notated by Elder Otis
The religious sect of the Shakers, established by Mother Ann Lee, is renowned for its ingenuity, simplicity, and deep spiritual belief. Through the mid 19th century, 18 Shaker communities prospered from Maine to Kentucky, with a membership of 5,000 believers. Of the many “gifts” received from the Divine, music was a consistent contribution; the Shaker archives contain an astonishing 10,000 songs composed or “received” by Shakers. Members of the sole remaining Shaker community in Sabbathday Lake, Maine, write, “We may be few in numbers, but we look with hope to the future knowing that God will provide; She always has.”

Most Shaker music was sung simply and in unison. This song is a rare example of a Shaker song in 3 parts and was originally notated in 3 colors of ink to distinguish each harmony line.
70. LET ME HAVE MOTHER'S GOSPEL

A favorite song at the Hancock community, found in one of the early
ymnals of that society. (n.d.) The late Sister Alice Smith documented the song
follows: "The above was often used when we 'faced in,' all would sing and
alk around, imparting love by waving hands and clasping hands." It is a
veerful ditty, with a fairly fast tempo.

Let me have Mather's gospel, Mather's soul saving gospel. The same life

that she taught, that she lived in her day. Free from all that is car-nal, breathing life,

life e - ter - nal. From the world, from the flesh 'tis a - way, far a - way.
Let Me Have Mother's Gospel

Let me have mother's gospel mother's soul saving gospel the same
life that she taught that she lived in her day.
Free from all
that is carnal breathing life, life eternal. From the world from the flesh, tis a.
way. far a. way.

Elder Abm. N.H.
WRHS. IX. B. 127 II
Transcribed by Marjorie Haugen
Also (IX. B. 12: 1) w8-S
Let us sow to the spirit of love. The
defaults of each other forgive. And forget the sorrow and
woes of the past, that nearer to God we may live.
Undo every burden and let the oppressed go
free. Thus in blessing our souls may be blest.

Shaker Songs from long ago
Placed on the Board Feb. 12, 1912
F. M. Frost
Can. Mus 952
Like Pretty Birds

Like pretty birds among the trees I will be all in motion. And

Sing and skip up on the breeze of love and sweet devotion.

For lo it is a happy time, A time of making merry, of

heavenly comforts all divine and very cheering very.
Consider the lilies of the field, how they grow. They toil not,
neither do they spin. Yet, Solomon in all his glory was not arrayed like one of these, like one of these.
Little children, says Holy Mother, Soothe and comfort

one another Lodle lodle lodle lodle lodle

lodle lodle lodle lodle lodle

lodle lodle lodle lodle Lodle

Draw the cords of union stronger, Wind and bind them around each other

Make them feel your love and blessing.
Little children, says Holy Mother, Soothe and comfort one another Loodle loodle loodle loodle loodle loodle loodle loodle loodle loodle loodle loodle lo lume. Draw the cords of union stronger, Wind and bind them around each other Make them feel your love and blessing.
The Little Robe

This little robe is pleasing To ev'ry one that
loves it, tho' very much de-basing to all that feel a.
bove it. Let's labor to be simple e-
ough that we may wear it, and always keep it
neat and clean, as Mother did prepare it.
Sometimes in meeting, Caleb and the children were given pretend toys. Caleb imagined balls, boats, horns, and drums. Each came with a little song.

\[
\begin{align*}
\text{O this pretty little trumpet I will blow, O it is from the heavens I do know.} \\
\text{I'll blow, blow my trumpet, toot, toot, toot, I'll blow my trumpet, toot, toot.}
\end{align*}
\]
Come little children, now you may partake a little morsel for little gifts and simple play adorns the great Apostle.

A little drop of Mother's love will make a feast of union. It is by little steps we move into a strong communion.

Russel Haskell
Book of Spiritual Songs, p. 259
Library of Congress
M2131 S4E5
68. LITTLE TRUMPET

“Little Trumpet” was brought east from the Union Village, Ohio, community, where it was written in November, 1840. From the Henry DeWitt collection. Like the “Bugle” songs and the White Water piece which begins—“Blow ye, blow ye, blow ye the trumpet, toot, toot, toot”—it apparently attempts to simulate a musical instrument. A moderate speed, such as the Shaker Largo \((J=91)\) is fitting.

\[
\begin{align*}
O \text{ this pretty little trumpet I will blow, O it is from the heavens I do know.}
\end{align*}
\]

\[
\begin{align*}
I'll \text{ blow, blow my trumpet, toot, toot, toot, I'll blow my trumpet, toot, toot.}
\end{align*}
\]
Living souls let's be marching on our journey to heaven, With our lamps trim'd & burning with the Oil of Truth, Let us join the heavenly chorus And unite with our Parents, They will lead us on to glory In the path of righteousness.
The Lord At Work

let your hearts rejoice and your souls be comforted. For the Lord is at work with the children of men.

He will call them in love, His Power they shall
Come, let your hearts rejoice and your souls be comforted, for the Lord is at work with the children of men.
Lord Give Me Of Thy Living Bread

Lord give me of Thy living bread On manna may my soul be fed That heavenly manna from above The gifts of God and Mother's love Give me that living water too Refresh my soul with heavenly dew I want an everlasting store That I may drink and thirst no more.

Patterson p. 218
Lord when I lay me down at night,

Lord, when I lay me down at night, let angels watch o'er me. And

guard me safe 'til morning light to serve and honor thee.

And in the morning—when I rise protect and guide me still. May

I be patient, meek and wise and do thy holy will.
A "spelling-out" song. From the DeWitt MS, we learn that the piece was sent "from Mother Lucy to the Elders brethren and sisters, for their being willing to pray for the Believers at Watervliet and elsewhere, Oct. 19th, 1839." To be sung at a moderately slow tempo. Suggested key for singing, F, starting with F above middle C.

Mother sends her love and blessing
To comfort and strength-enall.

Mother sends her love and blessing
To comfort and strength-enall.
Love is a Gospel grace

Love is a gospel grace, I want more: Of precious Mother's love I want a store. That when my soul is tried, I may abide, till I am purified, a happy soul.
Only Caleb heard songs in the flickering coals.

\[\text{Love is little, love is low Love will make my spirit grow.}\]

\[\text{Grow in peace, grow in light Love will do the thing that's right}\]
Love is the Life of the Soul

From Harvard, about 1814

O I will have love, for love is the life of the soul.

I love the gospel and I will have love for Love is my treasure, a pure gospel union I will keep forever with all mother's loving children.

O precious good love, O precious good union, which is a flowing through Mother's children.

WRHS IX B 363  
p. 221
Love, love, love, love

Love, love, love, love, love is flowing free. Love, love, love, love.

Here it goes, O take it free. Mother's pretty love sweetly flowing round and round.

Here, o here do take some more. Mother gave it me from her store.

Dearly beloved Br. Giles,
Will you be so kind as to receive this little notice of love and remembrance which flows without measure from one who has never forgotten you? O that I could just take hold of your hand, and enjoy a sweet smack upon that lovely cheek of yours, what could describe the feeling that would arise. I want you to receive a ten fold portion of my never-ceasing but ever increasing gospel love. Here it goes.

WRHS IX A 1
Original key A minor
Love, love this beautiful treasure without weight or measure is flowing from heaven above.

O love one another, each sister and brother, and live in pure union and love.

From the singing of Sister Mildred Barker

audiotape: Shaker Library
Sabbathday Lake, Maine
Love, More Love.

Love, more love, the spirit of blessing I would be possessing

For this is the call of our parents above.

We will plant it and sow it and every day grow it, and

thus we will build up an arbor of love.
Love of God

Abijah Worster's 1842
From Harvard

O I love God with all my heart, with all my soul, my strength and mind. Yea, I do love Christ and Mother Ann and all their chosen faithful children.

Henry DeWitt's Hymnal #882
p. 211
E.D. Andrews Shaker Collection
Winterthur, DE
Love that Will Endure

Enfield, N.H.

I want to be wound all over with love, my vessel quite full to o'er flowing. While Mother is giving, and angels are showing, 'tis time to be up and a doing.

I'll gather her love to feast upon, and give to each sister and brother. That no angry words may fall from my tongue to wound the soul of another.
Low, low. In this pretty path I will go
for here Mother leads me, and I know it is right. I will sweep as I go, I will sweep as I go, for this Mother bias me and it is my de-
light. And the sword I will wield, and the sword I will wield, for mother bias me so. And I will hold, and I will hold. For this is my work while here be low.

Abraham Perkins
Enfield, N.H. 1840

transcribed from the
singing of Sister Mildred
Banker, Sabbathday Lake, Me.
by Mary Ann Haagen
Love, O love is sweetly flowing. On its banks are lilies growing.

These our Mother is bestowing. Love, love, heavenly love.

Come ye children freely gather. Learn to love and bless each other.

This will bind our hearts together in love, love, heavenly love.
March

Harvard

O union thou cementing band that makes love freely

flow while on our way to Can-nan land, hal-le-lu-ia here we go.

Union is a shining light O let it freely flow to

guide us on-ward day and night. Hal-le-lu-ia here we go.

