

SHAKER RESEARCH

From Shaker Manifestos

The Covenant - Jan, 1889

Sunday Meeting - description with dances- Oct/1881
Jan/1879

Horace Greeley on Shakers - Oct/88, p.235

Shaker costumes- July/1890

Crafts, Industries & Building- May/90

Farming- March/90

Music " "

Education Feb/90

Blacksmithing " (Cut nails used beginning 1812)

Shaker "Work School"- Girls School, \$200 per year- sewing, knitting, etc. "unequalled opportunities to become proficient in the management of households where order, cleanliness and the best methods are considered of first importance" - Oct/97

Religious ceremonies, dances, gifts, revivalisms of 1830/40's
Sept, Oct, Nov & Dec. 1889

Earling organization - July-Aug/89

SHAKER RESEARCH

- Ann Lee

FROM "ANNALS OF ALBANY",

Newspaper note - Sept 9, 1784

"Departed this life, at Nisqueuni a Sept. 7, Mrs. Lee, known by the appellation of the Elect Lady, or Mother of Zion, and head of that people called Shakers. Her funeral is to be attended this day."

Shaker Research - ~~Craftsmanship~~ Industrial Progressiveness
and Craftsmanship

Andrews - The Community Industries of the Shakers

p.37 "The more one dwells on this subject, the more surprising it seems that a people who had segregated themselves from the world and who held spiritual blessedness as the summum bonum should have developed such an amazingly progressive economic system. They were as practical in their 'temporalities' as they were idealists in their religious convictions. The secret lies in part in the advantages of combination~~xxxxxxx~~....Their progressiveness in the applied sciences and success in business were due in large measure to the great drive and motivation furnished by the consciousness of a spiritual destiny. They worked for ends more stimulating and significant than ~~xxxx~~ mere personal advancement."

SHAKER RESEARCH

For philosephy of conjugal work see:

~~See~~

Ruskins "Unto this Last" n

Also Ghandi's Autobiography for ~~same~~ and doctrine of celebacy and community property

Shuttleworth

Shuttlecraft tradition

Thomas Carlyle - 1795-1881

- protest vs industrial revolution

~~John~~ Ruskin 1819-1900

- influenced by T.C.

- art for the workman - dignity of work -

- 1871 ^{founded} Organized for removal of village
handicrafts

William Morris - 1834-96

- social reformer - professional decorator
and craftsman - effort to restore manual
arts to its proper place - believed in
unity of design & craftsmanship -
protested vs ~~the~~ machine age.

Robert Owen - 1771-1858

- ~~social reformer~~ active late 1780's & 90's in handicrafts

textile industry as owner of factory

- early 1800's advocated "village of co-operation"

- New Harmony ^{"utopian"} settlement established by him
in America in 1825 - failed 1831

Enclosure Comm. reports started, based

on Owen's principles - Rochdale, near Manchester, ^{the} ^{beginning}

Margaret Sandi - Indian reformer - took over ^{valuation}
~~the~~ ^{of} ^{the} ^{land} ⁱⁿ ¹⁸⁰⁶ at age of 37 - Read Ruskin's
"Lute this Post" & decided to ^{value} ^{the} ^{land}

"a life of labor, cooperative + communal
on the basis of absolute equality" (p. 102,
Unrest & Peace: Road, kindly Regt. - Rawdon
House, 1949).
- started utopian settlement ("Phoenix"
settlement) in Barbados, Africa -
- 1915 he started ~~school~~ reversal
of spinning + hand loom weaving
as phase of struggle vs British
machine-age domination of
textiles in India -

Am Lee - 1736-1784

- 1958 - James Wardle's History Quakers

SHAKER RESEARCH

SOURCES

COLLECTIONS OF FURNITURE ETC.

SHAKER VILLAGE, Pleasant Hill, Kentucky,

MISS CLARA ENDICOTT SEARS? WAYSIDE MUSEUMS, Harvard, Mass.

JOHN WILLIAMS, Charham, N.Y.

State Museum, Albany, N.Y.

WIGGINS TAVERN, Northampton, Mass.

LIBRARIES:

Western Reserve Library, Cleveland, Ohio

Pittsfield Museum, Pittsfield, Mass.

Grosvenor Library, Buffalo, N.Y.

Williams College, Williamstown, Mass.

Dartmouth College,

N.Y. Public Library, 42 St & 5 Ave., New York

University of Iowa, Iowa City, Iowa

University of Michigan, Chicago, Mich.

Shaker Cook Book

Shaker Cook Book by Amelia Calver around 1897

Title--Probably American Cook Book

Shaker Research - General

Novel by Katherine Douglas Wiggin (1856-1923) author of
Rebecca of Sunnybrook Farm--

SUSANNA & SUE - 1909 - Houghton Mifflin Co., Boston

Story of woman who goes to Shaker settlement after dispute with
husband. Ends without her joining, and she returns to family.

Wernery Elken

Z XWB

7 years in the New York State

Aug 1853

(p. 25 " & a master or the funnel to
Camey to the chimney. The rust
& gas entered from the lights "

Spore
the

" A stringent, religious law, positive
forbid any exposed punishment
between profit. The use of force
force applied to extremely *extremities*
children under a dozen years of age.
That moral punishment moral retribue
shall be the only object *of* *employment*
in the training of youth; & those *of* *order*
cannot be *of* *order* *of* *order* *of* *order*
will & presence means shall be
~~at~~ ejected from the society; "

Since movement? " working, social, etc.
straggling; *trapping* *trapping* *trapping*
voluntary, rolling

SHAKER RESEARCH

EDWARD DEAN HOWELLS* "THE UNDISCOVERED COUNTRY" (THREE VILLAGES?)
HOUGHTON MIFFLIN CO. 1880

SHAKER FURNITURE by Andrews

(reprint)

DOVER PUBLICATIONS 1780 Broadway, New York ~~\$6.00~~ \$6.00
Columbus 5-7988

PICTURE OF ANN LEE? Barber & Howe Historical Collection of Conn.
42nd St. Library?

Shaker Research 9/4/51

Written in Oct.

Mrs Van Vranken

Curator, Schuettedy County Historical Society
" " " " " " " " " "

Have Shaker tunes -

Possibly ~~two~~ music book - in which there
may be music for Square Dance (or Dance)

Aesthetics

"The word aesthetics had no meaning for the Shakers. According to their philosophy and religion, beauty was one of the devil's snares to catch the worldly-minded. An eye that found sensuous delight in arrangements of color or line, a mind that occupied itself with planning for symmetry in the combination of masses and materials--both these preoccupations were as much to be feared as an interest in the forbidden indulgences of the flesh."

"The only kind of beauty tolerated was that springing unsought from what is today called functionalism. For in spite of themselves, the Shakers produced things of beauty."

Social Religion Revolts

"They were rooted in revolt: revolt against smugness and bigotry in religion, revolt against social and economic evils, revolt against the uglier side of human nature."

Communal Living

"the most successful of all American experiments in communal

living"
p. 48 - Melcher

"for the mutual good one of another"
(from Shaker Covenant of 1795)

p. 91 of Melcher - Shaker Adventure

"Stakes on Work - W.M. Education -
Group Enfranchisement -

WBL 89
P.V. 89

The Stakes hours - x Samuel D. Johnson, Conductor
1857

Performed 1849 Boston, 1851 letters, 1857 Boston

"Census. When we say 'work' it is done,

and the hour of rest has come,
Sisters, Brothers, the work

is do no wrong, but what is not;
New by suspension since -

Hands across, back; advances,
So we'll shake ~~out~~ all our own,

And be welcoming happy things.

The Gospel Monitor - words since word -

WAE
P.V. 70

Wetherbury W night - 3/1/41 -

" Copied by subscription at Wetherbury

Deice 3/2/41. " ^{to} (for instructions
of Chelton)

More Minutes 1845 - " Allot have each stated requests in
their daily report. These should be

... etc to their capacity, experience

+ privilege, + not always try to say,

... Be careful to know Thinning long

Wetherbury judged that what you have

said of them... If you have occasion

to tell your word to them, give them

a quietle undisturb why you help... "

~~to be they will, but there is not a word~~

" Showing down your work your word + your
work in your at night...

so then not up to, we fore they
try to do it perfectly...

"The Little Hatterer" - a play. Carla Z. Beachal

1923 - NAC p. 1. 99

"States Handicrafts" - Whitney Museum of American Art

24 D. Ausurus 3 MAR - p. 42

"The most ~~important~~ influential, in their bearing
on the crafts + arts, were the principles: of
first that separation from the world, in
communities as churches + with all
prep held in common was essential to the
highest plane of living, second, that the most
exact depends on vocational employment of
native talent, + ~~the~~ third, that the
confine to the simplest besting, freedom
steel for all superfluous or 'superfluous'
things like 'Shut out the sense of God.'"

"In every occupation - weaving, copying, handicraft,
brown, metallic, jewelry - the balance of the
individual other, indeed, for that of the
Group, since this we must always + always
to the communal existence."

"The next to the fundamental pre must depend on form

alone, in whatever of preparation + linear composition.

Skills were limited to perfecting the fundamental
processes of construction. They were concerned, however, in
the finest materials, + linearized not by the complexity
of any single plan, but by the individual demands of
a self-sufficient domestic + industrial order."

2

Plucker said: "truly useful is always the truly beautiful" - "beauty rests on utility"
"that which has in itself the highest use preserves the greatest beauty."

*Child
Research*

*Educating
Children*

All are carefully taught to regard the principles of honesty, punctuality and uprightness, in all their conduct; to keep a conscience void of offence towards God and all men; to be neat, cleanly and industrious; to observe the rules of prudence, temperance and good economy in all their works; to subdue all feelings of selfishness and partiality; to let the law of kindness, love and charity govern all their feelings towards each other; to shun all contention and strife, and be careful never to give nor take offence; to conduct themselves with civility, decency and good order before all people; to promote the happiness of each other as the only sure way to enjoy happiness themselves; and to bless one another as the best means of securing the blessing of God.

And it is found by actual experience, that those who are the most solicitous to promote the peace and happiness of their brethren and sisters, do themselves enjoy the greatest measure of peace and happiness.

*Consideration
for
others*

SHAKER RESEARCH

Shakers as a folk--

CONSTANCE ROURKE, ~~The~~ Roots of American Culture, Harcourt Brace Co. 1942

p.236 "Within the space of a generation the Shakers, comparatively small in numbers but widely distributed as to their communities, ^{and} their influence, had become a folk. They possessed the coherence and unity of a folk, the instinctive traditional habits and beliefs, and the arts that have belonged to folk groups. They exhibited those primitive elements which have always belonged to the folk-^{and}imagination and use the typical forms of folk-expression, dance and song, the crafts, communal customs and even communal language."

Shaker cooking recipes-- see

in Pittsfield library-- 289.8

W56

Mary Witcher- Shaker Housekeeper

Agreement on entering Shakers-

in Pittsfield library -- 289.8

Un 9

United Society, Agreement

9/16/1828

Minutes of trial/at Hudson for Assault & Battery against Shaker Elder,

in Pittsfield library -- 289.8

Un2.01

Death Records of Shakers

Pittsfield Library - 1780-1898 289.8

Also Cathcart, Selection of names etc. 289.8

Un6.1

Description of Shaker meeting etc: 1849, Report of Select Committee
to N.Y.State Legislature-

Pittsfield Library - 289.8 A15pt2

THE CHURCH FAMILY MEETING HOUSE AT MOUNT LEBANON, NEW YORK

Some information from the records of Brother Alonzo Hollister, a member of the Church Family. Copied from a paper found inserted in a book by Sister Jennie of the North Family. This paper was a page from a diary, and it was dated July 22, 1896.

The cost of our Meeting House reckond \$15,391.61.

Not including 486 days work by Brethren from Watervliet and 1 from Enfield, N. H. Nor cost of glass furnisht by Harvard Believers. Nor 1968 ft. of scantling, 200 ft. of plank, & 70 ft. of Girths 10 x 10 furnisht by 2nd Order, & other items that would bring it up to \$15,700., if not to \$16,000.

A man's days work, of which 9323 are set down separately, was reckond at 50 cents. Ox teams, 1472 reckond separately at 50 cents. Horse teams, 656 days at \$1.00. Brethren & teams together are set down at 4,448 \$____. A large part of the teaming was drawing dirt, from East of the road beyond the Elm to bank the west side & N. end. 501 hands & teams at 50 cents.

Canterbury contributed in money	\$300.00
Enfield, N. H.	200.00
Enfield, Conn.	400.00
Hancock	<u>200.00</u>
In all	\$1100.00

Chh. (Church Family?) at Harvard furnisht glass. Shirly furnisht Jonas Nutting from July 12 to September 15-60 days includ Sundays.

I will venture the opinion that it cost \$16,000. even at the low prices of labor & teams.

