



THE LEHIGH REGISTER

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A. L. REUBE,
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Office in Hamilton Street, one door East of the German Reformed Church, nearly opposite the "Freidenkote" Office.

Pennsylvania Clothing Hall.

Breuing, Neligh and Breuing,
South East corner of Hamilton and Seventh Street, Allentown.
Inform their friends and the public in general, that they have entered into Partnership in the
Merchant Tailoring Business, lately followed by Neligh and Breuing, and intend to continue the same more extensive than ever. They therefore adopt this measure to inform their old customers, and "hundreds of new ones" that they will at their new establishment, present the
Neatest and Fashionable Goods, ever brought to this place, and having purchased in Philadelphia and New York
For Cash,



it enables them to sell lower than any other establishment of the kind in Allentown. They have selected their Goods with an eye to durability and fancy, and have none but the latest styles in the market. Their stock of Goods among other articles, consist of Cloths of all colors and prices, Cassimers, of French and American manufacturers; Vestings, Silk Velvets, Satins, Silks, Worsted and other descriptions, figured and plain. Shirts and Shirt-collars, Stocks, Cravats, Handkerchiefs, Hose, Suspenders, &c., besides many other articles coming in their line of business, and all will be sold at the lowest prices. Their stock of
Readymade Clothing, comprises every thing in the clothing line, from an overcoat down to an under-shirt, made up after the latest and most fashionable styles. These stock being so extensive, that none will leave it, unless fitted from the "bottom to the top".

Customer Work,

will be done up as usual, and for their work they are willing to be held responsible, two of the firm being practical workmen in the "art of cutting," and all the work is made up under their own supervision.
They would also particularly inform Country Merchants, that they are now prepared to sell at Wholesale and Retail, having the largest Stock of Spring and Summer Clothing on hand ever offered in Allentown, and will be sold at reduced prices.
Thankful for past favors they trust that attention to business, "small profits and quick sales" will be the means of bringing new customers to their establishment.
J. ISAAC BREUING,
JOHN NELIGH,
JOHN L. BREUING.

Allentown, Sept. 7. 7-6m

BOOTS AND SHOES.

The Best and Cheapest Stock of Boots Shoes, Gaiters, Gums, &c., in the city, at
Dunbar's
76, South Second St. Philadelphia,
(corner of Carvers Street).
Being mostly of his own manufacture, he guarantees them to wear; and will sell wholesale or retail as cheap as the cheapest.
Easy Shoes for Old Ladies.
Plain and Fancy Boots, Shoes, Gaiters, &c., always on hand in great variety, for
Boys, Youth, Misses and children.
Prices.—Ladies Gaiters, of every quality and style, from \$1 to \$2.50. Gents' Calf Skin Boots, from \$3 to \$5. Patent Leather Shoes, Gaiter Boots, Congress Boots, Button Boots, &c., from \$1.50 to \$4.50.
Gum Boots, Shoes, Sandles, Clogs, always on hand.
Old Gums bought and repaired.
June 23, 1854. 7-1y

Thomas Brown,
DENTAL SURGEON.
Attends to all operations on the Teeth in the most careful and scientific manner, and inserts Teeth on an entirely new and improved plan with contiguous Gums. These Teeth are far better and superior to the best block or single Gum Teeth now in use.
Please call and examine specimens.
Office No. 15, West Hamilton Street, (up stairs), opposite the Odd Fellows' Hall.
Allentown, Nov. 9. 7-3m

Attention Customers!

CHEAP WATCHES,
Yankee Clocks and Jewelry,
At No. 21,
WEST HAMILTON STREET, ALLENTOWN.



Good Watch Glasses G4
Best Watch Glasses 124
YANKEE CLOCKS FROM \$1.25 to \$6.00
Joseph R. Hiko & Co.
Adopt this method to inform their friends and the public in general, that they have lately established themselves in the above business at
No. 21, WEST HAMILTON STREET, where they will exhibit for sale an assortment of goods, lately purchased in New York and Philadelphia, such as
CLOCKS WATCHES AND JEWELRY.
The following is a list of their articles and prices:
Fine Gold Lapine Watches 20 to \$24
" " Detached " 25 to 35
" " full Jew'el. Pat. Lever. 40 to 75
" " Hunting Case " 45 to 125
Silver Lapine Watches 9 to 12
" Detached " 12 to 16
" Patent Lever " 12 to 25
" Hunting Pat. Lev. watches, 20 to 35
Yankee Clocks, 1.25 to 3.00
" 8 day Clocks, 3.50 to 6.00
" Iron Frame splendidly engraved 5 to 15
" Ear rings 25 cts. to \$10 00
Gold Breast pins, from 50 cts. to \$10 00

He also keeps on hand a full assortment of Gold and Silver spectacles and Spectable Glasses, purses, port monies, &c.
Musical instruments such as violins, violin strings, Musical Boxes, Accordions, all of which are sold at wholesale or retail, and at prices far below what they ever were sold in this place.
Persons in want of Jewelry will find it to be their advantage to give them a call before purchasing elsewhere, as they feel confident of satisfying all who may favor them with their patronage. Mr. Hiko is well known in this place as a skillful mechanic, and all his work will be warranted.