Winterthur Shaker Collection
Harvard Hymnal # 892
17. MARCHING TUNE

From Isaac N. Youngs' "A Short Abridgement of the Rules of Music," p. 37. A tune with more shape and form than many Shaker pieces: note that the 4th, 8th, 12th and 16th are cadence measures giving a rhythmic balance to the melody. Allegro \( \textit{J=106} \).
Arranged by
Mary Ann Haagen

Church Family
Enfield, N.H.

May I see as I am seen and know as I am known, by them who judge all in righteousness. For the light of his countenance in my soul hath shown and left me no
cause of my duty to guess. Try to watch with care

and pray without ceasing well improving each moment

as it passes along. To keep the sword in motion
which will slay ev'ry passion, bringing perfect victory

over all that is wrong.

A Collection of Songs of Various Kinds Mostly Received by Inspiration.
written down by Mary A. Ayers
Wisdom's Lovely Vale 1853
MILLENIAL PRAISE.

ENFIELD, N. H.

1. Break forth into singing, break forth into singing, ye virgin sons and daughters of the New Creation. For now is come salvation, for now is come salvation, the great and glorious day of the Lord.

This day hath the God of Heaven set up a kingdom which shall never be destroyed—A Kingdom whereat shall dwell righteousness and peace.

Where the lion and the lamb shall lie down together, and a little child shall lead them, and a little child shall lead them.

All hail, all hail the glorious day; Its brightness is increasing, and Zion, fair Zion is its centre of light and fullness of power. Many shall come to Zion, to Zion to hear and to know of the word of the Lord. The lame who would
more beautiful than precious stone, brighter than
gems have ever shone, are those who bow before the throne
of purity and virtue. Their garments gleam like
lilies white. They dwell in floods of heavenly light. And
angel hosts with them unite in songs of life ever-
More Love (SAB)
Shaker, Anon. 1876
Amazing Grace: v.1 text by John Newton; v.2, anon.

ar. David Mahler 2002

A - maz - ing grace! how sweet the sound, That saved a wretch like me! I once was lost, but now am found, Was blind, but now I see.

More love, more love; The heav-ens are bless-ing, The heav-ens are bless-ing, The
angels are calling, O Zion, more love. More

angels are calling, are calling, O Zion, more love. More

love, more love; The heavens are blessing, The

love, More love, More love, More love, More love

love, more love; The heavens are blessing, The

angels are calling, O Zion, more love. If ye

More love, More love, More love, More love. If

angels are calling O Zion, more love.
love not each other In daily com-

we've been there ten thousand and

munition, How can ye love God, Whom

communion, How can ye love God, How can ye love God, Whom

years, Bright shining as the

ye have not seen? If ye seen? More love, more

ye have not seen? If seen? More love more

sun, When We've no fewer

-3-
love; The heavens are blessing the love; The heavens, the heavens are blessing the angels,

days to sing God's praise than

angels are calling, O Zion, more love.

angels calling, O more love. More

when we first begun. More

slowing

More

slowing

More

love.

More

love.

More

love.

love.

More love.
More love, more love; The heavens are blessing, the angels are calling Zion more love.

If ye love not each other in daily communion how can ye love God Whom ye have not seen.

2.
More love, more love, Alone by its power
The world we will conquer For true love is God.
If ye love one another, then God dwelleth in you
And ye are made strong, to live by his word.

from a leaflet printing of this hymn. Canterbury Shaker Village Archives.
Zion shall arise and blossom like a rose. Her glorious light shine forth to the islands afar, as when the Star of Bethlehem a rose.

The wilderness shall bloom, hill and valleys rejoice. Woodlands sing for joy, and the barren desert smile to hear the Saviour's voice.

Thus saith the Lord, it shall yet come to pass. Many peoples strong nations shall come to Jerusalem to seek and pray before the Lord.
Hail! All Hail, the coming day.

Hail, all hail the coming day.

Jessie Evans collection of Tunes printed at Canterbury between 1875 and 1892

[many for inclusion in The Manifesto]

counter melody in section 3 by Mary Ann Haagen

shades added 'Hail all hail...’ later...
Mortifying Work

2nd Order 1848 (a.s.)

I want to shake shake and war against the slick deceiver

that is slyly creeping round feigning to be simple. Shame, shame on

lust and pride that vainly seeks itself to hide by putting on a slick outside

But look within. Shame on such pride.
At Manchester in England, This blessed fire began,
And like a flame in stubble from house to house it ran:
A few at first receiv'd it and did their lusts for sake;
And soon their inward power Brought on a mighty shake.

The rulers cried, 'Delusion! Who can these Shakers be?
Are these the wild fanatics bewitched by Ann Lee?
We'll stop this noise and shaking. It never shall prevail
We'll seize the grand deceiver and thrust her into jail.

Near Albany they settled and waited for a while
Until a mighty shaking made all the desert smile.
At length a gentle whisper, the tidings did convey
And many flocked to Mother to learn the living way.

The way of God is holy, marked with Immanuel's feet;
Lust cannot reach Mount Zion, nor stain the golden street.
If you will have salvation you first must count the cost
And sacrifice that nature in which the world is lost.

How much are they deceived who think that Mother's dead!
She lives among her offspring who just begin to spread.
And in her outward order there's one supplies her room,
And still the name of Mother is like a sweet perfume.

I love that testimony that shows me what to do.
I love my precious Mother, I love the Elders too.
The Brethren and the Sisters, I love them and their ways,
And in this loving spirit I mean to spend my days.
Mother has come with her beautiful song, Ho ho tal-la me ho. She's come to bless her children dear

Ho ho tal-la me ho, And Christ your Savior will be near, Ho ho tal-la me ho.
"Sung by Mother Lucy [i.e. her spirit] to the Elder Sisters Feby 5th 1841." DeWitt MS. Had she lived, Mother Ann's successor "in the female line" would have been eighty-one years old on the above date. A cheerful song, to be sung at a spirited pace.

O my be-loved Ka-re-ne-va-ne, Will ye re-ceive this love to-day, For I have love and so have you And we will mix it through and through. For tru-ly 'tis the love of Mother And I do know you want no oth-er, And when this day is past and gone, It then will leave me eight-ye-one!
Mother's Chair

Sung by Rosetta
Thursday evening in
meeting, Aug 28, 1843

Lo, lo come down, come down. My children come down. Come

rock in my chair, I'll attend you with care. my pretty my

simple children. Now arise, arise

arise arise Step on in my path of

union and peace, let love and simplicity grow and increase.

This was at a time when Orville
Dyer and John Brown were visiting, also
received
Mother’s Love

Come my children walk together. Be as one in heart and hand.

Love the work and bless each other. This is heaven’s pure command.

Lo lo lo do lo do lo do lo lo, lo do lo do lo do lo

A Collection of Spiritual Songs
Received at the Chh. Chosun Vale.

Written for Brother Otis Sawyer, 1851
Transcribed by Mary Ann Haagen
Collection in the Library of the
Sabbathday Lake, Maine Shakers.

B. Publishing
Mother's Love

Come my children walk together. Be as one in heart and hand, love the work and bless each other. This is heaven's pure command.

Learned of Dr. Minnie Curtis while she gave Mother's Love.
Nearly ten manuscripts hold this song. Several date it November 6, 1845, and one ascribes it to D. A. Buckingham, the leading musician at Watervliet, New York. None gives a hint that singers ever performed it with motions, yet Sister Mildred Barker recalls a set used with the song. With palms turned upwards she gently beats time throughout the song, except when performing the following pantomime. When she sings the word cross she simultaneously gives a shake of the head, stamps her right foot, and makes a downward gesture to her right with both hands. On crabbed she repeats the actions, turning leftward. On shun and ugly she gestures again as she did for cross, but with greater emphasis. On the word speak she lays her right forefinger on her lower lip, keeping it there through the word tongue, then crosses her hands upon her bosom and bows slightly on snugly. In the Shakers' close-knit communities, every such reminder must have helped the members to adhere to the rule of speaking only with the tongues of angels.

\[J = 106 (\text{\textfrac{4}{4}})\]

With a New tongue I now will speak And keep the valley lowly I'll watch my thoughts & words this week And have them pure and holy.

Old Cross and Crabbed I will shun They make one feel so ugly; I'd rather speak with Mothers Tongue, And keep her Blessing snugly.

MS L-70, pp. 53-54.
Move On With The Gift

Move on with the gift. Join the heavenly motion.

This will give us all a lift if we get our portion.

Don't be slack, move ahead. Break the bands a sunder.

This is rising from the dead to keep old nature under.

From Enfield, N.H. 1835

WRHS. IX. B 28 p. 57
63. MY CARNAL LIFE I WILL LAY DOWN

This song, from South Union, Ky., dated June, 1838, appears to have been confined chiefly to the western Shakers; it has come to light only once in the hymnals of the northeast. Differing from the uni-tonality of most Shaker tunes, "My carnal life" shows signs of a modulation to C major in the first two bars of the second part, shifting thereafter back to the original A minor. To be sung at a moderate speed. Suggested key for singing: F minor, starting with F.

My carnal life I will lay down Because it is depraved, I'm sure on any other ground I never can be saved.

My haughty spirit I'll subdue, I'll seek humiliation, And if I'm true my work to do I know I'll find salvation.
My Dear Companions Let's Move On

My dear companions lets move on. The strong shall help the weak a-long we'll
join our hearts in a cheerful song and all move on together.

We'll bear and bear, and yet for-bear, and in each oth-ers bur-dens share. We'll
give and give, and a-gain for-give as we would be for-giv-en.