THE NORTH FAMILY STONE BARN

Some information found in a little note book by
Sister Jennie of the North Family.

STONE BARN

196 feet long by 50 feet wide.

SILOS

15 x 15 37 feet deep

7 x 15 37 " "

7 x 15 37 " "

Large one filled to 30 feet will hold 150 tons ensilage
full capacity 180 tons.

Small one filled to 30 feet will hold 70 tons full
capacity 86 tons.

To the cubic foot 40 lbs. ensilage.

160 tons ensilage will feed 30 cows 6 months giving them
60 lbs. a day each.

Feed for Cows weighing 1000 lbs.

40 lbs. ensilage	or	50 lbs. beets
10 lbs. clover hay		18 lbs. clover hay
2 lbs. corn meal		2 lbs. corn meal
4 lbs. bran		4 lbs. bran

National Gallery of Art
Washington, D.C.

LIST OF DUPLICATE SHAKER RENDERINGS (FURNITURE)

1. Mass-Fu-51 Secretary
2. Mass-Fu-56 Dining Table
3. Mass-Fu-59 Built-in Bookcase
4. Mass-Fu-80 Secretary
5. Mass-Fu-82 Desk
6. Mass-Fu-83 Round Table
7. Mass-Fu-86 Chest of Drawers
8. Mass-Fu-89 Secretary
9. Mass-Fu-90 Tailoress's Table
10. Mass-Fu-92 Built-in Cupboards and Drawers
11. Mass-Fu-100 Table
12. Mass-Fu-106 Built-in Dining Room Furniture
13. Mass-Fu-107 Built-in Cupboard and Drawers
14. Mass-Fu-108 Cabinet
15. Mass-Fu-110 Built-in Cupboard
16. Mass-Fu-111 Cabinet with Drawers
17. Mass-Fu-112 Built-in Cupboard and Drawers

Z 9 NC #1 - Steaks Mexico
(most) - Shinslow

Spss New Monthly Magazine July 1857
Sum of Hooping

(items refer to hooping) - once falsely
[apparently] attributed to us at
Washington, when published in

"Colophon" of Spring, 1930]

"You have all heard of them as a queer
people. . . that they raise fruitful
garden seeds, & make the best of
brown & wooden ware."

"The wild-renowned Shaker Garden
Seeds."

X } Chas. Jackson on Chowan Rd
August 1872 - Manuscripts - Dept 157-2-2
See left + right of Wagon -
~~Sept 1872~~ Manuscripts Jan 1854
p. 20

Occupation to 1850
Hilma - Norway

XWB 15 yrs in the Shaker Order of Shakers
Hilma, mt - 1853

Rev. Oscar Arnold, Lebanon Springs, has a lot of information about
Lebanon history. (143 F15)

Old Chatham Museum has Shaker collection. See Mr. Gordon Cox at Tildens
for time when it can be seen. 104 F2

Pittsfield Museum - Pitts. 2. 6373 - closed Monday

Albany Museum - Mr. Janitor. Albany 4-5 131
except Sat.

Edward C. Andrews, Richmond, Mass.

Per John Hotal - Feb. Apr. 139 F16
(copy of history of Columbus Co.)

Research Quiz on French Regency

1. Location + monuments
2. Style
3. Facades - Regency direction
4. Windows - location + type
5. Doors - " " "
6. Outside materials + color
7. Inside layout
8. " woodwork
9. " paint
10. ~~Very little of Regency~~ framing
11. ~~type of Regency~~
12. the " "

Shelburne - White and Taylor
page 84

East family, Hancock - at one time engaged
in shipping iron ore from a mine on their farm
to the furnace at Chatham
page 130

East family, Mt Lebanon - Centre and later
East family were branches under Church
page 111

In 1894, Sept., midnight blazes destroyed a number of
buildings belonging to the same family with two
the property of the North family. These buildings
were at the East farm. The family once
dwelling there had been incorporated
with others several years before. This was work
of an incendiary

SPIRITUAL NAMES OF ^{SHAKER} COMMUNITIES

NEW LEBANON = HOLY MOUNT

WATERVIET = WISDOM'S VALLEY

HANCOCK = CITY OF PEACE

TYRINGHAM = CITY OF LOVE

* ENFIELD, CONN. = CITY OF UNION

HARVARD = LOVELY VINEYARD

SHIRLEY = PLEASANT GARDEN

CANTERBURY = HOLY GRAND

ENFIELD, N.H. = CHOSEN VALE

ALFRED = HOLY LAND

SABBATHDAY LAKE = CHOSEN LAND

* Also Mt. of Olives - Brother Ricardo Belden (Hancock) originally from Enfield, Conn.

MAP of Route Followed by ANN LEE

(and followers)

When pursued by mobs,
Sept. 2-3, 1783

Columbia County

NEW LEBANON

to Watervliet (Miskeyuna)
(ALBANY)

West Lebanon

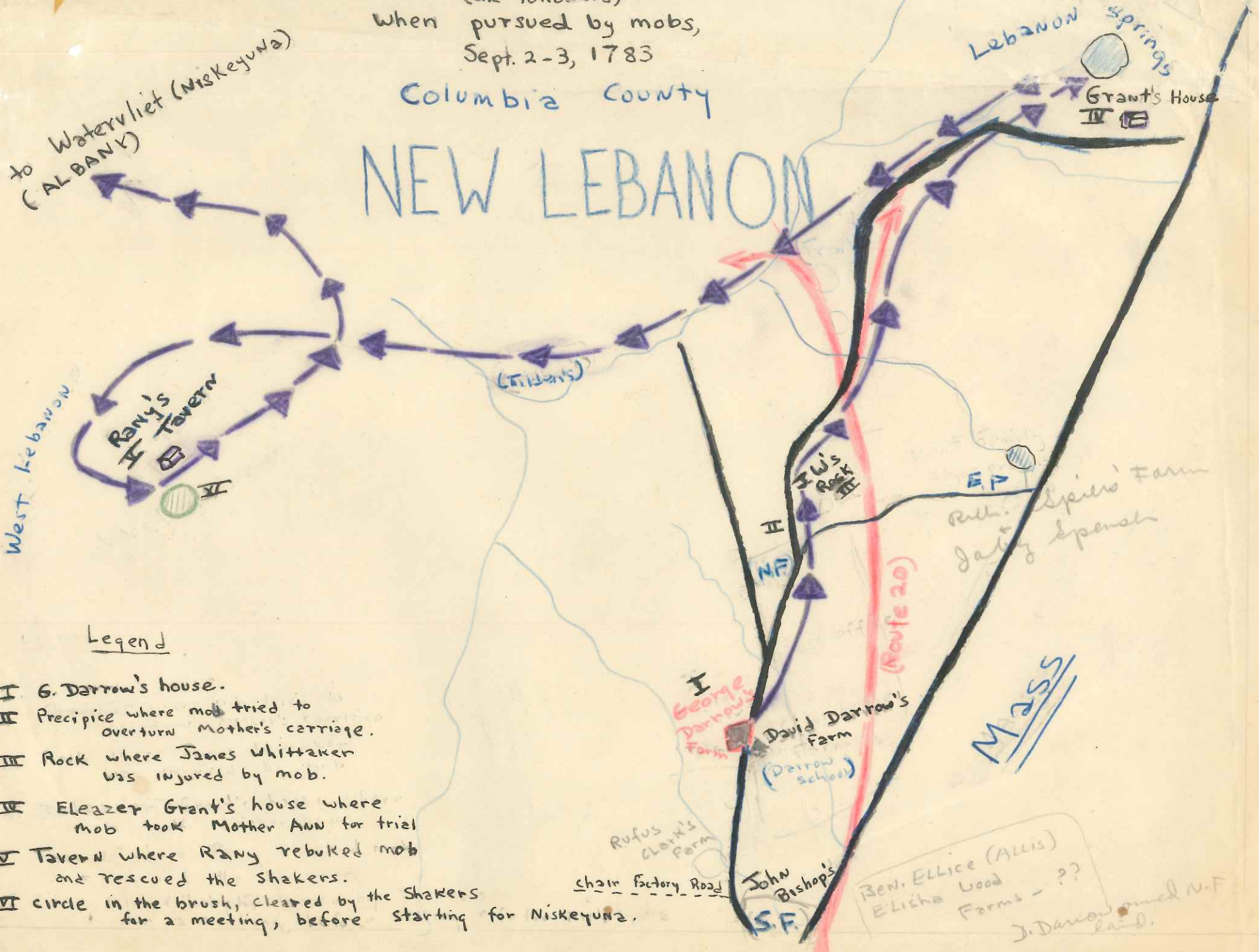
Lebanon Springs
Grant's House

Rel. Spier's Farm
Jatiz Spensh

Mass

Legend

- I G. Darrow's house.
- II Precipice where mob tried to overturn Mother's carriage.
- III Rock where James Whittaker was injured by mob.
- IV Eleazer Grant's house where mob took Mother Ann for trial
- V Tavern where Rany rebuked mob and rescued the Shakers.
- VI circle in the brush, cleared by the Shakers for a meeting, before starting for Niskeyuna.



SHAKERS
Shaker Research

BIBLIOGRAPHY - SHAKER INFORMATION

- Anderson, Martha J.--Peaceful Victory (Hymn) Mt. Lebanon, N.Y.
Introduction by Daniel Offord, Mt. Lebanon, N.Y.
- Avery, Giles Bushnell--Sketches of Shakers and Shakerism.
Synopsis of theology of United Society of Believers in Christ's
Second Appearing. Albany, Weed Parsons Printing Co. 1884.
- Avery, Giles Bushnell--Autobiography by Elder Giles B. Avery of
Mt. Lebanon, N.Y. also an account of the funeral service which
was held at Watervliet, N.Y. December 30, 1890; together with
testimonials of respect from his many kind friends. East
Canterbury, N.H., 1891, cover title translated, Elder Giles B.
Avery, Mount Lebanon, N.Y. 1890.
- Allen, Catherine--The Mirror of Truth. A vision. Mt. Lebanon,
N.Y., Lebanon Press (1890)?
- Blinn, Henry Clay--The Life and Gospel Experience of Mother Ann
Lee.... Canterbury, N.H. published by the Shakers, 1883.
- Clark, Arthur H. Co., Cleveland--A catalog of an extensive
collection of books relating to the Quakers and Shakers in-
cluding many very rare and unusual items, offered at moderate
prices by the Arthur H. Clark Co., (1890)? A collection of
hymns and anthems adapted to public worship published by the
Shakers. East Canterbury, N.H. 1892. Cover title: Hymns and
Anthems for the Hour of Worship. Preface signed: H. C. B.
Contains words and music in modern notation. A collection of
millennial hymns, adapted to the present order of the church....
Canterbury, N.H., Printed in the United Society, 1847. Words
without music.
- Brown, Thomas--An account of the people called Shakers, their
faith, doctrines and practice exemplified in the life, con-
versations and experience of the author during the time he
belonged to the society; to which is affixed a history of their
rising progress to the present day. Troy, printed by Parker
E. Bliss, sold at the Troy bookstore; by Websters and Skinners,
Albany and by S. Wood, N.Y. 1812.
- Bushnell, Richard--Shakers. No imprint. 1880?
- Devere, Cecelia--Monopoly! Mount Lebanon, N.Y. The Lebanon Press.
- Drew, Ira T.--Legal Decisions of common law of the United States.
Alfred Me., 1865.

- Dyer, Joseph--A compendius narrative, elucidating the character, disposition and conduct of Mary Dyer, from the time of her Marriage, in 1799, till she left the society called the Shakers, in 1815; with a few remarks upon certain charges which she has since published against that society, together with sundry depositions. To which is annexed a remonstrance against the testimony and application of the said Mary for legislative interference. Second edition. Pittsfield, printed by J. M. Beckwith at the office of the Berkshire American, (1826).
- Eads, Harvey L.--Discourses on religion, science and education. Published by request. South Union Ky. 1884.
- Evans, Frederick William--American Shakers. Elder E. W. Even in London, England. Food Reform Magazine for June. Mt. Lebanon, Columbia Co. N.Y.
- Evans, Frederick William--Ann Lee the founder of the Shakers. A biography with memoirs of William Lee, James Whittaker, J. Hocknell Meacham and Lucy Wright; also a compendium of the origin, history, principles, rules and regulations, government and doctrines of the United Society of believers in Christ's second appearing. 4th Edition. London, J. Burns, Mt. Lebanon N.Y. E. F. Evans, 1858.
- Evans, Frederick William--Elder Evans on collecting debts. From the New York Tribune. Mt. Lebanon, N.Y. 1883.
- Evans, Frederick William--Christ. Mt. Lebanon, N.Y. From the Berkshire County Eagle.
- Evans, Frederick William--Interesting correspondence. Mt. Lebanon, 1884. Letter from Lake Shore Fare, Stockbridge, Mass. Aug. 16, 1884 and Evan's reply dated Mt. Lebanon, Aug 21, 1884.
- Evans, Frederick W.--Questions about Shakerism. Mt. Lebanon, 1888. Letter of inquiry from James R. Keefover. Wilton Junction, Iowa, March 24, 1888 with Evan's answer March 31, 1888.
- Evans, Frederick William--A Shaker's Ideas. Letter to the Albany Journal about General Grant's funeral. No imprint.
- Haskett, William Jay--Shakerism unmasked or the history of the Shakers including a form politic of their government as councils, orders, gifts with an exposition of the five orders of Shakerism and Ann Lee's grand foundation vision in sealed pages; with some extracts from their private hymns which have never appeared before the public. Pittsfield, Published by the author. B. H. Wakely, printer 1828 (1827)

Silliman, Benjamin--Peculiarities of the Shakers described in a series of letters from Lebanon Springs in the year 1832 containing an account of the origin, worship, and doctrines of the Shakers' Society, by a visitor. New York, J. K. Porter, 1832.