Every article sold by them, is warranted to be what it is sold for, and no mistake.
Clock and watch makers throughout the country, will do well to give them a call as they will sell at wholesale and retail every article kept in their line of business.
Through the aid of one of Bottom's Patent improved universal Lathe Chucks, they are enabled to make repairs on clocks, watches and all kinds of Jewelry, much cheaper than the old way of working, consequently this particular branch of the business will be particularly attended to and done up on the most reasonable terms.
Allentown, June 14, 1854. 7-6m

WIENER & BOYER,

No. 25, West Hamilton Street, Allentown.
Thankful for past favors and hoping by strict attention to business and a desire to please, to merit a continuance of the patronage so liberally bestowed on them, and wishing the people to understand the fact, that they are both PRACTICAL HATTERS—both having served a long apprenticeship at the business and understanding the business thoroughly in all its various branches—they are confident they can MANUFACTURE HATS of all kinds inferior to none in the market, and also a little cheaper, because they perform a great deal of the labor themselves and by their material from the importers for cash, and understanding the business they employ none but good workmen, and doing a large business they can afford to sell at small profits.
These are some of the reasons why you often hear the remark that "Wiener & Boyer sell such beautiful Hats at such astonishingly low prices." They always have the latest Philadelphia and New York styles on hand, so you need not be afraid of having an old fashioned Hat stuck on you.—Give us a call. It don't matter what is the shape of your head, we will insure a fit.
Country Merchants would do well to give us a call, as we will wholesale them hats and caps cheaper than they can get them in the city. Also a large assortment of all kinds of straw goods which they will sell cheap. TERMS CASH.
Allentown, March 15. 7-1f

To Builders.

A splendid assortment of Front and Parlor Locks with mineral knobs, German Locks, Latches, Bolts, Hinges, Screws, Paint Brushes, and a variety of other building Hardware just unpacking, and for sale cheaper than ever by
O & J SAEGER.
January 19, 1853. 7-1y

Miscellaneous Selections.

(From the St. Louis Republican.)
Creed and Customs of the Shakers.
New Lebanon, N. Y., July 23.

Did you ever hear of that singular people called Shakers? For every one who comes here, visits the Shakers. The oldest society of this remarkable people is in this town numbering about nine hundred. Their religious tenets, social arrangements and practices, are so peculiar, that I was induced to visit them, for the purpose of inspecting their system of carrying out their doctrines and practices. They discard marriage, practice a community of goods, no one holding any personal or private property. Every member is assured of a maintenance as long as he conforms to the rules of the society.— They are divided into families, each family numbering one hundred and fifty downward; a nearly equal number of males and females composing each family. They are neat, industrious, thriving, and happy. This society holds about nine thousand acres of land, much of which is devoted to gardens. "Shaker seeds" and "Shaker herbs" are famous throughout the country, and large quantities of the latter are sent to England. The traveller, passing their village, is struck with the remarkable neatness and quiet which everywhere prevails. The roadside is cleared of all rubbish; the fields are in perfect order; the buildings seem to have been painted but yesterday; the cattle are of the finest foreign breeds; everything has the appearance of thrift. Enter the houses, the floors, tables, walls, are so shiningly neat, as almost to forbid your entrance. The furniture is plain, most of it old-fashioned; but not a fly seems to have dared to light on it, if indeed, a fly ever presumed to enter their dwellings.