From the Singing of Sister Mildred Barker
Sabbathday Lake, ME
audiotape "39 Shaker Songs"
SDL Library
My gospel relation, how pretty you look, how lovely you feel. To you I am joined for you are my treasure, my joy and delight and my pleasure.

The above was given by Eldreas Ruth, shortly after her decease, who was seen walking by the brethren and sisters who were engaged in prayer, while in a feeling manner she sang the same.

Recorded in this book Aug. 7, 1853

1x-B. 330
My harp is not upon the willow but attuned to a joyful lay.
For the Bride and the Bridegroom cometh, and old deeds are put far away.

O sing in the bright strains of freedom, Ye to
whom the Comforter has come. Ye who're come up through deep tribulation to

live the New Life with the Lamb.

Hymnal # 402
Song 28, P. 108
Andrews Collection
Winterthur, DE

Arranged by Mary Ann Haagen
January, 2003
My mother's way's the way for me. For

I no other way can see, where love & simple

freedom flows. So in her pretty way I'll go.

I'll leap and skip I'll dance & sing. I'll make the

fields and forest ring. While Angels join, her praise to

sound thro' out the distant regions round.

IX B 330  
P. 156  
Recorded Aug. 6, 1854  
Via Harvard
Slow March No. 6

MY SOUL LOVES TO WALK IN THE VALLEY LOW

Eldress Marguerite Frost of Canterbury learned this gentle song in 1914, during a time when old songs were being renewed, and she sang it lovingly. She remembered that in performing it, “we simply walked around in a circle keeping step with the music, with no hand motions, stepping slow.” She had never heard that the song was received by Serena Douglas at Gloucester in March 1871. Those at Gloucester who remember Sister Serena did not know the piece and were a little surprised to learn that she had ever had a gift of song.

The facts preserved of her life are few. She was born in Green or Lewiston, Maine, in 1853 and entered the Poland Hill Family in 1862 with her parents and younger sister. The family later moved to Gloucester, and when she died in 1924 the church journalist recorded that for more than twenty years she had “worked constantly in the Office kitchen carrying that burden faithfully.” That she was felt a presence in the family is implied in his comment that “she is one more landmark removed.” But the real record of Sister Serena is contained in his quiet phrase that she “lived the Shaker life”—and in her own song.

Original key
(4) \( \frac{d}{d} = 72 \) (\( \frac{3}{4} \))

MS CB-13, p. 201.

My soul loves to walk in the valley low, Where the

beautiful fruits of the gospel grow, Where all discordant

feelings flee. And the still small voice reigns triumphantly

This is Wisdom's vale where is joy and delight Her

paths are peace and her burdens light And though heavy winds and

tempests assail They cannot lay waste this beautiful vale.
Narrow Path

To you, says Mother, I have come

and brought a gift, yea, for your tongue.

Tis this to think before you speak.

my children: dear O this do keep.

1 Mu. 010

# 299

p. 121

original key a minor
New Year's Greeting

Mt. Lebanon, NY.

1) Listen while we join with angels who in love have gathered here.
2) And we'll touch the muse to waken those who are to us so dear.

And we'll tell you of the morning, of the glorious
Wishing all a happy morning. Happy weeks and

day that's dawning, of the new and coming year.
months are dawning. And withal a happy year.

3) Clean shall be our future pages,
Stamped upon our mem'ry clear;
Free from sin, and void of sadness,
Fraught with joy and full of gladness
Record of the coming year.
New Year's Greeting

Peace be with you faithful brethren
   Constant as the rising sun.
Toil with patience, loving sisters
   In the mission now begun.
Let us mingle hearts and voices
   In a sweet harmonious strain.
Bring our gifts, the purest, choicest,
   All by earnest labor gained.

Now the old year fast is dying.
   Let us welcome in the new.
Onward, let us e'er be plying
   for the good, the pure, the true.
Our redemption draweth nearer
   As the heavenly race we run—
To our vision, brighter, clearer,
   To our pure eternal home.

[Shaker manuscript #107, reel 8, NYPL 65-M-93; 18 loose items, miscellaneous songs, poems, notes.]
New Years Reflection

January 1st, 1860

I am bound to honor God as God has honored me with His holy work and word, to set my spirit free.

I will praise Him in the song, I will praise Him in the dance. In each duty requisite for good. Every act shall be to glorify His holy cause. To respect Him in His order and observe His righteous laws.

Mary Maria Basford's
Manuscript Hymnal p. 1
NYPL Shaker Collection,
item 55, reel 5
original key A minor
Gift Song No. 36

NOGGIN OF LOVE

Ch: Canterbury ministry was honored with the gift of this song while visiting the Holy Mount at Lebanon on September 2, 1847. A native spirit brought it, acting as a messenger for Mother Ann.

\[ d = 106 \]  

I have a little noggin full of Love sweet Love Love

Mother sent me here with it To feed her simple Doves.

It is sweet it is sweet It is very sweet Chick, chick

chick chick pretty chicks come & eat
1. Now, my dear companions, is the time to start anew, A new, a new, for the kingdom of Heaven. With faith and zeal and courage strong, we will ever be marching on, Toiling on, struggling on, for a perfect Heaven.

2. We will not be hindered while we walk the narrow way, Narrow way, narrow way, with our gospel kindred. But every foe that comes in view, in ourselves we will subdue, And be true to subdue the way that leads to glory.

[132]
“O Brethren ain’t you happy” and “Take my hands in brotherly love” (p. 151) are exceptional in the fact that they stem directly from, or are closely related in structure to early American religious or revival folk-songs. Examples of songs with the first line repeated three times and followed by a one-line variant are common among the negro and white spirituals. Though Shaker songs constructed with a recurrent fourth line or “chorus” are rare, many pieces, especially the one-line repeated songs, indicate revival origin.

1. O Brethren ain’t you happy, O Brethren ain’t you happy,
   Brethren ain’t you happy. Ye followers of the Lamb.
   Sing on, dance on, followers of E-man-u-el, Sing on, dance on, ye followers of the Lamb.

2. O Sisters ain’t you happy,
   O Sisters ain’t you happy,
   O Sisters ain’t you happy,
   Ye followers of the Lamb.

   Chorus:
   Sing on, dance on, etc.

3. I’m glad I am a shaker,
   I’m glad I am a shaker,
   I’m glad I am a shaker,
   Ye followers of the Lamb.

   Chorus:
   Sing on, dance on, etc.

4. I mean to be obedient,
   I mean to be obedient,
   I mean to be obedient,
   Ye followers of the Lamb.

   Chorus:
   Sing on, dance on, etc.
1. O Brethren ain't you happy, O Brethren ain't you happy, O Brethren ain't you happy, Ye followers of the Lamb. Sing on, dance on, Sing on, dance on, ye followers of the Lamb.

2. O Sisters ain't you happy,
   O Sisters ain't you happy,
   O Sisters ain't you happy,
   Ye followers of the Lamb.

   *Chorus:*
   Sing on, dance on, etc.

3. I'm glad I am a shaker,
   I'm glad I am a shaker,
   I'm glad I am a shaker,
   Ye followers of the Lamb.

   *Chorus:*
   Sing on, dance on, etc.

5. I'll cross my ugly mule...

   *Chorus:*
   Sing on, dance on, etc.
O Ce le ac

Given by divine Inspiration
At North Union Ohio

O ce le ac ne voo na vi na, O ce le ac ne voo na vi. My lovely children I'll not leave thee, but unto you I will draw nigh. I will protect in times of trouble, when sore afflictions roll and roll And earthly trials like a bubble, shall flee from thy immortal soul.

To Isaac N. Young,
Beloved Brother Isaac, in order to let you know that you are remembered and loved in this place I kindly thank you for your notice in sending me those little books, and I sometimes feel the need of a larger work and I do not know who to look to by yourself to accommodate us with the same. Be so kind as to receive this as a token of love and remembrance from your friend and brother in Mother's gospel.
Jeremiah Ingalls

WRHS IX A 3
O ce la, verse 2

With gentle showers I'll ever bless you, and give you angel's food to eat. With

my pure love I will careess you, and you shall taste my blessings sweet. While

judgments fill the land around you, and earthquakes shake from pole to pole. With

my protection I'll surround you. So trust with me your needy soul.
O Ce La, verse 3

O my dear children be encouraged and labor for a heavenly prize. For I will cause your souls to flourish, and to eternal glory rise. There

in my pure and heavenly kingdom you'll chant your holy songs of praise. With

holy saints you'll take dominion. Shout triumph o'er your troubled days.

Arranged for the Enfield Shaker Singers by Mary Ann Haagen, October, 2006
O Come come a-way where the fig tree for-ev-er is bear-ing. Where the
flocks and the herds are so pleas-ant and gay, and the des-ert a sweet smile is wear-ing.

And the wil-der-ness re-stored to her glo-ry, the tongue of the dumb sweet-ly
sing-ing O grave, o grave where is thy vic-to-ry? O death where is thy sting?
O Come come away where the fig tree forever is bearing. Where the flocks and the herds are so pleasant and gay and the desert a sweet smile is wearing.
And the wilderness restored to her glory the

tongue of the dumb sweetly singing O grave, o grave, where

is thy victory? O death where is thy sting?