Ellis, Franklin--History of Columbia County New York. Phila. Events and Ensign, 1878. Mount Lebanon.

Andrews, Edward Deming--Shaker Songs. Musical Quarterly. 23:491-508. Oct. 1937.

N.Y. Public Library - 42 St + 5 St

① The manufacturer - Shaker Official Directory. ZXWA
Jan 1871 - Dec 1899

② Shaker Almanac WAA
1882 - 1883/84 - 85/6, 91/2

③ 1889 - How the Shakers Cook & Eat
1883/84 - how farmers cooking receipts
the shakers

④ Shaker Literature - Boston. Bell & News ZXWB
1902 - North Am. Nat. Museum p.v. 3 no. 3

⑤ The Shaker Laws - Samuel & Johnson. NBL p.v. 89
The Shaker Seed Co. - 1888 - ZXWB p.v. 3 no. 11
no 8

⑥ Shakers -
Report of the trustees - 1 AG p.v. 7
3/19/50

⑦ C. Nordhoff - The Communities & Societies of the US
p. 421 SF

⑧ The Shaker - Catalogue of Medicinal Plants &c
1857 - ZXWP p.v. 1
no. 8

⑨ The juvenile guide - 1844 YZE

⑩ A juvenile number 1823 ZXWP p.v. 1

⑪ ~~Shaker Almanac~~ A Short Treatise Z

⑫ ~~Collection of pamphlets~~ ZZ p.n.c. 1

(12) Mr. Benjamin Drake Committee on MS
(X) New England Magazine V. 22 p. 323 1800

(13) Peculiarities of the Shakers 1832-

Z. X. W. B

(14) ~~Dr~~ J. A. Schwablen - Shaker Celibacy -
ZAE p. v. 140
no 7

(15) Autobiog. of Elder S. B. Coney 1890.
ZAE p. v. 677 #7

~~20~~

② 1882 - Numer - 'Why is a pig's tail like
a carrying-knife?' - Because it is
flattened over a lean

If necessary in the matter of
invention, who is the father,

which has the greatest amount of
animal life, the lion or the other?
Why, of course, the other of the three.

#1 Drama - Shaker Dialogue in the first released

for "juvenile Dept" - (Subject - agriculture,
~~the~~ Shaker (progressive) Shaker
Agriculture & Agriculture)
- Pair of Shaker 1871 -
Agriculture

" Agriculture - "Shimmering Soil" - Aug 1871

" South Trunk - Sept 1871 - "No S. F. have been
improving the appearance of the village by
elaborating their laundry kelly - previously
plastered externally; several new roofs are
noticeable also."

Blackberries - Oct 1871 "Apple Harvest; pears
abundant, but falling from weight or
rust; blackberries many - twenty - two
subdivisions, including horses & wagons,
needed Washington Aut. to clear them
Sept 2. "

Other Records

#1 Apple Tree - Pruning Apple Tree by Hester,
Susan - Sept 1872

#1 South Jersey. "No Southwicks, an extensive
Chen factory, with tenant houses attached.
A thousand-dollar engine from Hestalla's
Albany works is to drive the
machinery." - Sept 1872

#1 Canadian family + "The ~~the~~ Canadian Wyke family
commenced its residence by a gathering
of eleven persons on what used to be
called the Patterson farm, a little below
the North Jersey in New-Helton. The
gathering of the family took place six to
years ago, in Dec, 1813, under the escort
of Dan Higley + Eunice Mc Carter.

"The year following viz; in
November, 1814, the family moved from
the Patterson farm to a house called
the Mill House near a great mill about
half a mile west of the village of
New-Helton. After living in the
Mill House seven years, the family moved
into the farm in Canaan (its present
location), called the Peabody Place,
May 9, 1821, at that time the family
consisted of thirteen between + fourteen
sisters." + "No Hester + Hesters - Dec, 1873,

W15148 - ~~A~~ 1 No Dec 1873

SHAKER

COSTUME RESEARCH

HEAD OF RESEARCH: JERRY COUNT

RESEARCH ASSISTANT: ELLEN COUNT

March 24, 1955

Mr. Erwin O. Christensen,
Curator, Index of American Design,
National Gallery of Art,
Washington, 25, D. C.

Dear Mr. Christensen:

It is much too long since I have been able to get to the Gallery again to delve into your wonderful store of material. As a substitute, however, Ellen Count, my daughter, is coming down during the beginning of April.

Ellen is a student of art and design. She is doing research on Shaker textiles and styles, in preparation for work with us next summer in building up a resource file. This, in turn, will be used the following year in having our young people get out a publication on the subject. I will appreciate any assistance that you and your staff may give to Ellen in making material available for her inspection.

It is also possible that we may need to have some of the renderings available for this project during the coming summer, under an arrangement that you were good enough to make several years ago. I would appreciate it if you would advise me whether this arrangement for loan of material can be made again.

sincerely yours,

Jerome Count

Ellen: Saw this copy & return to me



SMITHSONIAN INSTITUTION

NATIONAL GALLERY OF ART

WASHINGTON 25, D. C.

March 30, 1955

Mr. Jerome Count
Shaker Village
Post Office Box
Pittsfield, Mass.

Dear Mr. Count:

Thank you for your letter of March 24. It was good to hear from you again. We will be happy to have your daughter, Ellen, visit the Index, and will do all we can to help her find the material in which she is interested.

With regard to your possible request for the loan of renderings this summer, I think that could probably be arranged. Perhaps your daughter could make the selection when she is here. Would you be interested in a general exhibit of Shaker material, or would you want to use just textile plates, unmatted, for study purposes as you have done previously.

We should appreciate it if you would write us, telling how you plan to use the Index material, where it will be used, and how you plan to safeguard the renderings against loss, theft, damage by fire, and other hazards.

We will look forward both to hearing from you, and to your daughter's visit.

Sincerely yours,

Erwin O. Christensen

Erwin O. Christensen
Curator
Index of American Design

~~Handwritten scribble~~
May 9, 1955

Mr. Erwin O. Christensen, Curator
Index of American Design,
National Gallery of Art,
Washington, D. C.

Dear Mr. Christensen:

Please accept my appreciation to you and your staff for the help you gave my daughter, Ellen, last month. She got a very good over-all view of the collection and came away very much inspired with her research project.

I understand that the specific material to be sent for our use this summer was selected at that time. That material could be sent unmatted. It would be used for resource material in our research and study, and it would be protected against accidental loss, theft or damage by being locked up when not in actual use. We assume that your insurance coverage of this material will be continued while in our possession.

Thank you again for your kind assistance.

Sincerely yours,

Jerome Count,
Director

P.S. If the material were sent to arrive about June 25th, this would be suitable. It will be returned at the end of August.



SMITHSONIAN INSTITUTION

NATIONAL GALLERY OF ART

WASHINGTON 25, D. C.

June 14, 1955

Mr. Jerome Counts
Shaker Village
Pittsfield, Massachusetts

Dear Mr. Counts:

The group of 19 water color renderings from the Index of American Design has left today by Express Collect on its way to you. At the end of August, when you have finished with this material, will you please ship it back to the Gallery by Express Prepaid.

I am enclosing a list of the renderings included, as well as a postal card which we ask you to complete and return to us when the exhibit has been received and checked.

We hope you will enjoy using this material from the Index.

Sincerely yours,

Nancy T. Leech

Nancy T. Leech
Assistant to Curator
Index of American Design

Enclosures: 2

Rec'd 6/15/55

SHAKER VILLAGE
RENDERINGS

- ✓ KY-CO-5 Bonnet & Mold
- ✓ KY-CO-6 Costume
- ✓ KY-CO-9 Cape
- ✓ KY-TE-35 Kerchief

- ✓ MASS-TE-61 Dress Material
- ✓ MASS-TE-63 Textile
- ✓ MASS-793-TE-36 Material Detail 3
- ✓ MASS-793-TE-56 Kerchief
- ✓ MASS-793-TE-62 Textile
- ✓ MASS-793-TE-68 Apron
- ✓ MASS-793-TE-90 Cloak
- ✓ MASS-793-TE-93 Bonnet & Mold
- ✓ MASS-793-TE-94 Man's Coat
- ✓ MASS-793-TE-97 Woman's Bonnet-Shaker
- ✓ MASS-793-TE-102 Man's Coat
- ✓ MASS-793-TE-103 Cap

- ✓ MD-CO-56 Dress

- ✓ NYC-CO-341 Bonnet & Mold

- ✓ No Number - Dress, Shawls, Bonnet, Cap



SMITHSONIAN INSTITUTION

NATIONAL GALLERY OF ART

WASHINGTON 25, D. C.

August 31, 1955

Mr. Jerome Counts
Shaker Village Work Camp
Pittsfield, Massachusetts

Dear Mr. Counts:

The water color renderings from the Index of American Design have been returned to the Gallery in good condition. We hope these plates were helpful in your project.

I am enclosing an invoice, in duplicate, covering the insurance on the drawings while they were away from the Gallery.

Sincerely yours,

Nancy T. Leech

Nancy T. Leech
Assistant to Curator
Index of American Design

Enclosure: Invoice, in duplicate

Ellen Count

August 24, 1955

OUTLINE FOR PUBLICATION ON SHAKER COSTUME

I. Origin of the Costume

- A. Description of "Petticoat and Shortgown"
- B. Illustration

II. "The Habit" and its Evolution

- A. The Dress
 - 1. Description
 - 2. Illustration of dress worn with kerchief
- B. The Kerchief
 - 1. Description
 - 2. Illustration of kerchief pinning in comparison with Puritan

G. The Cape

- 1. Description
- 2. Illustration of dress with cape

D. The Bonnet and the White Cap

- 1. Descriptions of bonnet and cap
- 2. Illustration of "skirted" bonnet
- 3. Illustration of bonnet without skirt and with net cover
- 4. Illustration of white linen cap

E. The Apron

- 1. Description

F. The Dress of the Children

- 2. Illustration
- 3. Illustration of "Mother Hubbard" for comparison

III. The Men's Costume and its Evolution

- A. The Coat
 - 1. Description
 - 2. Illustration
- B. The Pants
 - 1. Description

IV. Textiles used in Costume

- A. Patterns
 - 1. Description
- B. Colors

ETC

V. The Shaker Costume Today

- 2. Description
- 1. Description

Introduction Sources: 1. ... 2. ...

G. The Hooded Mantle illustration

In sections I, II & III, "Description" should include as much as is known about the evolution of the style of the garment. Also, the material and the color of the material of which the garment was made.

In section IV, the "Description" is self-explanatory.

In section V, "Description" need only include where the costume is still worn today.

Reference in modern sources ...

COLLECTED MATERIAL CONCERNING SHAKER COSTUME

THE ORIGIN OF SHAKER COSTUME

The "Petticoat and Shortgown" was the current fashion in England at the time when the Shaker sect arose. It was from this costume that the Shaker "Habit" was originally derived.

"Sunday" costume?

"THE HABIT" AND ITS EVOLUTION

The decision to institute a uniform costume was made in 1832, according to Shaker Sister Jenny Wells. At first, the costume consisted of a plain bodice, gored skirt, a white kerchief draped around the neck and over the bosom, and a white lace cap.

After the Civil War, the skirt was pleated instead of gored and it consisted of five yards of material; the cap was made of linen instead of lace. In winter, the dresses were made of worsted or a combination of worsted and cotton. In summer, the dresses were often of muslin.

The kerchief was either made of white linen or white silk. It was somewhat similar to that worn by the Puritan women, however, it was pinned in a manner that was quite different from the Puritan way.

Later, about 1900, the kerchief was replaced for everyday wear by a cape. The cape was usually of the same material as the dress it was worn with, and the kerchief was then only worn for meeting.