There are now in the United States eighteen societies of Shakers, living three in New York, four in Massachusetts, one in Connecticut, two in New Hampshire, two in Maine, four in Ohio and two in Kentucky, numbering altogether about seven thousand souls. The society of this place is the oldest, most numerous and probably the most wealthy. All their real estate is held in common by the society, the elder having a deed of trust; but the personal property is held by each family, respectively. Their principles forbid the taking of usury, so they never lend on interest, even to the "world's people," nor do the different families take pay of each other for any surplus articles which one may have in the others need.
Their government is peculiar. First, there are four "monitors," two men and two women, who have the general superintendence of all the societies. Each of these appoints his or her successor, or in case one dies without making such appointment, it is made by the three survivors. These ministers appoint the "elders" of the different societies, with the consent of its members, and these appoint the stewards, superintendents, and other subordinate officers. Every department of labor has its foreman.
They never exercise the right of voting, hold no civil offices, are exempt from military duty, and seek to keep entirely clear of the world's affairs. Their numbers are recruited by accessions, sometimes of single persons in mature life, sometimes of families, and sometimes by the gift of orphan children. If a married couple join them, they are required to live separately, though they may be in the same household and eat at the same table. The children are sent to school, where they are taught the rudiments of a thorough English education.
The dress of men, women and children is neat, but very plain; that of the females not adopted to set off the beauty of the face or person, but rather to conceal it. They are cheerful, sociable, kind and polite to visitors, always answering you and saying to questions.

The origin of the Shakers was about the time of the American Revolution. Several persons, male and female, came from England, who had been under the instruction of the "French Prophets," a fanatical sect which arose in France, some individuals of whom crossed in England, and spread their tenets in that country. They professed to have revelations and work miracles, and to have obtained superior sanctity and additional light from heaven.
The most remarkable of those who came from England to this country, was a woman by the name of Ann Lee, who set up to be a prophetess, at Water-vliet, near Albany.— This woman professed to foretell future events, and discern spirits, to know thoughts and past lives of others at first sight, and to perform miracles. Several men, called "Elders," were associated with her, who together held meetings, teaching, exhorting and traveling from place to place.
This occurring while the country was distracted by the war of the revolution, caused much excitement, and many attached themselves to the new teachers. As they taught the sinfulness of war, and the unlawfulness of marriage, they became objects of suspicion to the Government. Rumors were current that they were British emissaries, that

Ann Lee was a prostitute, and had been a camp woman in Burgoyne's army; and she, with several others, were arrested, and thrown into jail at Albany and Poughkeepsie.
Of the truth of these charges different parties have their opposite opinions to this day; the Shakers, of course, denying them, and affirming that Ann Lee, whom they call "Mother Ann," was a model of purity, of humility and charity. Their numbers rapidly increased, especially as there broke out about that time a remarkable religious excitement, similar to which, some years later, was witnessed in Kentucky, accompanied with faintings, shoutings, fallings, and other manifestations of excited feeling.— Their bodily afflictions were encouraged by Ann Lee and her coadjutors. Many came to her under extreme depression of mind, to give an account of their sins. They were directed to "open their minds," that is, to make confession to her, or to one of the elders, of all the particular sins which troubled their consciences, after which they seemed to find relief. The converts held "Mother Ann" and the elders in great veneration, following their directions implicitly.
In their religious belief, the Shakers differ widely from the orthodox standards.— They do not receive the Scriptures as inspired, excepting as to the principles they contain. The divinity of Jesus Christ, and the doctrine of atonement, they reject.— They expect to be saved, not by faith, but by obedience. They consider the human race as fallen and depraved, in consequence of the sins of Adam and Eve, which they think was untimely sensual intercourse.— They reject the doctrine of the Trinity, and believe in a dual God, corresponding to the male and female sexes in man. Christ, they believe, has had four manifestations:— in Adam, in Abraham, in Jesus, and in Ann Lee.

They profess to find their creed in the Bible, the reading of which they recommend to all. They hold that no individual ought to be the owner of any particular spot of land, but that the soil should be occupied in common. Marriage is held to be either unlawful and sinful, or, at least, injurious and undesirable.— To be allowed only to those who cannot control their passions.— They believe that the human race is to come to an end by the general prevalence of Shakerism. They admit that many young people leave them, but they say that in almost every case it is to avoid this restraint respecting marriage. If any wish to leave, for this or any other reason, they do so freely; and if they leave peacefully, they usually receive some consideration for past services, though they cannot compel it by law.
The greater part, if not all of them, are able to read; but it is easy to see that the mass are quite ignorant of what is going on in the world. Their leaders are, however, well posted up in the current news of the day and all the common topics of intelligence.— On the table of one lay a copy of the U. S. Census; and on several the N. Y. Tribune appeared.— a significant fact, by the way. Some of them are well versed in the mass of the land, and have some knowledge of a general history. But no provision is made for a "learned elder," which would be contrary to their principles; their knowledge of books and of the affairs of the world, is limited. They never contract debts, nor own railroad or bank stocks, nor engage in trade or speculation; but are shrewd at a bargain, sell at a high price, are temperate, frugal, industrious and quiet.
No people are more punctilious than the Shakers in their worship. Therefore, although the common report represented it to be as grotesque as their doctrines are erroneous, yet I overcame my repugnance to devote a portion of the Sabbath to the purpose, so far as to ride over to their village to witness it.— an example which I by no means commend to others, unless they have as sound reason for it.
Their house of worship is a modern building, without steeple or bell, of wood, painted white, with bright green blinds and doors, the roof arched inside and out, covered with tin, all neat and shining, as though it came from the artist's hand but yesterday. The main building is 80 to 85 feet in length, and 60 in width, with a porch at one end some 30 or 40 feet long. It stands broad side to the street, in a richly trimmed green, enclosed by a neat fence. The men (i. e. of the world's people) enter by one door, the women by another, and occupy separate seats on the front broadside, extending over the entire length of the main building which is in one room, and twenty feet of the width. On the other side are the Shakers, arranged on seats without backs, running crosswise the hall, the men on one hand, the women on the other, facing each other, in the strictest silence. The men are dressed in jeans pants, with dark vests open in front, (i. e. unbuttoned), with broad shirt collars turned down, no cravats. The women wear white dresses, without waists or belt, but gathered back under the arm pits, and thence hanging in very particular folds to the feet, which were shod with high heeled shoes. On their heads they wore fancy or lace caps of no particular fashion or shape, unless it