Harmonization by Mary Ann Haagen
February, 2004
O Come Away

Based on a harmonization by Mary Ann Haagen
David Mahler, arr.

Shaker trad.

O Come away, come away, where the fig tree forever is bearing, where the flocks and the herds are so pleasant and gay, and the desert a sweet smile is wearing. And the wilderness restored to her glory, the tongue of the dumb sweetly sings...
O Come Away

13

- ing. O grave, O where is thy vic-to-ry? O

16

d eath where is thy sting? And the sting?

d eath where is thy sting? And the sting?
O Come O Come

O come, O come here's a bottle of Mother's wine.

O come and drink some, it is pure, holy and divine.

O it will make you twist and reel and stagger all about. No matter if it should so it keeps the devil out.

WhiteWater Ohio

WRHS IX B 44
original key C
Come contentment lovely guest Reign unrival'd in my breast

Thou alone wilt do Thou alone canst fill the soul Every passion canst control When the stormy billows roll Thou canst bear me through.
Interpretation:
O God my Creator, I've trusted in thee
O Jesus my Saviour, now liberate me.
In fetters I languish, in sorrow and anguish
I still look to thee.
In the depths of affliction I worship and pray
that I yet may be free.

*Sung by Queen Elizabeth while in Prison*
Of Mother's love I want a crumb. Come lovely freedom come.

O let me gather some. Roll on power.

Here are the holy throng with whom we will move along.

Joy and gladness is our song. Happy hour.

North Enfield

WRHS IX B 13
p. 295
O harden not their hearts, let not their eyes be blind. Let them not turn against the workings of Thy hand. Their souls must writhe in anguish, their tongues they'll gnaw for pain;—O save them kind Father, let them not curse Thy name.

2 They've heard Thy calling voice, Thy warnings they have known, And oft have uttered forth predictions from Thy throne; Shall these now be their daggers, for them to fall upon? Restrain them, kind Father!—sufficient they have done.
O Harden Not Their Hearts  
Marcia Hastings  
Canterbury, N.H.

1845 "This song was breathed in deep anguish of soul, while contemplating the inevitable end condition of souls who had been enlightened and inspired with heavenly gifts and turned away from the way of God, denying their faith and fallen from grace."

O harden not their hearts, let not their eyes be blind. Let them not turn against the workings of Thy hand. Their souls must writhe in anguish, their tongues they'll gnaw for pain. O save them kind father. Let them not curse Thy name.

Transcribed by Daniel Patterson  
p. 483  Shaker Spiritual

2. They've heard thy calling voice. Thy warnings they have known. And oft have uttered forth predictions from Thy throne. Shall these now be the daggars for them to fall upon?  
Restrin them, kind father, sufficient they have done.
O ho the pretty chain That binds us all together

O ho its links are love Thats wrought by faithful labor And

while this love we do maintain Our spirits flow together With-

in this chain we will remain Its linked in pretty Mother's.
O How I love to see you play

And try to keep the narrow way and praise the heavenly King.

For lo it is the narrow way, in it I've made my choice. The Lord doth watch around the tents, Rejoice and say rejoice.
O how I love to sing and dance and join the sacred motion. To see the virgin souls advance in the divine devotion. I love to praise and serve the Lord with cheerfulness and pleasure. Then let us join with one accord and gain a heavenly treasure.
O Little Children

O little children, come come and go in the pretty valley that is down low. There I can reach you, there I can help you in the pretty valley that is down low.
Extra Song No. 13

O LORD PROTECT THY CHOSEN FLOCK

At the close of evening meetings at Gloucester—and probably other societies as well—the people would often kneel together and sometimes sing a prayer song. Aurelia Mace says that until the late 1850s when anyone started a prayer song all would "put out their hands at right angles with the elbows, palms down." During a particularly moving song many would weep. As it ended, they would drop their hands to their sides, then "fold them very solemnly" and all rise together. The present prayer song would have been appropriate for such a moment, for its use of a plagal hexatonic scale has an effect peculiarly soulful.

(3)

O Lord protect thy chosen flock
And lead us to the holy rock
Where stormy winds do cease to blow
And heavenly fruits in clusters grow
O let us put our trust in God
He'll lead us to that safe abode
Where lovely angels do unite
In songs of praises day and night
O my soul, o my soul, arise and be pressing for the
Kingdom we are bound. Then let us travel through.

For the gospel is here, and its treasures are near. And the
holy, holy word of the Lord we'll obey.
O my pretty Mother's home sweeter than the honey in the comb, Come love pretty love

Come come come Come love pretty love I want some.
Oh, My Children

Eldress Gertrude Soule
Sabbathday Lake Maine
& Canterbury, NH

Oh children of the gospel take my hand and learn of me. I will guide thee

and protect thee when the light is hard to see. Take courage and lift up thy voices

unto God and Mother, from which cometh thy strength. Oh my children. oh my children,

I will bless thee in thy self-denying way, in thy self-denying way.

This gift song was received by Eldress Gertrude Soule after a dream in which she saw Elder Otis Sawyer of Sabbathday Lake, Maine, and angels floating all around her. Ca. 1945.
Angela Robinson transcribed it in 1988 from the singing of Eldress Gertrude. Her transcription was in E minor.
One, Two, Three Steps

Spirited with a 2beat feeling

Enfield, Conn.

One, two, three steps, foot straight at the turn, One, two,

three steps equal length, solid pats. Strike the shuffle, little back, make the solid sound.

Keep the body right erect with every joint unbound.

*Note: According to Daniel Patterson the syllables, "lo-lo-lo" or "Lo-dle-lo" were sung in certain songs, therefore these syllables might be appropriate on the beginning eighth notes. The entire first phrase may be sung on these syllables as an introduction to the song. This song is an aid in dancing the square order shuffle.
Order O the beautiful order of God. Who will love them?

Who will keep them? Brethren and Sisters, who will it be?

O it will be those who are bound for the kingdom whose souls from the bondage of sin are free.

from Harvard Hymnal #892
1841-1851
Andrews Shaker Collection
Winterthur, DE
Order In Every Department

Elder Abraham Perkins
Church Family, Enfield, NH

Soprano

Bass

Where the orders of God in perfection's established a place

for all things and all things in their place. Everyone in their duty their
senses absorbed in the honor and interest of thy holy cause. In the house, in the barn, in the shop or on the farm, so be hold the true principle of order springing up. Where neatness a bound-eth love ev'-ry action crown-eth. These are marks of true Isra-el the
Order in Every Department

35
Zi - on of God. This is my pre - ty home, this is my pre - ty

B

40
home. Ev - ry breeze, ev - ry wave waft - eth peace to my soul.

B

Andrews Shaker Collection
Hymnal # 947 p. 66
Winterthur, DE

Arranged by Mary Ann Haagen
January, 2005
from "Our Watchers"

by Leila S. Taylor, N.F. Mount Lebanon 1904

Ye spirits - great in faith
That hover yet upon these mountain heights
And brood above this valley
Ye men and women, plain of garb and speech
Exact, sincere, true to your heavenly vision

Ye who centered in your souls
Throbbing life currents of the Infinite-Watch and wait. Leave us not yet!
Your echoing songs
Your warnings, and your beckonings divine
We need
We feel them still.
Stand not aloof on hill tops far
But here, amid our gardens and our fields
Here, in our rooms and halls, kitchens and barns-
Pass and repass; touch us in passing

And may weak wills grow strong
Eyes lose their world glitter
Faithless hearts their ache
As we touch, haply unknowing
But your garments' hem.
15. O THE SIMPLE GIFTS OF GOD

Probably a square order shuffle song. It was sent by Polly Champlain, of North Union, Ohio—where it originated—to Luther C. (Copley) of New Lebanon, and recorded by Mary Hazzard in one of her hymnals. (n.d.) The time is in modal minor, like the old English or Scotch folk-songs. The speed, Allegro Vivace ($=c. 108$). Suggested key for singing, F minor, starting on middle C.

\begin{music}
\begin{musicfruit}
\begin{music}
O the simple gifts of God, They're flowing like an ocean, And I will strive with all my might To gather in my portion. I love, I love the gifts of God, I love to be partaker, And I will labor day and night To be an honest Shak-er.
\end{music}
\end{musicfruit}
\end{music}
O this treasure is pure love. Will you give to me a drop in a tight and pure vessel I will treasure it up. Here, here I'll cultivate it and make it grow and thrive. Pray do give a little morsel to keep me alive.

Alonzo Hollister's Hymnal
#898 Andrews Collection
Winterthur
O Who taught you to walk when young?

Question:

O who taught you to walk, when young? Who fed you with milk, until you was strong. And put the words upon your tongue, to sing, Hosanna, salvation from sin, salvation from sin; And put the words upon your tongue, to sing, Hosanna, salvation from sin.

Answer:

O twas Moth-er my bless-ed Moth-er who taught me to walk, who fed me with milk, and taught my soul to travel on, to sing hosanna salvation from sin, salvation from sin; and put the words upon my tongue, to sing Hosanna, salvation from sin.
O will you sing another song, O will you sing it freely, if we will labor for more love, and
step it light and easy? Yea, labor light, and
labor quick, and labor spry and nimble, and
every evil way reject; be simple, little children.
Peace unto Zion. Peace, Peace to the faithful
and a crown of rejoicing, and a crown of rejoicing
from your heavenly Father. When Zion shall be cleansed, she shall
flourish as a rose. I will walk in her midst
and will bless all those with a ten fold blessing. And their
sorrows shall cease. For I'll cry upon her walls. Peace,
peace, sweet peace.

transcribed from
A Collection of Spiritual Songs Received in the Chh. at Chosen Yale 1851
Sabbathday Lake Library
by Mary Ann Haagen
Pearl of Great Price.