At first, the bonnets were made of silk over heavy paper forms. Later, they were woven of palm fronds from Cuba, and after that, from straw. Most early bonnets had cloth "skirts". The use of "skirts" was discontinued ~~when knickerbockers were longer worn~~ later on. Often the bonnets were covered with net to protect the straw from dirt. For outdoor wear, the white linen cap was often worn under the bonnet.

Simple gored aprons, made out of all serviceable materials, were worn over the habit in the kitchen and for other types of work. The Shaker sisters never wore the "Mother Hubbard" which was a Quaker fashion.

The sisters wore commercially made underwear from the beginning. They did not weave material ~~material~~ for ~~it~~ but always bought it ready-made. At the time when the Shakers were most self-sufficient, they knitted their own woolen stockings which were worn in summer and winter. Later these were also bought.

At first the children wore the adult habit, but later they did not wear it until they were sixteen years old. Before they had reached that age, the girls wore plain, high-necked dresses with pleated skirts and no cap or kerchief. The reason for the discontinuation of the habit for children was that it was difficult and costly to make and they grew outgrew it too quickly. The children's dresses were made of wool challay and merino. They were often ~~red~~ in color.

TEXTILES USED IN SHAKER COSTUMES

The Shakers wove their own materials for clothing and blankets and their own straw for bonnets until after 1860, when they could no longer afford to do so. They did not often weave patterns (stripes, or checks) into material for clothing but it was common practice for the warp to be of one color (such as dark red) and the wool type of another (such as blue). This gave the fabric a "changeable" quality.

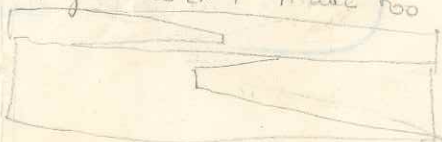
Contrary to popular belief, the Shakers had no rule about the exclusive use of dark ~~knickerbockers~~ or somber colors. Beautiful shades of red and blue were worn as often as brown. In later years, the older sisters leaned toward a soft gray color for the habit, simply because they liked it. The children's dresses were often red in color. Many of the dyes that the Shakers used, they manufactured themselves. An example is "butternut bark brown". The general practice was to wear light colors (as well as light-weight fabrics) in the summer and dark colors (and heavy fabrics) in the winter.

THE SHAKER COSTUME TODAY

Today, a modified habit is worn by the Canterbury sisters and the older sisters at Sabbath Day Lake. Sister Jenny is the only sister at Hancock who wears the habit.

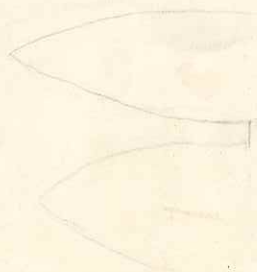
The one green box has much less yellow than our mixture and is less olivry, more like a moss green. It is applied much more like a paint than a stain. I think it doesn't have any shellac on it — it's not shiny, just sort of dull. The color is deeper and blacker than ours.

There is another greenish box which is more like our color except that it is a much blacker color. It's not at all yellowy in spite of the fact that it's similar to our color. It looks like black and a pale green or blue mixed. It is applied more as a stain than a paint. It also is not shiny. The fingers aren't made too carefully — like this:



The last green box is deeper, blacker, less yellow, no nails

There is one more green box which is ~~obviously~~ only a stain, blacker, less green, almost a little bit orange. On this one the fingers are shaved off on the sides, going onto the box at an angle instead of straight.



one finger pattern



BURNT SIENNA - RED

70% iron oxide, hematite α Fe_2O_3
30% silicates, aluminates, clay, etc.

YELLOW - CHROME YELLOW

61% calcium carbonate $CaCO_3$
18% Lead chromate $PbCrO_4$
21% silicates, clays, etc.

COLORS OF BUILDINGS

light and deep red shingles
(RE, Andrews, p.56)

shingles. (DANCING SAINTS, Leslie, p.76)

Jan. 1950

small polychromed peacock and large sea serpent, both presumably weathervanes, from Mr. Stephen C. Clark; Mrs. Constance Noyes Robertson of Oncida loaned a softly toned hand sewn rug with eagle motif on which the pattern has been developed in home dyed woolen homespun; from Samuel Hopkins Adams has come a gift of a beautifully engraved eighteenth century powder horn. We have added, also, a good example of calligraphy which combines some of the classicism of Persian art with the romanticism of art forms produced by the hand of an untrained artist. We are deeply indebted to other friends, particularly the Albany Institute of History and Art for the loan of six powder horns for the Folk Art exhibit, to C. Edwin Blake of West Hartford, Conn., for examples of scrimshaw, to Holman Swinney of New York for the brass skimmer.

The Tompkins H. Matteson sketch book in which are shown preliminary sketches for our painting "The Turkey Shoot" has been loaned by Mr. Harry McDaniels of Sherburne, to whom Matteson gave the book. The Sherburne Art Society last year assembled about fifty Matteson paintings for exhibition to which we sent five.

Two important pieces have been added to the New Lebanon and Niskeyuna Shaker material which has been on loan to us for the past year and a half from the New York State Museum,



TAILORESS'S BENCH—SHAKER
Gift of Mrs. John D. Rockefeller, III

THE ASSOCIATION

Carl E. Guthe, Director. These two items, which are among the finest Shaker pieces known to exist, are a pine refectory table and a maple tailoress's bench, both gifts from Mrs. John D. Rockefeller, 3rd, who learned of our interest in Shaker materials through Mrs. Edith Halpert, also of last year's Seminar faculty.

Through Mrs. Joseph Carson of Bryn Mawr, Pennsylvania, a most significant addition has been made to the medical display. The professional equipment of one Dr. Johannes Horn, who lived near Kingston, New York until his death about 1808, is an important record in New York State medical history. There are numerous hand blown medicine bottles, leather filters, a horn funnel, silk filters in fitted wooden boxes, gray pottery jars and packages of medicine.



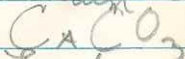
REFECTORY TABLE—SHAKER
Gift of Mrs. John D. Rockefeller, III

Our brilliant Gilbert Stuart portrait of Joseph Brant, the Mohawk chieftain, was reproduced in full color by the Mohawk Paper Mills, and the colored reproductions of eight of our paintings are popular among those who wish to have copies of paintings in their houses.

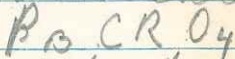
We have loaned to commercial firms several items of importance to us and to them. To the Pennbrook Milk Company in Philadelphia, where the president David Gwinn maintains an internationally significant dairy museum, have gone an early Babcock tester and a modern Lanfair churn. To Arkell and Smiths, of Canajoharie, have been loaned a model of a bag-making machine and a patent model of a similar machine.

Yellow - Chrome Yellow

61% Calcium Carbonate



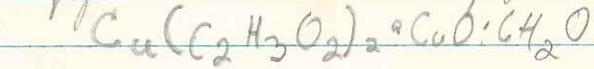
18% Lead Chromate



21% Silicates, Clay, etc.

Blue - Blue or French Verdigris

Copper Basic acetate,



Red - Burnt Sienna

70% Iron oxide, Fe_2O_3

30% Silicates, Aluminates,
Clay, etc.

Your Yellow Ochre is little dark.
~~it~~ ~~you~~ put in ~~less~~ more yellow, the
Boxes were stain. The Shaker Boxes look
like they were File and they did not ~~get~~
Serkack then Boxes - we have our Boxes
Taper to much and then Boxes were
cut at a skant and not Flat at the tip.

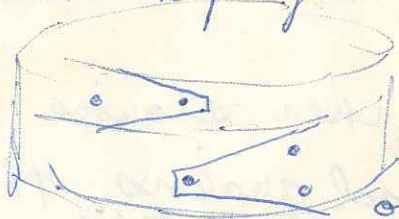
The Shaker ~~Boxes~~ Tackes was
not Line up as we try to do.
One Box of yellow Ochre is Serkack

Types of Shaker Oval Covered Boxes:

Harvard Boxes

All Harvard Boxes: one finger toward the left on bottom, one toward right on rim

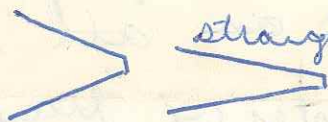
 they each have different ~~of~~ arrangements of tacks on fingers



Some Harvard fingers on ~~one~~ ~~side~~ ~~are~~ are different, curving out instead on in:

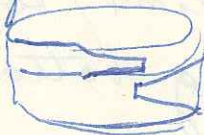


or



straight

Some boxes differ in the amount the fingers on rim + sides overlap - from about $\frac{1}{4}$ " - $\frac{1}{2}$ " on most, to completely overlapping on some (regardless of box size)

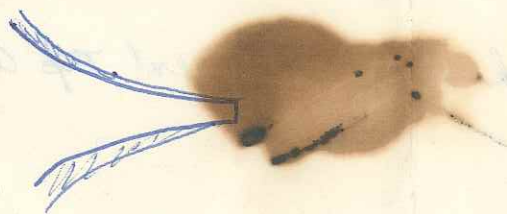


or



Shakers used many more tacks around edges to join rims + sides to tops + bottoms fingers go to the left on some boxes, to the right on others. The fingers on our box are correctly sized in proportion to box size

Most of the fingers on Staker boxes were bevelled (?) - shaped, especially where they join. A few are just tapered.



Modern boxes using darker stains show up ~~deep~~ interesting wood grains. The darker stain gives a richer ^{more interesting} appearance. Tacks on all boxes are smaller than ours. Insides of trays are also finished.

Fingers on many rims of original boxes are of different size and shape of those of sides.

Tacks on ~~top~~ rim all around box are evenly aligned, with those along bottom parallel.

One original box has a very small (approx $\frac{1}{2}$ ") rim, although the box itself is about 6" tall.

Little grain shows on most original Staker boxes.

Small red box next to stove has red applied as stain, more orange than sample.

Small box, (Sabbath day maine), has same color as above applied. Very thin, wood color ~~to~~ shows thru.

Large box by stairs matches paint exactly ~~but~~ you allow for aging. applied as heavy stain.

The 2nd + 3rd boxes from top of stack have very orange stain, very lightly applied. ^{or shellac} Lacquer applied over stain.

CONNECTICUT COLLEGE SCHOOL OF THE DANCE

LECTURE SERIES - 1955

PALMER AUDITORIUM

NEW LONDON, CONN

"THE SHAKERS - SOURCE MATERIAL AND DANCE"

DORIS HUMPHREY -- LECTURER

THE SHAKER SINGERS OF ENFIELD, NEW HAMPSHIRE

Clarice Carr	Phyllis Goodwin
Ruth Dennis	Julia Jordan
Janet Fabiochi	Ann Tarney

THE HUMPHREY REPERTORY DANCE GROUP

<u>WOMEN</u>	<u>MEN</u>
Mary Harrington	John Barker
Martha Haskell	William Burdick
Patricia Heigel	Richard Fitz-Gerald
Margot Holdstein	Michael Hollander
Gertrude Talcott	Harlan McCallum
Mary Ann Young	Rosalio Ortega

ELDRESS: Diane Adler

MONDAY, AUGUST 15, 8 p.m.

SONGS FOR SHAKER DANCE FILM (MUSIC WILL BE FOUND IN MUSIC FILES
UNDER "SHAKER SONGS")

1. HYMN- THERE'S A CROWN
2. FAST MARCH
 - a. Living Souls let's be marching
 - b. There is Power
3. STANDING SONG - Come to Zion
4. SLOW MARCH
 - a. Look up through the clouds
 - b. The Humble Heart
5. STANDING SONG- I'M on my way to Zion
6. FAST MARCH - Living Souls let's be marching
7. QUICK MARCH - When I Come to Worship Thee
8. SHUFFLING MARCH - Come Life, Shaker Life
9. STANDING SONG - Come to Zion

FOR SQUARE ORDER (Not yet on film), use ONE, TWO, THREE STEPS etc.

1. All file into room, hands at sides, single file, singers last. The lead singer is at the very end. Form ranks, hands clasped at belt. Sing standing hymn:

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.

REPEAT

2. Elder says "Let us unite in a FAST MARCH". Dancers and singers move into position. Lead singer sets beat. Singer start "Look Up Through the Clouds". Dancers start right foot on first beat--hands down when right foot hits ground--use small movements for hand motion.

Look up thro' the clouds to the sunlight of heaven,
For the wheels of progression are moving today;
Look up, and fear not, for the sun hath a-risen,
and the shadows are passing away.
Let your heart be encouraged and your hands be strengthened,
For Jehovah is with us of a truth;
He is guarding, His temple from the powers of evil,
O Zion of God upon earth.

REPEAT

REPEAT

3. Last note will be held for 3 beats--stop on third beat. Elder says "We will stand and sing". All turn to face center where singers are. SING h--hands folded.