be of a sugar-scoop, without any trimming whatever. Of course, it was not easy to judge of their relative beauty of form or face, since they, unlike their sex in general, instead of improving their natural beauty, and hiding their deformities, seemed to be dressed on the opposite principle. Their dresses appeared more like articles partly finished and hung on the milliners' frame, than adjusted to a human frame. No ribbon, flower, lace, border, jewel, ring, bracelet, or any other ornament was seen on any part of their person or dress. There they sat, looking at each other, or on vacancy, or casting a furtive glance occasionally at the numerous company of spectators.
At length an old man arose and addressed a few words to the brethren and sisters, exhorting them to seek for holiness in their worship, after which he said, "we will put ourselves in order for labor." At once they all arose, and the benches were quickly removed, leaving a clear space. The floor was of incomparable smoothness, without paint, not a nail was to be seen, not the least scratch, nor discoloration, nor joint, but as perfectly level, smooth and clean, and apparently unjointed as the most highly polished table.
The men and women were soon arranged in rank and file, each sex by themselves as before, standing three feet apart, facing towards the elders and singers who stood on the opposite side from the spectators. An elder now advanced to the rear of the Shakers, and in front of the spectators, to whom he addressed a few words by way of caution. He said that they were now about to engage in worship, and as their form differed from that of others, he hoped that decorum and propriety would be preserved. It was the custom of the Shakers, he said, to join with others in worship when among them, and he hoped that the same solemnity would be observed in attending on their worship. He then returned to the front, and immediately they commenced a chant, all beating time with both hands. Next, they commenced singing another tune, and all began to dance. It is impossible to describe the music, which must be approached, and once heard will never be forgotten. The notes were about the length of a quaver, and ran thus: to-ro-do; to-ro-do; to-ro-do-a-do. At each three notes they all took three steps forward, then three shuffles, or stamps, on the ball of the foot, then three steps backward, then three shuffles—stamps, repeating each three times, then wheeling, the same motions were performed once facing the spectators; then wheeling back, they commenced the same backward and forward stamp and shuffle. Old grey-headed men, young men and boys, all joined in the exercise, about 100 of each sex being present.

After some ten or fifteen minutes thus spent, all resumed their seats. Then the elder walked again to the rear of the Shakers, and facing the spectators, began to address the latter in favor of the shaker system, occupying from a half to three-fourths of an hour. He began by saying that mankind, in all nations, had always been like a house divided against itself. It was so with the ancient nations, hence they fell; it was so in our day and country. It is the interest of the lawyer to keep men quarrelling, so that he may get rich by settling their quarrels. It is the interest of the doctor to keep men in ignorance of the means of preserving health, that he may enrich himself by prescribing for them when sick. The interest of the land-holder is against that of the tenant; the lender against that of the borrower. Land, he said, ought to be free; every man should have as much as he could cultivate, and no more, which he said was the command of God to the Jews.
When he had spoken at length of these evils, he started the inquiry, what must we do to be saved? His main answer was, that we must give up all individual property, for he said, that if any one retained five dollars of his own, he could not enter the kingdom of heaven. Then he had some allusions to their bodily exercises in worship, which he defended by the example of Miriam, the sister of Moses; that of David, who danced before the altar of God, and by quoting sundry passages of scripture exhorting to the praise of God in the dance.