"When he had found one pearl of great price, he went and sold all that he had, and bought it." — Matt. xiii: 46.

Enfield, N. H.

I've sought thee, I've found thee, thou pearl of great price! I value thee

more than the cost of my life; Thou art dearer, more glorious, more

precious to me, Than gems of the earth, or pearls of the sea.

Thou clothest my soul and thou givest a crown, My heart with joy

fill est as life I lay down, While a u gels at t end as the

keepers in trust, And towers of strength in the heart of the just.
Petition to the Angels

Church Canterbury 1857

Bright spirits from above come and fill our souls with love; give us holy angels food, pure cementing union.

Help the weak and bless the strong that we all may move along and with courage enter in and possess the city.

Marcia Hastings Hymnal
p. 171
Original Key C major
Shaker Museum & Library
#12,770
1. O hail the bright morning whose heavenly rays On earth are beginning to shine. In songs of thanksgiving O God, we will praise Thy name for this glory divine. Bright emblems of heav-

2. We welcome the dawning, thou morning divine, Blest is the twain-ness of that great day When God will of mercy and righteousness the universe round, Till na-tions shall bow to that sceptre of

3. Blest morning divine, may thy rays still increase, En circling peace, Which now in Mt. Zio is found. May they by thy bright-

en, O let thy pure beams Our souls with new vig-or in-spire. To fol-
er in darkness re-main, Con-cerning what He doth re-

ness begin to dis-cern The king-dom of Christ, the Messiah, When sub-

low thy brightness as Is-ra-el did, When led by the Pillar of Fire has gone forth, it is Yes, and A-men, Revealed in ap-

jects at all times, by night and by day, Are led by a Pillar of Fire.
Pillar of Light

As a pillar of light by night, by day I will
lead you on in my pretty way. Nothing to fear, Nothing to
fear. So lovely and pleasant the way does appear. In this
little low path so strait and so narrow. This oft it is
paved with grief and with sorrow, yet still a kind
parent will ever be near, with soft gentle tones bidding be of good cheer.

Gathering Order, Holy Mount
Recorded April 8th, 1855

IX. B. 330
Pp. 123-124
Prayer for the Anointed

"This is just the pray'r we often like to sing for the Ministry when suffering under affliction of sickness or otherwise, and I was much pleased with the sentiment of it. I altered the position of it a little, as you will see, if you kept a copy, but I thot 4 lines, or 8, was all we should sing on the knees. Accept my love again & again- farwell from H.B. To Elder Sister Olive C."

O God for the Lead in thy Zion we pray
While that holy Lead with delight we obey,
Our Father in Heaven, whose love is our joy,
In deep supplication our hearts we employ.
Yea, those who the Ark of the Covenant bear,
Who love thee and serve thee & watch unto pray'r,
We pray thee continue their life & their aid,
Whose strength in the work of the Lord is array'd.
A Prayer for the Captive

Cecelia Devyr

Verse 1

Dark is the cloud that rests over the nation. Wild is the war-cry that pierces the air. God's heavy judgments spread wide desolation.

Verse 2

Lord may the bonds of the captive be broken. O may this struggle bring sweet liberty.
Teach man that love is a heaven-born token.
And that the truth can alone make him free.
Guide Zion's children in this trying hour.
Keep us dependent on thy love and care.
Down in the valley we find thy true power.

Lord, in thy mercy O guard us still there.

"The above prayer was sung three times over by a young sister at New Lebanon, North Family 1862, while asleep, and learned by another Sister in company with her".
WRHS IX B 18, p. 41 Orig. key A minor
Also titled "Supplication in a Nation's Calamity."
Prayer for the Nations.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Habak. ii: 14.

Canterbury, N. H.

1. O God of mercy, truth and love, We humbly ask of Thee, To turn each heart from sin and strife, To set the nations free. Cause peace to rule and wars to cease, Which do so sore oppress. For the healing of the nations, O God, draw nigh to bless.

2. For the healing of the nations Most fervently we pray That peace on earth, goodwill to men O'er all the earth bear sway. Inspire each heart with living faith, Thy precepts to obey, For the healing of the nations, Lord, hasten Thou the day.
Prayer Universal.

“For my house shall be called an house of prayer for all people.” — Isa. lvi: 7.

Canterbury, N. H.

1. The Spirit is calling, earnestly calling, O Zion un-
fold in deep prayer; O pray for the fathers, the sisters, and broth-ers, O pray for the whole house-hold, O pray for the

2. O Spirit most holy, earnestly calling, So tenderly plead-ing for all, In prayer-ful devo-tion we bow at Thy bid-ding, To ask Thy rich mer-cies may fall Till house-hold and

mothers, re-mem-ber all oth-ers; O pray for the whole, whole world. na-tion shall see Thy sal-va-tion, Thy power reach the whole, whole world.
No. 21

THE PRECIOUS WAY OF GOD

Heptatonic ionian, mode 3 A+b (I II III IV V VI VII)

Tune SM314, p. 227  Words: Millennial Praises, pp. 118–21

[\text{128–168}]

How precious is the way of God, now in the new creation.

Since our blest Mother taught the road, Which leads to full salvation!

So precious is the way of God. To walk in

That we will keep the heavenly road. Yes, we will.
Pretty Feelings

William Seely
February, 1818

How beautiful it is to worship the God of my salvation in the dances of them that make merr - y. O how I love, O how I love these in - no - cent de - vo - tions. Yea, be - cause they are a joy and a re - joic - ing un - to my spir - it and fill me with pretty feel - ings.

Wel - come gos - pel bless - ings Wel - come sweet - est life.

WRHS IX B 363
p. 222
original key a minor
A - wake, a - wake, stand up, O Je - ru - sa - lem, and all who seek the
Lord and His glo - ri - ous righteousness; be strong, be strong and fear
not. Behold your God will come and meet you with a re - com - pense, Yea,
He will come and save you. Hark-en and give ear, for His law
will go forth, and His judg - ment be made to rest for a light of the people.
Lift up your eyes to; the heavens, for earthly things shall vanish away; but salvation, salvation and holiness shall be forever. The Lord will be with Zion, The Lord will be with Zion; He will make her wilderness like Eden, and her desert like a garden of full bloom; true
gladness and the voice of heavenly harmony will be heard therein.

Sing aloud, sing aloud! sing unto the Lord, sing praise, every inhabitant of Zion, for great is the holy One of Israel in the midst of thee.
28. QUICK DANCE

A typical quick dance tune, such as the worshippers hummed or otherwise articulated in their fast-paced circular dances. Vivace. The manuscript hymnals of the sect include many "noted" (wordless) songs: quick dances, step tunes, standing songs, marches, round dances, etc. etc. This particular number is from the first bishopric (New Lebanon, Watervliet and Groveland) about 1848.
We have started the race to the kingdom we're advancing, lo do lo, lo do lo do lo do lo do lo lo lo lo Let God be praised with music and with dancing lo do lo, lo do lo do lo do lo lo lo.

Hallelujah to his name Hallelujah to the Lamb, Hallelujah we will sing to our blest Mother Ann while we safely journey home-ward to freedom's port we will raise many long and glorious shouts.
Received at the Chh. Family
Canterbury, Aug. 1856

Receive a Father's love ye tender plants

in Zion, Be encouraged to be faithful

and the perfect work endure. And you shall

be. Oh——you shall be the

glory of heaven the delight of your parents

and the unfolding flowers of Paradise.

transcribed from Mary Hazen's hymnal, by Mary Ann Haagen.
REDEEMING LOVE.

ALFRED, ME.

1. The darkness of the night is pass'd, The morning light is breaking,
2. The waters of redeeming love Are flowing as a river,
3. The veil of darkness now is rent, And mighty truths are rolling,

And saints above, in songs of love To music now are waking,
Deep fountains of the heart are stirred; Oh, praise the Lord forever!
As we approach the mercy-seat God's glory is unfolding.

I see the angel of the Lord in clouds of light descending.
Anthem No. 3

REVELATION

When the Era of Spirit Manifestations closed, Shaker anthems resumed their original form, becoming once again settings of scriptural passages. To make the present example in 1869, some singer at Canterbury in fact took words that had by 1814 served for one of the first Shaker anthems. The text itself, Rev. 14: 1–4, was always central to the Shakers’ understanding of their role in the millennium, as virgin followers of the Lamb. It had provided the rationale for their singing of wordless Solemn Songs in the 1780s. Their responsiveness to the text would keep the Canterbury anthem alive in oral tradition. In August 1974 it would be one of the songs chosen by the community at Sabbathday Lake for use in services commemorating the bicentennial of Mother Ann’s arrival on American shores.

\[
\text{I looked and lo a lamb stood on Mt. Zion And with him an hundred forty and four thousand having his Father’s name written in their foreheads And I heard a voice from heaven as the voice of many waters As the voice of a great thunder And I heard the voice of harpers harping with their harps.}
\]
The Rock

Come let us flock up to the rock where waters pure are springing. In union

strong we'll move along with dancing and with singing. And

as the current gently flows we'll drink the living waters which

will revive and keep alive all Mother's sons and daughters.