We read of a people in ages long past,
Who wished their neighbors no ill;
Yet were persecuted and daily harassed,
and driven from mountain to hill:
These innocent souls had no lawful defense,
But if persecutors now say,
"Abandon your faith or we'll banish you hence,"
In reason we answer them, Nay, Nay, Nay,
In reason we answer them, Nay.

If all the transactions of heaven and earth,
For almost these two thousand years,
Have been to give virtuous liberty birth,
How solid her standing appears.
Then come, ye afflicted and scattered abroad,
You ash, if in peace you may stay;
From all the extensive dominions of God,
The answer is pointedly, Yea.

4. Turn back after song is over. Elder says "We will have a Slow March". Singers start "To the realms of peace and love". Singers set beat--dancers follow. Start on first word--hands come down and right foot hits ground. Look at singers for beat. Elder will stamp his foot as signal when to go back into ranks. Singers may have to repeat last part till all are in ranks--Finish song in ranks. Singers go to head of room as soon as dancers are in ranks.

To the realms of peace and love, With my companions I will move,
Where the notes of the heavenly dove float upon the breezes.
Where the lily pure and fair, Soudeth forth sweet fragrance rare,
And voices filled with praise and pray'r, resound through the valleys

5. When back in ranks and slow march is over Elder says "Let us go into our separate circles". Singers sing "When I Come To Worship Thee". Dancers start quick March.--fast movement--no hand motion. A step to every beat--springing step. Stop the march on last held note which will be held for 3 beats. Stop on third beat.

When I come to worship thee, oh, God of liberty,
Give me life and strength to be not bound, not bound.
Oh this living pow'r bestowed that each heart may feel and know,
Waves of inspiration flow all around, all around.

6. singers start shuffling song "Life, Life"--March around on words

which are repeated then stand and shuffle on syllables--which is repeated. Stop shuffle on last held note--3rd. beat.

Life, Life, Living zeal, Freedom, holy power,
Come, come dwell with me in this present hour.

{ REPEAT }

7. Elder says "Meeting is dismissed". All file out--singers first.

COLONIAL

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RETURN POSTAGE GUARANTEED

Shaker Research

2348

music

*Library of Congress
microfilm*

Mr. Jerome Coontz
Shaker Village Work Camp
P. O. Box
Littlefield, Mass.

*Photostats of a portion of music transcribed
by Anthony Salzano 1953-5*

(Complete copy kept in England, Run 2 Mt)

NEW ADDRESS:
122 WEST 22nd STREET
NEW YORK 11, N. Y.

NEW YORK
FEB 3 1955
N. Y.
METER
POSTAGE
06

Inter-Office Correspondence

USE THIS FORM FOR ALL OFFICE CORRESPONDENCE—WRITE ON ONE SIDE OF PAPER ONLY

Date August 15, 1954

To Jerry From Tony

Subject: Library of Congress manuscript of Shaker songs.

The microfilm consists of six hundred pages, including early history, descriptions of dances with diagrams, background as far as it could be traced on the songs, and the music and words. The manuscript is divided into a dozen sections, each containing a different category of music; e. g., tunes for the different dances, songs first sung by Mother Ann, ancient solemn songs, one-verse standing songs, anthems, hymns, etc. In general, at the beginning of each section, there appears background on the material that follows - a description in detail of how the dance was done, or a description of how that manner of song was used. In addition, there are marginal and inter-lineal notes giving the history of each song as it appears, insofar as possible.

In the selection of the fifty songs which I mailed to you, I chose some out of each section of the manuscript, so as to get a fairly representative collection of types of Shaker music. Within that, I tried to choose musically interesting examples. Finally, I culled from the first third of the manuscript all the music relating specifically to the New Lebanon society.

PUT IT IN WRITING WRITTEN MESSAGES SAVE TIME AND AVOID ERRORS

Inter-Office Correspondence

USE THIS FORM FOR ALL OFFICE CORRESPONDENCE—WRITE ON ONE SIDE OF PAPER ONLY

(2)

Date _____

To _____ From _____

Subject:

One of the songs which I selected and notated was used in Jacob Druckman's cantata, The Simple Gifts. I have taught several in workshops, and am starting to do a four-part arrangement of one, and I hope soon of others.

Some dances ^{described} that we probably do not already know or have descriptions of:

PUT IT IN WRITING WRITTEN MESSAGES SAVE TIME AND AVOID ERRORS

To : Jerry

From : Tony Saletan

Re : Additional information on winter research 1953 - 54.

The title page of the ms. reads as follows: (in part)

A RECORD OF SPIRITUAL SONGS IN XII PARTS Enfield, Conn. 1843

The dozen parts into which the ms. is divided, together with certain inserted material numbered consecutively within the whole ~~part~~ are as follows:

- | | |
|--|------------|
| 1. Songs sung by <u>Mother</u> and the <u>first Elders</u> | p. 1 |
| 2. <u>Ancient Solemn Songs</u> (without words - P.) | 7 |
| 3. <u>Tunes for the Round Dance, Circular Dance, etc.</u> | 11 |
| 4. <u>Tunes for the Drumming Manner</u> (no words - P.) | 61 |
| 5. <u>Tunes for the Turning Shuffle</u> " | 63 |
| 6. <u>Square Order Shuffling Tunes</u> | 69 |
| - <u>One-verse Songs, Continued from page 134</u> | 97 |
| 7. <u>Tunes for the Walking Manner and Regular Step</u> (no w. - P.) | 109 |
| - <u>One-verse Songs, Continued from p. 426</u> | 125 |
| - <u>Continuation of part 3 from page 60</u> | 135 |
| 8. <u>Hymn Tunes</u> (only the words of the first stanza - P.) | 211 |
| 9. <u>1-verse songs, & solemn ones sung without words not intended for Marching or any Dance</u> | 341 |
| 10. <u>Anthems</u> | 427 |
| 11. <u>Marching Tunes</u> | 547 |
| 12. <u>Tunes for the Native Dance</u> | 593 |
| -- Supplement to the preceding record: 1 <u>Drumming, 4 skipping, 4 Holy Order, etc.</u> | 597 - 600. |

The numbers preceded by "p." on the copy I turned in to you, each indicates that the song it follows was on that numbered page in the original ms. This will be clearer if read on the ink-and-white paper copy I turned in to you, rather than the negatives.

In yonder's valley there grows sweet union. Let us arise and
 take our fill. The winter's past, and the spring appears, the
 turtle dove is in our land. In yonder's valley there grows sweet
 union. Let us arise, and take our fill. p. 3

Songs that were sung by Mother
to the first Elders

How can I be born without a Mother? How can I but love my
 Mother? Yea, we will love, yea, we will love, yea yea, yea, we will
 love, yea, we will love our blessed Mother, yea, we will love, yea, we will
 love, yea yea, yea we will love, we will love, yea, we will
 love our blessed Mother p. 2

Gospel Liberty




We read of a people in ages long past, who wished their



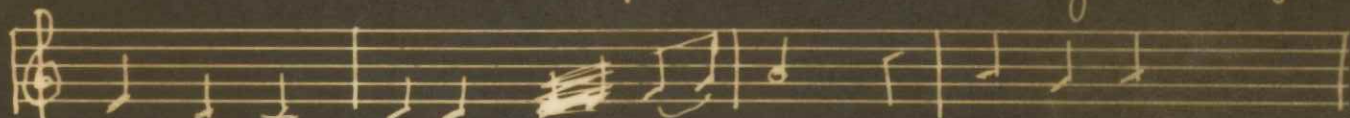
neighbors no ill; yet were persecuted and daily harassed, And



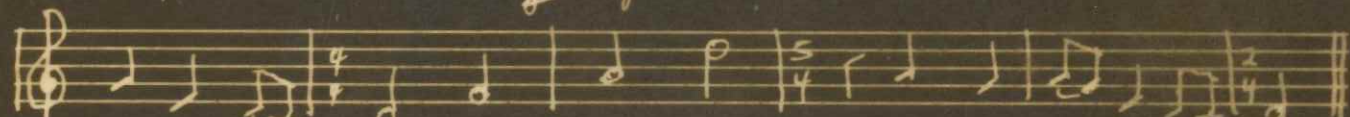
driven from mountain to hill. These innocent souls had no



law-ful de-fense. But if perse-cutors now say, Abandon your



faith, or we'll banish ~~you~~ you hence, In reason we



ans-wer them nay, nay, nay, In reason we answer them nay

Learned of some visitors from New Lebanon, in Oct. 1813



The Midnight Cry



When the midnight cry begins, O what a consternation!
Thousands sleeping in their ~~beds~~ ^{slumber}, A - waiting for sal - -vation



Lo, the bridegroom is at hand; who will kindly treat him?

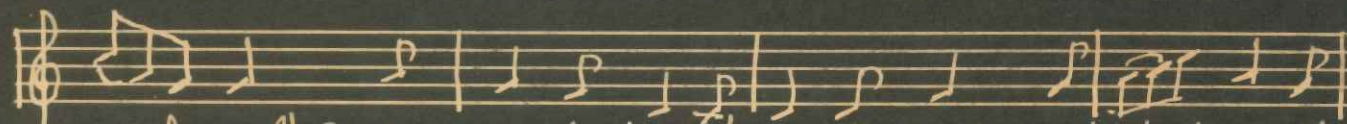


Surely all the waiting band will now go forth to meet him.

- p. 212



who travel in the blessed truth? Who are to bloom with



gospel youth? Who are the jewels of the Lord, And who do reap the



blest reward? 'Tis those who labor, night and day, For



pre-cious gifts along the way; 'Tis those who nourish



all that flow, to comfort others here below.

p. 548

Anthems



To those who follow the little narrow way of self-denial which are




truly blessed: namely, the poor in spirit, the mourn-



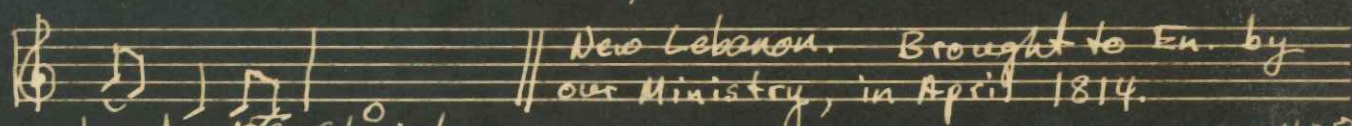
ers, the mourn-ers, the seeker after righteousness, the



meeke, the merci-ful, the pure in heart, the peace-maker, the



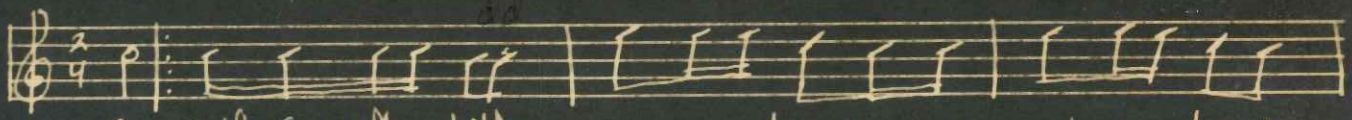
peace-maker, and such like, shall and do inherit the




Kingdom of Christ

New Lebanon. Brought to En. by
our Ministry, in April 1814.


p. 428



o Mother's pretty children now are a dancing; In pure love and union



all are advancing. Down in the valley low low low low, To the

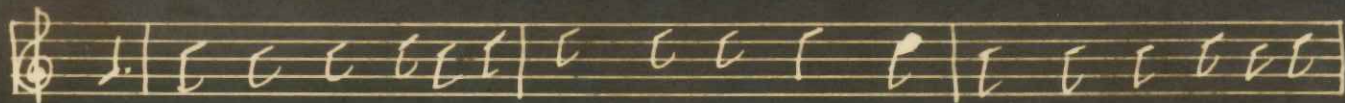


goodness of the Lord see them flow flow flow flow.