Then they all arose, cleared the floor, chanted, and commenced a dance of another sort. The elders and singers, male and female, to the number of fifteen or twenty, formed a circle in the centre, the others forming two circles around them. The outer circle was made up, first of the men in ranks, three abreast, then of the women, in like order, the inner circle facing in the opposite direction, two abreast. A lively tune was set up, and all commenced a peculiar trot-trotting dance around the circle. The men, some bent with age, some bandy-legged, some fat and puffy, followed by young men and hoary, with hair combed smooth, and falling in lank curls behind, presented a spectacle as unique and ludicrous as can easily be imagined.
Just imagine one hundred men and as many women, from eighty years of age down to ten or twelve, dressed as I have described, treading a measure to music in a sort of loping trot around the circle, each

beating time with both arms as far as to the elbow, the outer and inner circle in opposite directions and the other circle standing in the centre. Can you imagine a more singular method of worshipping God? All at once every pair of hands is clapped, so simultaneously that they went off with one report. Then they all halted, each making a very fair *salem*, with hands, and a moderate inclination of the head and body. After this had been repeated, with singing and shouting interspersed several times, the Shakers were all drawn up in rank and file, and a few words of exhortation were addressed to them by the same Elder. His tone, manner and language were not very different from those of any plain country deacon, exhorter, or class leader. He exhorted his brethren to persevere, to seek to overcome the sins and lusts of the flesh, and to keep themselves unspotted from the world. This ended the worship, the whole occupying about an hour and a half. The spectators, numbering perhaps four or five hundred, returned, and the Shakers quietly withdrew.

No audible prayer was offered during the services, the Shakers, like the Quakers, holding to silent prayer; though if any one of the elders feel "moved" to offer vocal prayer, he is at liberty to do so, and sometimes vocal prayers are offered. At their meals no grace is said or blessings asked audibly, but all kneel a moment in silence before sitting down at the table, and after rising up.
The form of worship is practiced, with little variation, every Sabbath, and on nearly all the evenings of the week they hold meetings for "exercise." Their dancing is, as they say, the expression of religious joy, or, as some explain it, a means of bodily "mortification and spiritual discipline." It is, probably, the jumpings and other bodily movements of the early converts, brought to a system and under the control of the Elders. The converts of Ann Lee were often affected with bodily movements or "shakings," from which the term Shakers was first applied to them in derision, by their opposers, but is now accepted as the name by which they are willing to be known. One of the Elders remarked to me, that their name, Shakers, was highly appropriate, "for," said he, "we are destined to shake the earth." Another said that all the reform movements of the day have sprung from Shakerism, among which he enumerated with emphasis, the "land reform," advocated by the New York Tribune, the paper which they spoke of as an oracle, and the most influential and widely circulated in the country.

It is evident that the Shakers are increasing in wealth, but not in numbers. They purchase all the land for sale which joins their boundary. But it was evident that a very large proportion of their numbers were old persons. There were many old men and a number of boys, but few young men. They generally had an effeminate, wibogone, lack-lustre look, with pizzes denoting an eccentric, or fanatical sort of mind. You could easily fancy yourself among a gathering of Garrisons and Abby Folsom non-resistance in liney woolsey.— I do not like to appear ungallant, but as the women have forsaken "the vanities of the world," they will not feel disparaged if I say that, either from the singularity of their attire, or some other cause, they are among the least dangerously captivating of their sex. Such figures and features as they hopped round the circle on their highhealed shoes.

The Shakers, then, are patterns of order, neatness, industry, honesty, sobriety, quietness, thrift, subordination and kindness.— It is a cardinal doctrine with them, that it is necessary to sacrifice this world for the sake of happiness in the next. The great sacrifice which they profess to make, is that of marriage. This is even foremost in their speeches and conversation. "Virgin purity," their title to salvation. They seem to make very little difference between marriage and unlawful intercourse between the sexes, though they generally advise those to be married who cannot live a pure life of celibacy. They have but a low opinion of male or female purity out of their societies, yet it was easy to see that their thoughts are unford more occupied with impure imaginations than are those of the (decent) world's people. This is what might be expected when the indulgence of an innocent appetite is denied on a self-righteous and fanatical principle.
Such are the Shakers, a peculiar people, striving to obtain, by good works, that peace of mind and conquest of the world and the flesh, which is to be obtained only by a controlling and purifying inward faith. Utterly unsound in doctrine, zealously endeavoring to persuade themselves of the truth of what sound reason and the Scriptures alike condemn, practising rites and forms of worship fantastic in the extreme, they yet claim to be the saints of these latter days. They are a problem for the philosophical historian. Their system is so adjusted that each part is recurring to every other and to the whole.
There are secrets, like springs, to deep for boring—woman's age is one of them.