* indicates men's entrance for a two part round.
Tis not the mind that lags behind that will receive the blessing, but those who feel a fervent zeal while heavenward progressing. Their lamps are ever burning bright. Of course they do not stumble. They're travelling swiftly day and night, nor at the way do grumble.
The Rose and the Lily

The rose and the lily are now in full bloom and

from them I'll gather the sweetest perfume. I'll gather sweet

flowers and lay up in store to feast and support me when

time is no more.
ROSE OF SHARON.

MT. LEBANON, N. Y.

O... come unto Zion ye heavy laden souls! Ye who are weary with watching for the coming of our Lord, Lift up your eyes, for the desert is smiling. And the rose of Sharon has blossomed again. The night has passed away, The morning light has come.
The Bridegroom is with us, and the voice of the Bride like the music of the spheres is heard throughout our borders.

Praise God! Let the saints be joyful in Him. Praise Him in the song; praise Him in the dance, in His holy Sanctuary Praise Him evermore!
Round a round, our mother's blessing goes round, round the world a round.

Twisting strands of love and union into life.

Eternal bless. Mother's hand is on the spindle. Turning us to peace and rest.
Round Dance

Every day we'll strive to gain More love and union

And in devotions hour find sweet communion

Love will our action crown, peace in our midst abound

Then we can turn around in the gale of freedom.

P. 112  Hymnal # 947
Andrews Collection, Winterthur
Round in Three Parts

1st

The Lord will comfort will comfort Zion.

2nd

The Lord will comfort will comfort Zion

3rd

will comfort, will comfort, will comfort Zion.

(from updated manuscript in the collection of Hancock Shaker Village cited in "Shaker Songs" compiled by Christian Goodwillie)
Round in Three Parts

Let us endeavor to see that whenever we join in the song we can keep time together, O

a singing exercise from David Buckingham's manuscript music book.
p. 18 exercise No 5
WRHS IX B 102
Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, thy will be done on earth as it is done in heaven. Give us this day our daily bread and forgive us our debts, as we forgive our debtors. Leave us not in temptation but deliver us from evil, for thine is the kingdom the glory and power for ever more. Amen.
There is joy in self-denial, Joy approved by saints above;
Through the furnace of affliction We may truly have to go,
And though strong may be our trial, Self-denying souls they love.
While we bring to crucifixion Every vile delusive foe;
Here we find the purest pleasure, Yea, by far the greatest joy.
Yet the word of God assures us, This affliction is but light;
Who reject each carnal measure Which the tempter does employ.
But the glory it secures us! Crowns of gold, and robes of white.
31. SHAKE OFF THE FLESH


Come, let us all unite
To purge out this filthy, fleshly, carnal sense,
And labor for the power of God
To mortify and stain our pride.

We'll raise our glittering swords and fight
And war the flesh with all our might,
All carnal ties we now will break
And in the power of God we'll shake, God we'll shake.
THE SHAKERS

When The Lord in ancient days,
Set Mount Sinai in a blaze,
O, the trumpet's awful sound!
How it shook the solid ground!

Chorus
Shaking, here, and shaking there,
People shaking everywhere,
Since I have my sins confessed,
I can shake among the rest.

When the burning flames appeared,
Guilty rebels shook and feared;
Now we see a hotter blaze,
Kindled in these latter days.

Chorus
Now the flame begins to run,
Now the shaking is begun,
He that gave creation birth,
Shakes the heavens and the earth.

Chorus
Tho' the wicked stand and mock,
They shall not escape the shock;
All the world will have to say,
Shaking is no foolish play.

Chorus
We'll be shaken to and fro,
Till we let old Adam go;
When our souls are born again,
We unshaken shall remain.

Chorus
Some will boldly try to stand,
But the Lord will shake the land;
Sinners who shall dare rebel,
Will be shaken into hell.

Chorus
Shall We Bow Down In Sorrow

Shall we bow down in sorrow and yield to despair
When adversities gather and trials appear.
Shall we linger in sadness and pine at our lot
When we find with affliction life's journey is fraught.

A voice answers never but this very hour with strength and with courage with might and with power.
Dispel all the darkness and work with a will.
Perform every duty and all shall be well.
64. SHEPHERDESS SONG

“Brought by the shepherdess to the Second Order (New Lebanon) Feb. 8, 1844.” In the first two months of this year many songs were received from a mythical keeper of sheep in the celestial pastures. New Lebanon hymnal. The tune is very rhythmical, with a noticeably strong accent on the down beat of every measure. The Shaker “allegro” for this song should be rendered as \( \text{\textit{j}} = 91. \) The key of A, beginning on A, is suggested for singing.

How beautiful are those, and how blessed they be. Who in deep tribulation daily follow me. I have a robe divinely fair for such children to wear. And a crown shining bright they shall wear with delight. When done with the fading things of time.
She sent by me little carrier Dove This treasure from the heavens above It is to thee her comforting love Your Holy Holy Mother And when this treasure you receive O do not doubt but do believe That God his people yet will save So comfort one another.
Shining Ball

Enfield, N.H.

Here is holy Mother's love. Take it freely, take it all. I have brought it in my bill. 'Tis a little shining ball. On it is engraven bright, Love.

Love, purest love. O it is a pretty sight.

To those who be. hold it.

copied from E. Hervey's Book, Nov. 2, 1850

[Elder Hervey Eades, S. Union, Ky]

IX. B. III WRHS. real 95

original written in C maj; lettered
Simple Gift

With every simple gift I will freely unite, I'll
twist and I'll turn 'til I come round right. I'll come right down where I
ought to be in the love and simplicity.

lo do lo do lo do lo do lo do lo do lo do lo do lo do lo do lo do
lo do lo do lo do lo do lo do lo do lo do lo do lo do lo do lo do
lo lo do lo do lo do lo do lo do lo do lo do

from the Manuscript: "A Present from
Timothy Randleff to Matthew Van Deusen
April 25, 1852

Transcribed by Mary Ann Haagen

WRHS. Shaker Manuscript SM 123
Since liberty is given me to gather to my kindred I have decreed to own my lead and why should I be hindered

To say I'm bound on Shaker ground it is a shameful slander. I feel as free as I can be to follow my commander.
Salvation from sin; and put the words upon your tongue, to

sing hosanna, salvation from sin.
Since we have been dismissing old great important I and giving
no admission to little mean big I. We've gained some love and union which always makes us strong. Our Mother's love and union will lead us safely on.

O Come love and union, O come little I. I love love and union I love little I. O come love and union, O come little I. I love love and union I love little I.

Thomas Hammond's Hymnal "The Rolling Deep"
Song # 112
Sabbathday Lake, ME Library 8-MU-005
10. Song: A Dream

Hervey L. Eades (1807-1892)
Union Village, Ohio, 1860

[do = 62]

O now I'll gather love, gather love and union.

Here's the tree of heav'n-ly love, here's the type of union.

O see the union tree, gather firm the branches;

Sweet, sweet the liberty uniting in the dances.
Song to New Lebanon

1845 by L.D.G. [ms. note]

O, Lebanon, Lebanon! land of the blest! No language thy glory hath ever expressed;
Thou home of the just, thou abode of the meek, Thy children so happy, thine honor be speak;
The mountain of Zion, so lovely and pure, Thy name shall for ages on ages endure.

The true light of Zion in thee shall appear, Thy fame and thy joy and delight of the angelic throng, The glory shall spread far and near.

All nations and kingdoms their treasures shall bring, And breeze from thy mountains flows gently along,

For thou art the thy lovely mansions with triumph shall ring; The great and the Eden of Israel's band, And in thee the ark of Jehovah shall stand.

Wise for the favor shall plead, And own that Jehovah is with thee indeed.
No. 59

SONG OF THE PROPHET JEREMIAH

Heptatonic ionian, mode 3 A+b (I II III IV V VI VII) \( \frac{4}{4} (\text{d} = 128-160) \)

SM99 [n.p.]

\( \frac{4}{4} \):

Behold! Upon this holy Mount The Lord has placed a living fount Where crystal waters never dry Although upon the mountain high

Come virgin souls your Pitchers fill In faith go forth these waters spill But

let each one mark well the lot, They sprinkle on, yea every spot.
Song # 47

Poland, ME

Thy words must be few, very few. Thy words must be few, very few. But full of grace, full of truth, full of meekness and love.

from Otis Sawyer's Song Book
the first of the kind ever written
either at Alfred or New Gloucester.
"A Collection of Sacred and Divine Songs
most of which were received in vision by
inspiration or revelation, and which have
been sung 'with the spirit and the understanding
also. Book I
Commenced November 1842
Sound the trumpet of my love saith the Prince of Peace. Swell the tidings of truth for my work must increase. O cease not your labor till the perfect light shall dawn. Not the blind lame or feeble, nor the beggar shall ye scorn. For a knowledge of my way unto all I will give that those who will may repent and live. Yea, all who seek their ragged garments to lay by may be clothed in fine linen without a spot or dye.
Star of Purity.

"Blessed are the pure in heart; for they shall see God." — Matt. v: 8.

Canterbury, N. H.