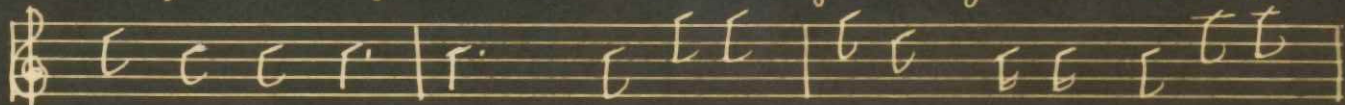
En. Ch. Jan. (1847 - A.D.S.)

p. 166

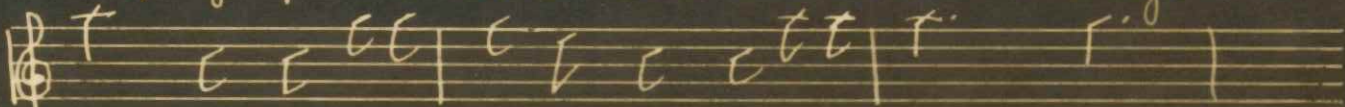
One-verse standing ~~Songs~~ Songs



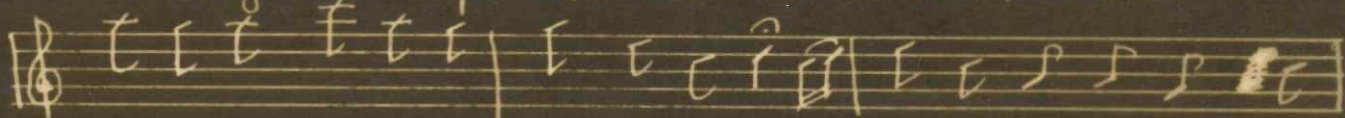
The gift that is given in these latter days, Its groundwork is truth, and its



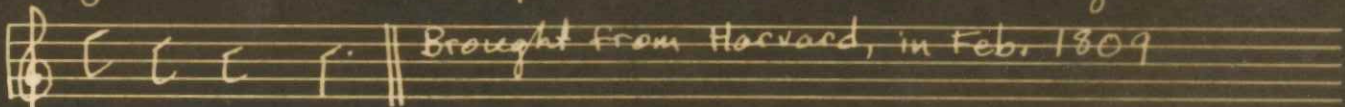
offspring is praise. Here stands our dear Mother with the keys in her



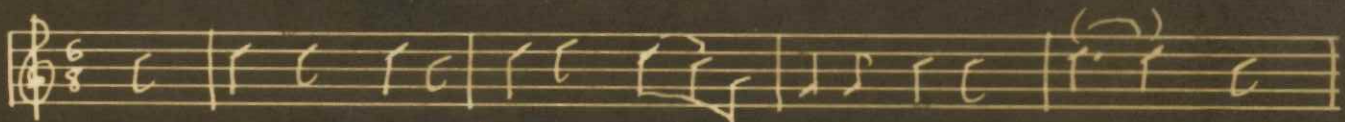
hand, To give us our portion of meat in due time. We're



gather'd in Zion, we're planted in love On the rock of ages that



never can move.



From Zion flows a living stream of water that is pure. We'll



rise, wash, and drink our fill of love that will endure this



living water is so sweet, It makes our union feel complete. Our



Mother's voice we will obey, And joyfully we'll sing and play.

Brought from the eastward by Calvin Ely
in Feb. 1810 (p. 341)

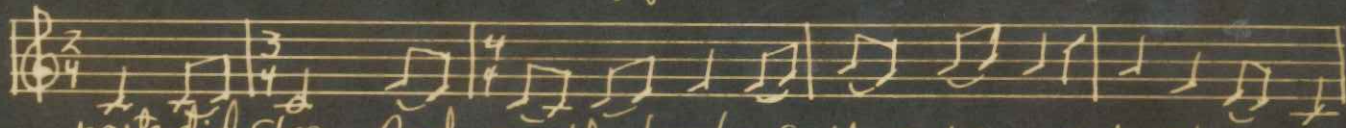
Part VIII

Hymn Tunes

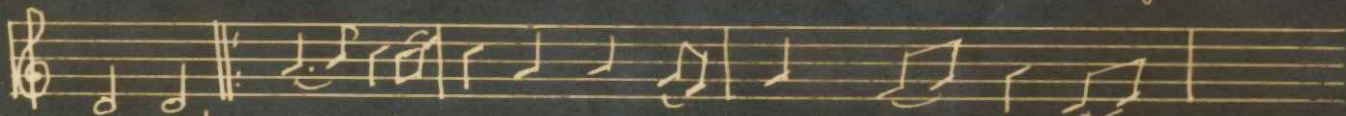
Typical Dancing



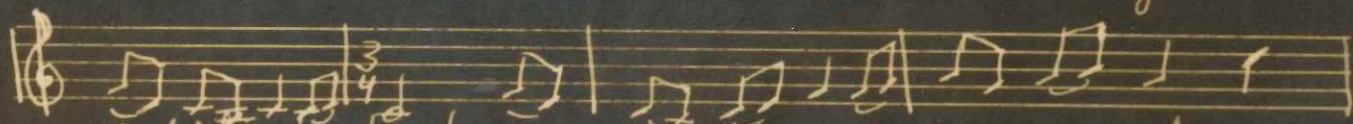
The Israelites, when they got free, from Pharaoh's land in



naste did flee. And on the banks of the Red Sea A joyful scene com-



menced. An Elder sister led the band, with sounding,



timbrel in her hand, while virgins move by her command, And



after her they danced.

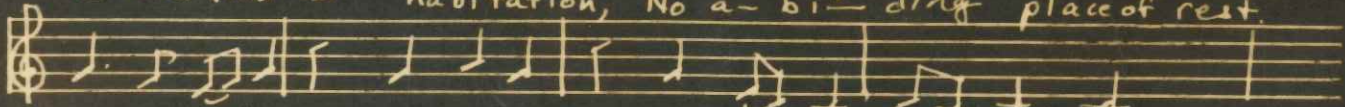
p. 212

The two hymns that come next were learned at H. by Abner Allen, in the year 1806; soon after Br. J. Mencham's return from Ohio.

The Lamb's Revelation



In the lamb's first revelation, tho he sought from East to West.
He could find no habitation, No a-bi-ding place of rest.



Father of the new creation, Once on earth he suffered pain;



Now he comes to take possession; Now the beast has clos'd his reign.

p. 212

A company of brethren and sisters came here from New Lebanon in January, 1806, for a visit; * and they sung the hymn that was called Shiloh; (now called Typical Dancing;) and it was learned by some in the family, but was not sung in meeting till more than a year afterwards.

* The names of these visitors were Peter Pease, Levi Chauncy, Ruth Farrington, Ruth Darrow, Prudence Farrington, Prudence Smith, Martha Sanford, Molly Goodrich.

O do you hear the trumpet sound? Ye elele voly vum, And

we are moving on our way to caven varon ing.

New Lebanon, Sung by Anthony Brewster (deceased) to
one of the young brethren.

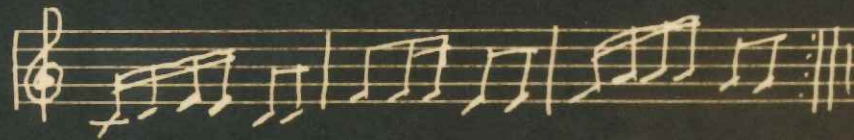
p. 147

I am a little dove from the heav'nly world ~~above~~ ^{above}. I was

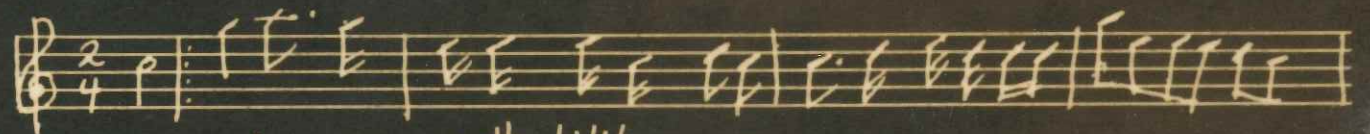
brought unto you by the angel of love. He brought me on his wings from the

holy Selan, A rich present unto you from your good Mother Ann.
Sent from ~~the~~ Harvard to Eldress Agnes,
in the year 1842.

p. 154



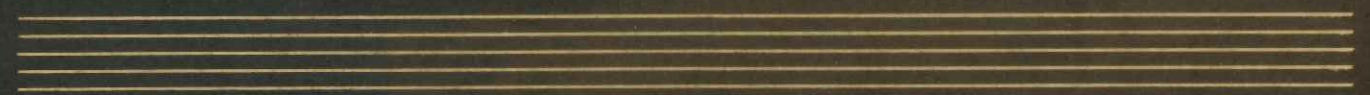
New Lebanon, First Order



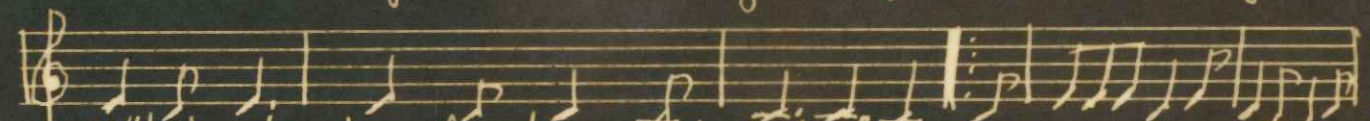
Love, love, my pretty little company



In love love and union drink ye together.



See see my little band, Moving on to gether. See see my



little band, How they love each other!



This song and the next above, we learned of some visitors, who arrived here from the second order of the New Lebanon church, Aug. 23, 1839.



Come love, come love, make us simple as a dove; come love, come love,



Precious love of Mother. Make us humble, meek and low;



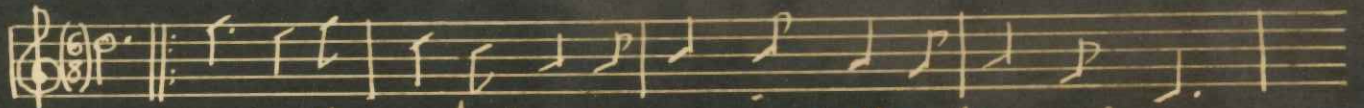
Lead us in the valley low. Father's blessing there will flow, And



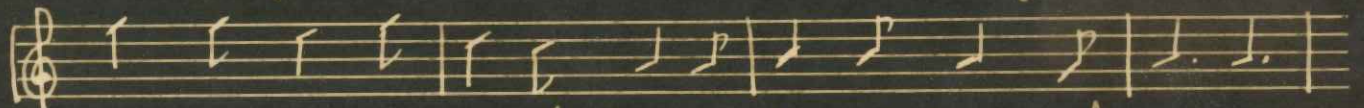
We may freely gather.

En. Ch.
p. 141

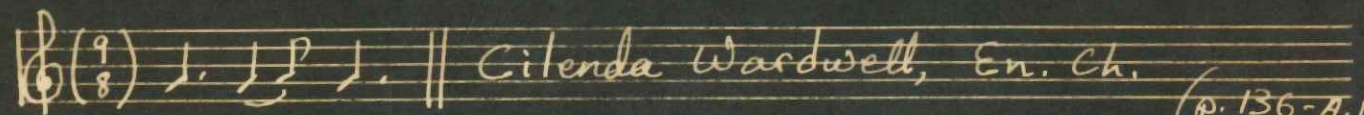
Continuation of Part III from page 60



Sing, sing, the angels sing In praises to their King and Queen,



Sing, my soul, The angels sing in heavenly love and union



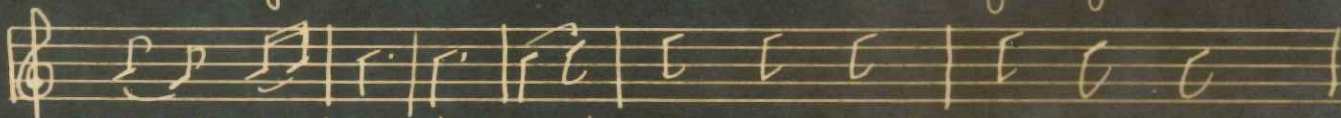
Citenda Wardwell, En. Ch.

(p. 136-A.D.S.)

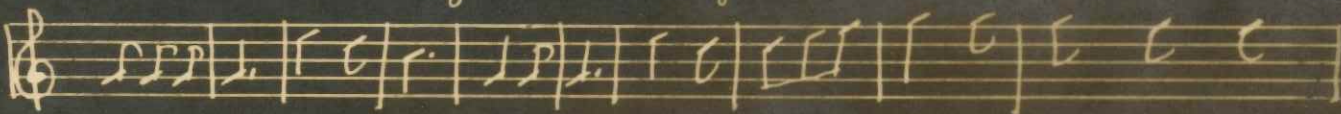
One-verse Songs continued from page 426



These my beloved I've come to bless, and to give you rich



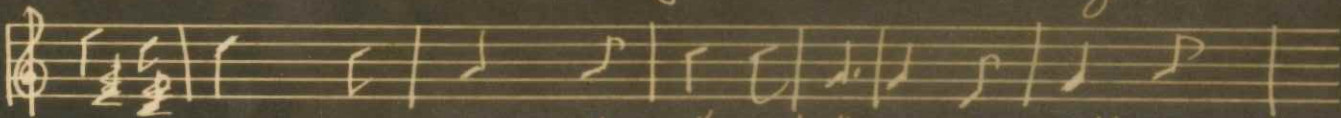
crowns of beauty, And wings of sweet freedom to



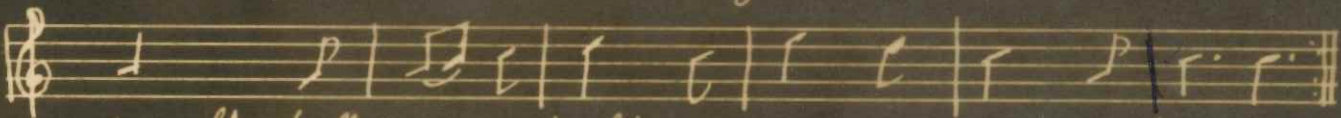
so - - - - - ar to me, when your



cares and sorrows are heavy. These shall bear you o'er the



troubled sea, where foams the rolling billow; My Father's



strength shall be your shield, My love your staff and pillow.