1. O brighter than the morning star Is the heart that's pure and free;
   And the light that's ever glowing there,—The Star of Purity.

2. The gems within the ocean deep, And the wealth her caverns bear,
   Let the ocean and her caverns keep, In darkness hidden there.

The sun shall wane, the stars go down, And reign of time be o'er; But the But O, almighty Father, send Thine angels from above, To

living light in the heart that's pure Shall shine forever more.
kindle in my heart a fire Of purity and love.
And is this the mansion where Mother resided In days when our Zion its infancy saw
When God's chosen people so scorned and derided Knew
not the sweet blessings of order and law This then was a wilderness
howling and dreary When shown to our Mother from Albion's seat But
when first she enters so toil spent and weary It
was to her soul a delightful retreat.

Tune by Eunice Bathrick, September 1845
"Will our well beloved Elder Richard accept this hymn as a token of our esteem, friendship and affection. It is one that Elder Br Wm is never weary in singing or hearing sung. It seems to transport him to the habitation of angels and he almost forgets that he is still in his earthly house. But this is not surprising as he has such an affinity for the ancients, and so often holds sweet communion with them. And if he should be absent for a short season I should understand his retreat and not be alarmed. Received our love without measure and mine in particular. Olive Chandler."
Stone Prison Song

How can I but love my dear faithful children
I prayed to God to protect my dear children

Who are willing to bear and suffer with me. When
To strengthen the weak and comfort the strong. For

I was on earth and in a cold prison
I was distressed and in a stone prison, and

cried to my God to remember poor me.

none but my God to protect me from harm.

Henry DeWitt's Hymnal 1837-1863
Andrews Collection # 852 p. 212
Winterthur
I will not be like the stubborn oak, But I will
be like the willow tree. I'll bow and bend un-to God's will
And I will seek His mercy—still.
Thou, O Lord art my sure De-fence. Thou art my strong-hold and Tower.

Thy Arm is able for strength to uphold, For Thou art Al-migh-ty Power.

Fiercely the stormy winds may sweep o'er my way. Thou art in the tempest and

Thy law heareth sway. Elements in turbulence may clash at Thy will, Back rolls
the tempest at Thy "Peace be Still." Then will I trust Thee, trust

Then will I trust

The O Lord I will lean up-on Thy arm for safety. Glory be to trust Thee O Lord,

Thee, Glory be to Thee, Glory be to Thee O righteous Lord I will sing I will

Thy praise in the tabernacle of Thy saints, I will praise, sing Thy praise I will

Sure Promise

The gospel of salvation has been given unto you and if you will be faithful you will be carried through. In the deepest of affliction in the darkest hour of night God will sustain and keep you in the cause of truth and right.

from the singing of Sister Meldred Barker Sabbath day Lake, Maine. She notes, "This was Elder Otis Sawyer's, for Elder Joseph Brackett in 1852 at New Gloucester."

Mary Hazard's Hymnal 1847-1856 p. 208 says "Learned in a dream March 9th, 1856 New Gloucester."

Andrews Collection # 893 Winterthur
Sweep, sweep, and cleanse your floor, Mother's standing at the door, She'll

give us good and precious wheat, with which there is no chaff nor cheat. I'll

sow my wheat up on the ground That's plough'd and tu'd and where is found A
Sweet Communion

Holy Mount, South Family
March 31, 1850

Farewell in love dear gospel friends.

farewell in gospel union.

May

holy angels you attend till we join in sweet communion.

O take our love where ere you go Take our love and blessing.
We are laboring to be Mother's children.

Take our love if it's worth possessing.
Sweet Music

Church, Chosen Vale

Voice

Let sweet music roll, O ye children of Zion.

Lo lo lo do lo do lo lo do lo lo lo lo

Holy angels now do play. Lo lo lo do lo lo lo Be

fore the Lord both night and day. Lo lo lo do lo lo lo

WRHS IX B 44
Sweet peace, like a river shall
henceforth forever abide with the lowly the upright and pure. Though the furnace be trying yet by faith still relying on the promise of Jehovah all.

Yea, each faithful cross bearer shall things will endure.
yet be a sharer in blessings unnumbered more

precious than gold. It is God that hath spoken and his

word can't be broken. It will add to their glory, richest
Sweet Peace Like a River

things will endure. Yea, each faithful cross-bearer shall

yet be a sharer in blessings unnumber'd more

precious than gold. It is God that hath spoken and his
Sweet Peace Like a River

word can't be broken. It will

add to their glory, richest treasures untold.
Sweet Praises

Enfield, NH August, 1854

Ye verdant forests let your branches spread forth. Let your rich foliage be seen and your balm-y breezes send forth their sweet fragrance,

while I sit in your bowers so serene. O ye holy, holy songsters of this lovely grove, swell your notes of sweet praise unto Him who
Sweet Praises

smil-eth with plea-sure on what he hath formed.

Yea, give glo-ry and hon-or to His name.

Marcia Hastings Hymnal
12,770 p. 89
Shaker Museum & Library
Original Key C major
harmonization of last phrase added
by Mary Ann Haagen 9/2005
Sweet Summer Land

Sweet summer land, of land of bright glory thy beautiful fields are spread out before me. Thy verdant groves and thy vine yards fair. And my soul exclaims,

how wonderful they are. How wonderful they are. Wonderful Beautiful and glorious. Unto a soul who has come off vic

ious. Over the world of sin and strife, and come in to pas.
There are none like unto you, mid the joys and seasons new.

For I've proved and found you true. Here I'll keep my station.

Here my aged parents dwell. Here the friends I love so well.

While the youth and children fill out the home relation.
Thirst For Heaven

Elias Smith

Had I the wings of a dove how soon I'd soar a way beyond the transient things of earth to realms of endless day, to realms of endless day. Beyond the transient things of earth to realms of endless day.

Elias Smith sent this tune to Luther Copley from Canterbury.
Winterthur Shaker Archive
Mary Hazard's Hymnal #894
p. 203

Elias Smith lived at both Enfield and Canterbury. He was photographed at Enfield with his clarinet.
Soprano
What joy celestial, pure, serene in heavens land we

Alto
find. Sweet songs of mirth echo there to cheer the weary

S
mind, to cheer the weary mind. Sweet songs of mirth echo there to cheer the weary

A
Then to my soul press on with zeal. The victor's song.

Try to win, triumphing in the Savior's love and conquering all sin, and conquer.
From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C

From the singing of R. Mildred Barke

Original tonic: C
Original key
$[\text{do} = 92 \ (\text{half})]$  

To a full- ness I will serve Thee, To a full- ness O my

God, For my soul this day rejoic- es In the

pow- er of thy word. 'Tis re- fin- ing O I

want it, Let the might- y deep break up, And I

will, I'll bear the wash- ing Till I'm ho- ly in thy sight.
Today, today is my own time. Tomorrow can't be reckoned. And what is past can not return, though much to be regretted.

Then let me well improve each day and lay me up a treasure which will not rust nor wear away, but dwell with me forever.

Song #92 p.181
Hymnal #402 Andrews Collection
Winterthur
Joil On. Pray On

Chh. Chosen Vale

Let us toil on, pray on. Brethren we can overcome.

Let us toil on, pray on. Sisters we can all be free.

So we'll all work together in the love of blessed mother.

And seek to help each other to gain the victory.

P. 171 Hymnal # 947
Andrews Collection, Winterthur
Tribute to Mother Ann

Harvard Church Family

May our Mother's name be sounded Through the earth from end to end

May her gospel yet be preached To the lost Mohammedan

'Tis the pearl the great possession Tis redemption from all sin

Come ye souls that want salvation You the heavenly prize may win
Turn To The Right

Turn to the right ye double-minded, Turn to the right at every turn. Turn to the right your wrongs be righting. Till the way of truth you learn. Turn to the path of self denial.

Bearn the cross our parents bore, Devote to God your time and talent. Come and enter at the door.

from the manuscript hymnal of Dorothy Durgin.
a South Family, Canterbury Song.
transcribed by Mary Ann Haagen

B. Publishing
Verse 1

The Israelites when they got free, from Pharaoh's land in haste did flee; and

on the banks of the Red Sea, a joyful scene commenced. An

Elder sister led the band with sounding timbre in her hand. While

virgins move by her command, and after her they danced.

At Shiloh was a yearly feast where virgins met from west to east; these

virgins were a type, at least of those that follow Jesus. If

they went forth in dances then, why should our dancing now offend. Since

from the filthy lusts of men Our blessed Saviour frees us?
Typical Dancing

Salvation to the woman's seed, from bondage and corruption free'd They
shall possess the earth, indeed and every gift recover. Cen-
ment ed in the purest love they on their way to Canaan move, and
soon will join the host above and praise the Lord forever.

Verses 1, 2 and 6 of the six verse Millennial Praises
Hymn "Typical Dancing"
Verdant Groves

Enfield, N.H.
1846

Here we walk in the verdant grove where lilies fair are growing

Here in love and sweet repose, and gentle rivers flowing

lo-lo-dol lo-do lo-do lo-do lo-do lo-do lo-lo

lo-lo-dol lo-do lo-do lo-do lo-do lo-do lo-lo

transcribed from a Pleasant Hill manuscript "Virgin Daughter"
WRHS S.M.381
by Daniel Patterson
Voice of Angels

I hear kindred voices they awaken my spirit These words they repeat in sweet accents of love Be true to your trust or you cannot inherit A home in the heavens a treasure above They have whispered in peace they have spoken in power They fill me with comfort with reverence and fear In toils of the day and the still midnight hour These heavenly voices serenely I hear.
Wake Up

Wake up be a-live. Step the tune with power

Zealous be to grow and thrive ev'ry day and hoo ur.

Shuffle solid firm and strong. Ev'ry motion lim ber.

While you time the ho ly song of Zi- ons chosen number.

P. 223 Mary Hazards Hymnal
#893 Andrews Collection, Winterthur
A lively round dance composed by Sarah Ann Van Vyke at the New Lebanon East (or Hill) family on Jan. 2, 1847. From a New Lebanon hymnal. The Shaker "allegro" should be designated in this case as $\frac{\dot{1}}{4}$ = about 106.

Wake up, stur a bour, Be more spry and nim ble, Brush oft this nas ty pride That binds mother's chil dren.
Way Down in the Valley

Mancia E. Hastings
Canterbury, N.H. 1849

Way down in the valley my lambs be ye found
Secure from the tempest that now beats a round. Tis
low in the vale my blessings flow. But on the barren
mountains bleak and chilly winds do blow.

Be ye strong tho' your tents are surrounded with foes, and
vile persecutors rise up to oppose. Be ye strong
move as one, and place your trust in me. Re-
mem b'ring the righteous. Shall ne'er for sake

Transcribed by Daniel Patterson
P. 362. The Shaker Spiritual.
The Way I Go

The way I go is plain and easy for every soul there in to go.

Tis for the poor, likewise the needy. Tis for the meek, also the low.

NYPL Shaker Collection
A Book of Spirit Songs, 1840
Reel 4, item 1 p. 76
Welcome, Welcome

1. Welcome, precious gospel kindred.

2. We are happy you to meet and make you freely welcome.

3. By the cords of union pure our hearts are bound together.

4. And the love we bear to you no friendship e'er can sever.

Text & Tune Enfield, NH 1869
Welcome Song  Transcribed by Roger Hall

Welcome, welcome, precious gospel kindred
We are happy you to meet And make you freely welcome.

By the cords of union pure Our hearts are bound together
And the love we bear to you No friendship e'er can sever.

"Sung by Elder Abraham Perkins & Co. at Dinner Table."
SOURCE: Manuscript music book compiled by Sister Rosetta Cummings, Enfield, N.H., 1869 (Old Chatham, N.Y. Shaker Library)

Farewell Song  Transcribed by Roger Hall

We will all go home with you, home to worlds of glory where
an eternal inter-view a-waits the pure and holy.

Bless the soul-connecting bond, which the cross ensureth,
We may never meet in time, but our love endur-eth.

From the singing of the Sabbathday Lake Shakers on "Early Shaker Spirituals," Rounder Records No. 0078 (1975).
WELCOME SONG

Heptatonic ionian, mode 3 A+b (I II III IV V VI VII)

\[ \text{\textit{Without the aid of horn or gong, But simply with our voices We sing again the}} \]

\[ \text{\textit{welcome song While ev'ry heart rejoices Come welcome welcome one and all From Holy Mount the}} \]

\[ \text{\textit{Centre Let welcome sound through room and hall and greet them as they enter.}} \]
We Will All Go Home With You

We will all go home with you. Home to worlds of glory, where an eternal interview waits the pure and holy. Bless the souls connecting bond, which the Cross asures.

We may never meet in time. But our love endures.
We Will Go Forth

We will go forth with one accord, In solemn play before the Lord. And joyfully we will advance, In love and union in the dance.

For dancing is the soul’s delight; and here the spirit takes its flight; the youth, the aged and the child may breathe the spirit undaunted.
Whoever Wants to be High: Highest

Whoever wants to be high, highest must first come down to low, low lowest and then ascend to high, high highest by keeping down at low, low lowest.

Andrews "The Gift to Be Simple" p. 81
Originating about 1843 at the Canterbury community, this song appears to have spread to many other societies. It is included, sometimes under the title of “Laughing John’s Interrogatory,” in several New Lebanon hymnals. “Laughing John” was a “simple-minded” spirit manifested in a medium who, strangely, “was not especially of a mirthful turn of mind... The laugh, however, as silly as it may have been, was passed from one to another, till the whole body, young and old, would burst out with one merry peal of laughter.” (Blinn: The Manifestation of Spiritualism among the Shakers, p. 51.) The tune has something of the quality of a negro spiritual.

The piece is fairly brisk, sub-allegro (♩=106) in the Shaker designation.

[Music notation]

Who will bow and bend like a willow, Who will turn and twist and reel
In the gale of simple freedom, From the bower of union flowing.

Who will drink the wine of power, Dropping down like a shower,
Pride and bondage all forgetting, Mother’s wine is freely working.

Oh ho! I will have it, I will bow and bend to get it,
I’ll be reeling, turning, twisting, Shake out all the starch and stiff’ning!
With soul's enraptured vision I behold a state e ly sian where
Then sip the crystal fountain pure from its native mountain
people dwell in order and spotless innocence. On banks of fadeless verdure they
seek no more narcotics the coffee and the tea. Nor with the vile tobacco their
praise the Lord Jehovah in strains of matchless music and animating dance.
mouths or clothes bespatter. Such dainties are for gentiles, but Israel must go free.
They pluck the fruit most wholesome from wisdom's pleasant garden, the
How smiling are their faces, how lovely in their places. For
pear, the peach, the apple and ripe delicious plum. No
one united feeling prevades the happy band. To
more the form to nourish upon the beasts that perish. On
travel home to Mother by blessing one another and
no more fatlings riot in the new Jerusalem.
building up the gospel in spirit, heart, and hand.

WRHS IX B 120

verdure: greenness of growing vegetation; a condition of health and vigor.
fatlings: young animals fattened for slaughter.
first sung Feb 22, 1847 at Canterbury.

Black Bill's Wonderment

Mary Hazard's Journal

Why I wonder you don't laugh a little. Laugh a little and laugh a little. Why I wonder you ain't all reeling.

Backwards, forwards, sideways & downward. Why I wonder you can go so straight & keep such a slick & curious shape, for of Mother's wine I've got a small portion and it sets me into a staggering motion.

Well, well I'm willing to stagger, stagger, stagger away from bondage.

Well, well, I'm willing to reel. Reel, reel, reel into freedom.
Wide Awake

Enfield, N.H.

I love to see all wide a'wake, all active in devotion. In every gift of God partake, A.

live in every motion. With souls devoted

unto God with hearts that's pure and clean. Tread solid on the serpents head rejoice in victory.

Transcribed from SM 123, WRHS "A Present from Timothy Randlett to Mathew Van Deusen, Apr. 1852"

by Mary Ann Haagen
Enfield, NH.

With the lamb on Mt Zion the Redeemed shall stand.

With crowns of bright glory and palms in their hands. With heavenly graces they shine as the sun, and their Father's name in their foreheads is seen. O this is the number with whom I'll repair to the holy city which
lieth four square. Where myriads of Ang-
gels surround the bright throne. And praises to

god do eternally sound.

transcribed from Mary Hazard's hymnal. p. 134-135
by Mary Ann Haagen
Woben Mesa

Enfield, NH.
1838

Woben mesa crea la na, plo ra da se

le. Mec. la na pre da le, plo ra da se

le. Woben le. Mec. la na pre
da le plo ran da se le. Mec

la na pre da la, plo ra me da se le.
The work of God is going on

"A song the Shirley Elders got on their journey to Lebanon & c. 1837."

[Thomas Hammond ms. Fruitlands]

The work of God is going on & Satan cannot hinder Al-

though he strives with all his might He surely shall surrender

For we're determined to go through And to obtain the

promise The precious prize we have in view And none can take it from us.
From Mother Ann, February 27, 1841

“I want to have you labor for the power and gift of God to speak in tongues. Heaven is loudly calling upon you to break every band and speak in the vi-lan-sa-va-rum unknown languages unto God and the Lamb. This gift of heaven has been offered to you, but you have not received it as you ought to. The promise of God to you was, if you will labor for the gift of tongues you will have it.”
The Work of God is My Delight

The work of God is my delight, and the increase my joy. It is my labor day and night, all evil to destroy.

In this I feel the power of God; My spirit is alive. And when conviction spreads abroad it does my soul revive.

Russel Haskell
A Record of Spiritual Songs, p. 394
Library of Congress M2131 S4E5
Yielding and Simple

Yielding and simple may I be, like a pliant willow tree,
Humble in heart, pure and free. Pride and bondage spurn ing.

Heavenly zephyrs around me blow, bend and sway me to and fro.
Cause my soul in truth to grow. And from wrong be turning.

Received by Malissa Soule, Lebanon, N.Y. ca 1861
notated from the singing of Sister Mildred Barker by MAH.

53.
You and I

Just to be a friend of yours,
And to know you're one of mine,
With a friendship that endures
And grows sweeter like old wine
Just to clasp you by the hand
In a friendly sort of way,
And to know you understand
All the things I want to say.

Just to link your arm with mine
And go singing to the task
In a comradeship so fine-
This and only this I ask
If the day be gray and sad,
Just to fight on and go through
Trusting, each in each, and glad
You for Me and I for You.