Sung by the Saviour at Holy Ground, Oct. 5th 1850,
in the presence of our Ministry, and the Ministry and some of the
Elders and others of that place. (Barring=my own - A.D.S.)

p. 125



O time roll on, roll on, roll on, roll on the happy day; when righteous-



ness shall reign, And all seek their neighbor's gain, And

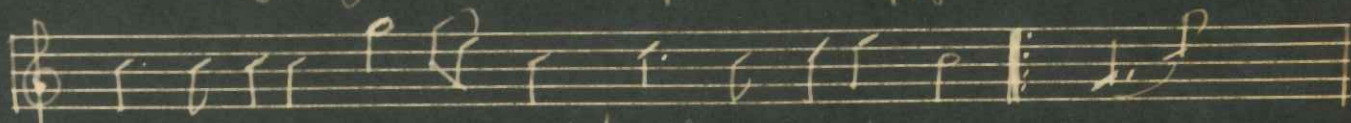


selfishness is blown far away.

p. 131



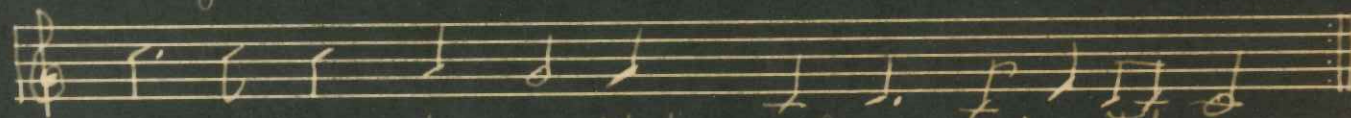
I'm on my way to Zion, that peaceful happy mansion; where



life is ever flowing, And death is never known. Come



on, my well-beloved, Ye who the Lord have served; Let



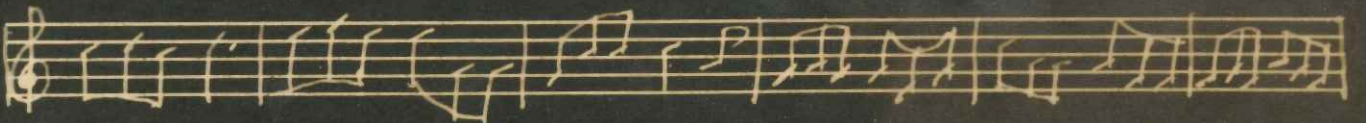
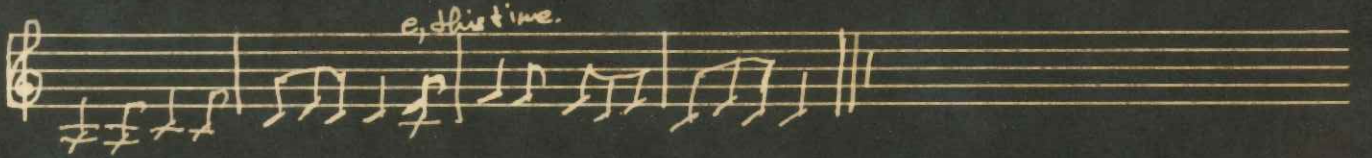
not your hearts be troubled; We'll soon arrive at home. p.133



Learned of Daniel Hulet, ~~who came~~ and the sisters who came from T. with him, in Oct. 1838.

This song was first sung by a visionist in New Lebanon, who received it from the natives in the heavenly world, in the year 1838. The words were wingum wingum wingum waw. p.121





This tune and the next one above were learned by
sister Elsa, while at New Lebanon on a visit, in Oct. 1823

p. 86



Garret Lawrence (a member of the church at New Lebanon)

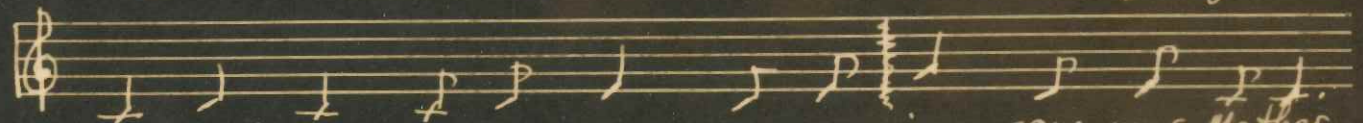
p. 119

One-verse Songs continued from page 134

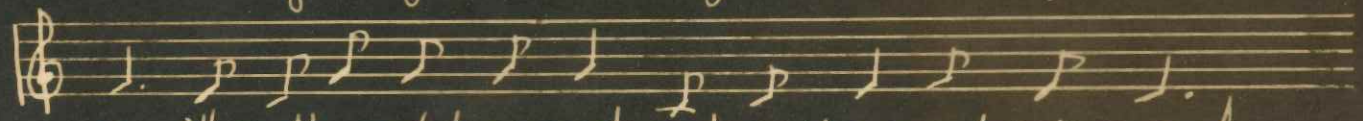
~~original work~~



With the ornaments of heaven I have numbered you; year and wide



numbered you; you are mine you are mine, says your Mother.



I will gently watch around, and my trumpet I'll sound,



To call my dear children together. The sorrow may betide,



I will be your constant guide; And the waves of affliction

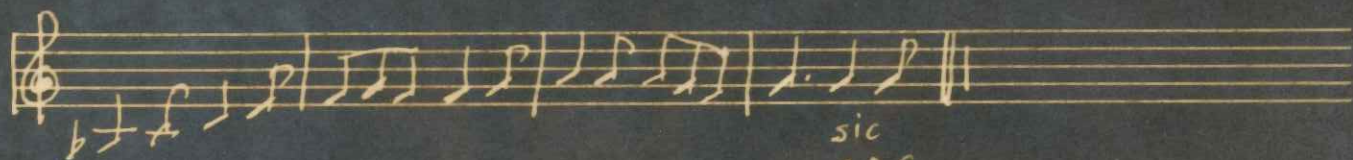


may roll, I will lend a helping hand, says your kind



Mother Ann; The afflicted I'll gladly console.





sic
A.D.S.

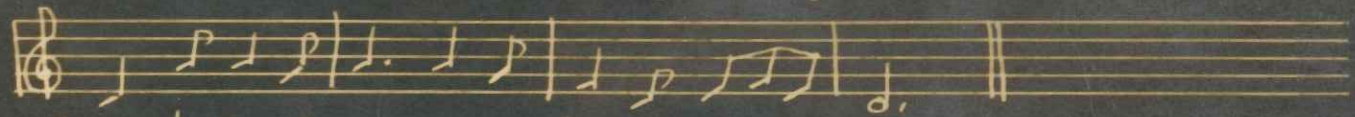
Sung by Hannah Kendall, when she came here from New Lebanon on a visit, in the autumn of the year 1791.

This was the Hannah that was afterwards in the Ministry at Harvard, and was called Mother Hannah. p. 71

Tunes for the Square
Order Shuffle



o join the solemn worship, ye living souls, in life and freedom.

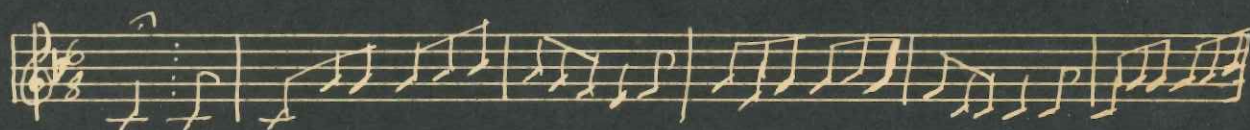


(no words given here — A. D. S.)

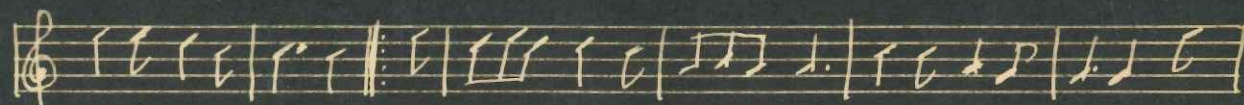
p. 95

Part VI
Square Order Shuffling Tunes

... The first two that are here wrote, were sung by
Childs Hamblin and Jethro Turner, (according to the best re-
collection), when they were at this place, between the years
1786 and 1789; during that period, they came from New Lebanon,
several times, and visited the Believers in this vicinity.



p. 69



Sent from New Lebanon, p. 53

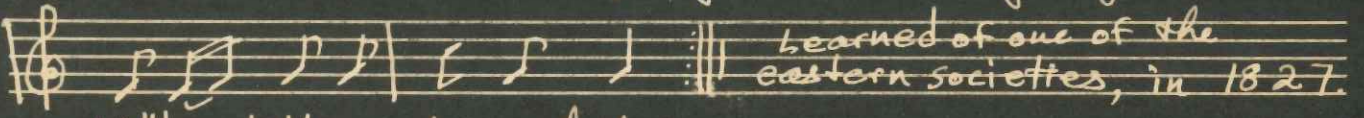




Come, little children, gather round: I want to play a little;



I'm not bound. O what a pretty little cheering way!

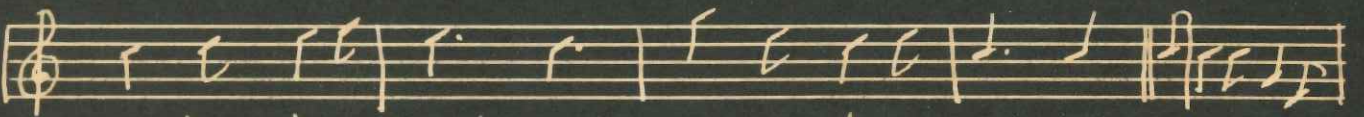


Little children skip and play.

learned of one of the eastern societies, in 1827.



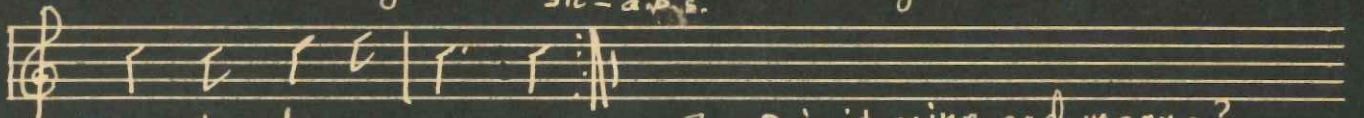
I have a little manna; Mother sent it to me.



Brethren, do you want some? It will make you cheery. I have a little



wine too; Father gave it too me. Brethren, do you want some?



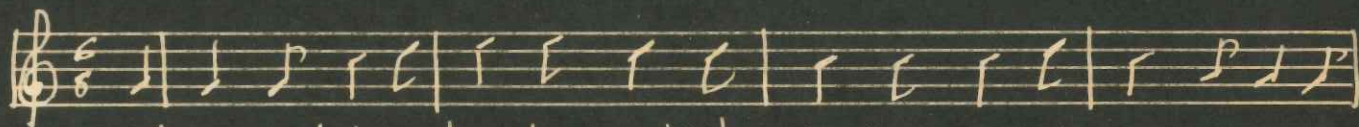
It will make you merry.

2. O is it wine and manna?

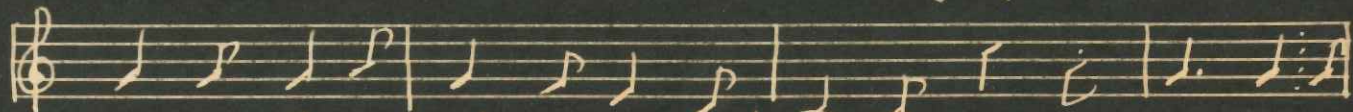
This is what I'm after. It is the food of angels; it

fills my soul exactly. O what delicious feasting! It makes me feel so clever; I know it is increasing; I'll eat and drink forever.

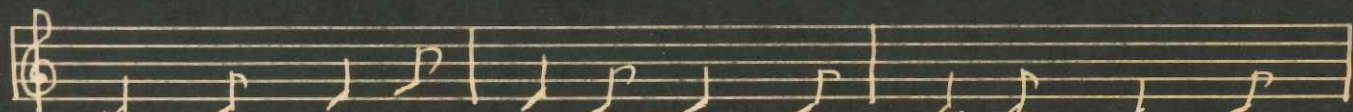
This song, we think, came in a letter from the Ministry of Union Village, to the Ministry at New Lebanon or Hancock, sometime between the years 1824 and 1829.



Believers, let us be alive, while we for gospel union strive: For



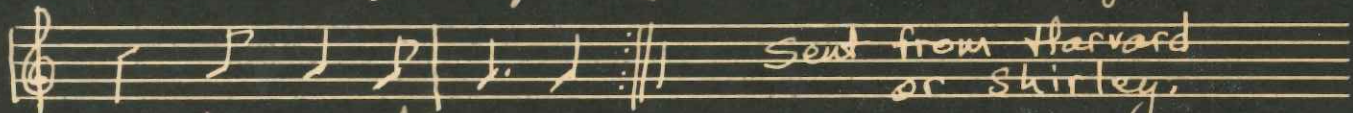
this will all our souls revive, And join in sweet communion. We'll



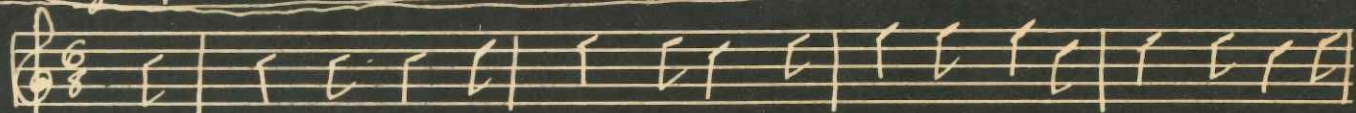
make our sweetest music ring; we'll sing and dance, and



praise our King; so you may dance, and I will sing of



gospel love and union



I'm ready now for any thing; I'm ready now to dance + sing; I'm



ready now to skip and play, Or dance in any other way; I'm



ready now to march along, U-nite with Mother's little throng. Good



Elder Brother, tell us now; come tell us which, or what, or how.

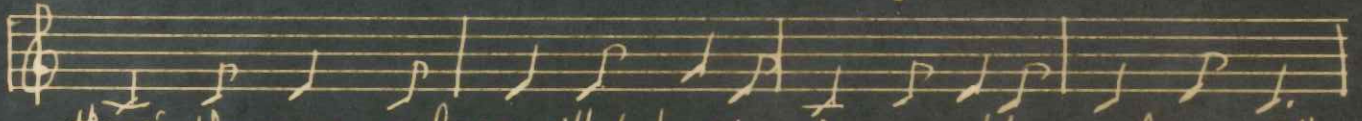
Learned of Prudence Houston, when she was here from South Union, with Eldress Molly, in July, 1827.



Come ye souls, and stand the trial; Come ye little chosen few;



Walk the road of self denial: Here's a daily cross for you.



Here's the cross, and we will take it; We are able, and we will



Hate the flesh, and so forsake it, Here upon God's holy hill.

It is thought that this I originated at New Lebanon.

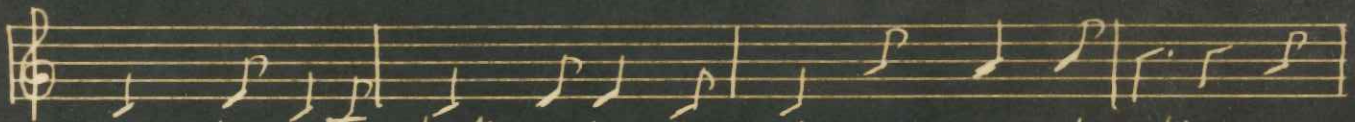
-p. 26



I mean to be obedient, and cross my evil nature, And



share in Mother's love she's sent to ev'ry honest creature. My



tongue in union shall unite. My voice in sweet devotion. My



eyes behold my heart's delight, My hands and feet in motion.

New Lebanon. p. 35



Pure love is our inheritance, Our Heavenly Father's portion. This



union in the merry dance, gives life to our devotion. Come, little children,



dance and play In union with each other. This precious gift we



will obey, Commemorating Mother.



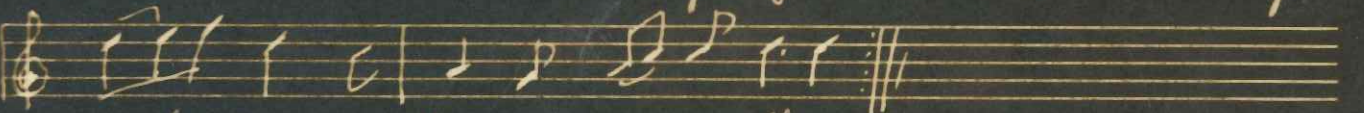
How beautiful it is, to see Brethren and Sisters all agree, Liv-



ing in love and unity, Be-friending one another! Could heaven be com-



plete with bliss, without such lovely joy as this? And in this way we



cannot miss The blessing of our Mother.



(See next page)



Now little I and little you have just a narrow passage thru, Al-



tho the straits that heave in view do rub on every quarter. But



in this way is felt and seen the tree of life for-ever green, when



we with Mother do convene, Our King's beloved Daughter.

In Oct. 1813 some visitors from the Ch. at New Lebanon were here; and they sung a number of songs; and this

and the two next above we learned, besides some others.

and Verse songs
Tunes, For the back manner of dance, round
dance, circular dance, heavenly march, and square check



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



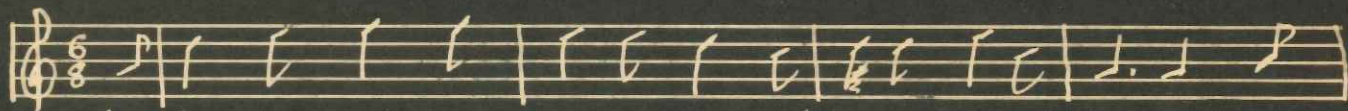
sweet employ; It fills the soul with heavenly joy; It makes our love and



union flow, while round and round and round we go.



This song was brought to us by our Ministry in the year 1811; when they taught us a new manner of labor, called the Round Dance. This song and the next were the first that were sung for that dance.



Now brother cast your anger off, And every passion bury; Come



in, and share the fatted calf, And let us all be merry



Will you grieve a-bout a kid, when the calf is killed? If



you come in, when you are bid, You may yet be filled.

Part II Ancient Solemn Songs

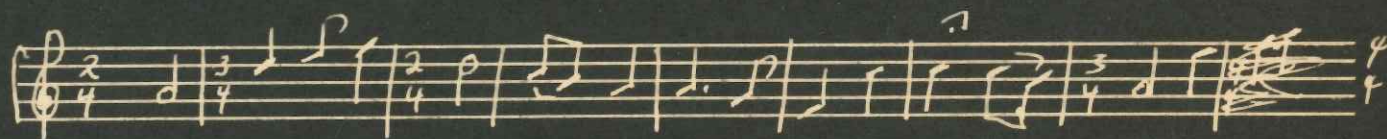
Some of them were not sung till after the first gathering of the church, and others, both before and after, until the year 1808. About the beginning of that year the number of hymns had so far increased,



that the singing of solemn songs without words was almost wholly discontinued. And for several years prior to that time, laboring songs without words were sometimes sung by the brethren and sisters, while standing in their ranks, instead of what was called solemn songs.



learned by Love Meacham, while at New Lebanon on a visit, in the spring or summer of 1781 p. 8



Sung by Childs Hombria and Jethro Turner, in the times of their being here, to finish off some part of the first meeting house, now called the south shop. They came from New Lebanon for that purpose, near the beginning of the year 1787. The building was raised and covered, and the inside work nearly completed, in 1786. In this meeting house the funeral of Father James was attended.



Now we will all stand still, and sing praises to God Now we will



all labor a-way as hard as ever we can.

p. 4.



The way lies open; we will run, un-til we come to the



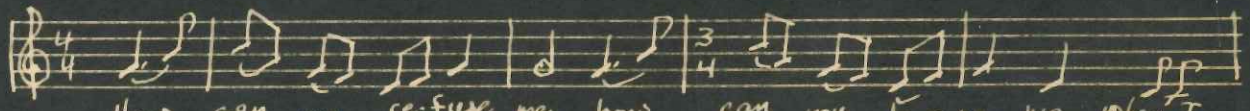
Mount Zion Our harps and our organs we will play, As we go a marching



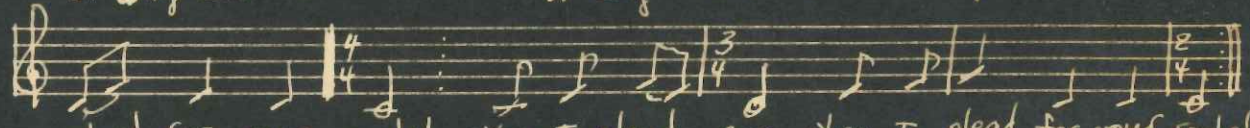
on our way.

p. 4.

The following song was frequently sung by Father James; and he would vary the words, according as the occasion or circumstance might require. To young believers he would sing the following words:



How can you re-fuse me, how can you de-ny me, when I
or why will or why will



plead for your souls! when I plead for, when I plead for your souls!
or pray pray pray soul
or labor and pray

To Mother Ann he would sing, How can you refuse me, how can you deny me, when I plead for my soul!

To the people of the world, he would end the song as follows: when I humbly do come; when I humbly, when I humbly do come.

p. 6.

Who Will Bow

Arr. AKS

Who will bow and bend like a wil-low, Who will turn and twist and reel,

In the gale of simple free-dom From the bow'r of u-nion flow-ing?

Who - - - - - wine of pow-er Drop - - - ping like a shower

Who will drink the wine of pow-er Drop-ping down like a shower

Pride- - - - - All - - - - Mother's wine is free-ly working

Pride and bon-dage all for-get-ting, Mother's wine is free-ly working

O, ho! I will have it, I will bow and bend to get it, I'll be reeling

turn-ing, twist-ing, Shake out all the starch and stiff'ning.

Shaker music 9/19/5

SHAKER MUSIC IN THE HARVARD COLLEGE LIBRARY

Year Pubd.	Society Publ'd.	Title Page	and comments
1847	Canterbury N. H.		A Collection of Millennial Hymns adapted to the Present Order of the Church. (This small book contains no music; just the words of hymns. Many societies are represented, and it may be useful for locating verses.)
1852	Canterbury N. H.		A Sacred Repository of Anthems and Hymns, for Devotional Worship and Praise. (The preface reads, in part: "We are ... enabled in this work, to furnish the tunes, printed in musical form, which is the first of the kind ever issued among Believers." It is signed by "H. G. B." who apparently is Henry Clay Blinn, who was 28 in 1852. The music is modified Shaker notation. Or, more properly, this is the original notation and what we have from more recent publications is modified.)
1875	Mt. Lebanon New York		Shaker Music Inspirational Hymns and Melodies illustrative of the Resurrection Life and Testimony of the Shakers. (The preface is signed Mt. Lebanon, Col. Co., N. Y. These are four-part arrangements of songs, mostly from Mt. Lebanon, some from Canaan and other communities. The book evidently was compiled by Frederick William Evans 1808-1893, and it ends with an article by John Howard entitled "The dependence of the Singing or Speaking form of the Larynx upon the Respiratory Effort." Albany, N. Y. Weed, Parsons & Co., pub.)
1884	Mt. Lebanon New York		Shaker Music. Original Inspirational Hymns and Songs illustrative of the Resurrection Life and Testimony of the Shakers. N. Y., published for the North Family, Mt. Lebanon, N. Y. by Wm. A. Pond & Co., 25 Union Square. Copyright 1884 by Daniel Offord. (One copy of this has a pen-and-ink mark on the inside front cover: "Church Family Meeting Room.")
1890	?		(Shaker Music. No Title Page, incomplete index. Seems to be East Canterbury, N. H.)
1892	East Canter- bury, N. H.		A Collection of Hymns and Anthems adapted to public Worship. Published by the Shakers. East Canterbury, N. H. (Four-part, H. C. B. again.)
1893	Mt. Lebanon New York		Original Shaker Music published by The North Family of Mt. Lebanon, Col. Co., N. Y. New York, Wm A. Pond & Co., 25 Union Square. (Opposite the title in pen appears: "The dear sister Sarah Cutler With the love and affection of her well tried gospel friend Anna White." Four-part.)

FOLKLORE RESEARCH REPORT

A recent addition to the list of afternoon workshops is the Folklore Research Group. One of the activities of this group is the transcribing of music from original Shaker manuscripts lent to us by Brother Ricardo.

During the four week period from July 20 to August 13, the following songs were transcribed by Larry Pearl, Marc Schwartz, and Fred Reichel:

Book I- Pages 23, 33, 35, 36, 41, 55, 56, 77, 145, 164 and 198

Book II- Industry Required, which is in the Shaker Village Songbook;

Hear Mother Calling; Heavenly Race; Call to Zion.

There are six songs which are unidentified.

During the same period, the following songs were transcribed by Margot Mayo:

Jacob's Ladder; Behold, I Come Quickly; Quick Song; Bonny Wee One; and three with no names.