

Dr. Andrews Honored at Scarborough

Richmond Resident, Dean of School, Gets 'Diploma'

Dr. Edward Deming Andrews of Richmond and New York was given an honorary diploma for scholarly achievement by the board of Scarborough School, Scarborough-on-Hudson, N.Y., where he serves as dean and head of the history department. The presentation was made by Thomas C. Schuller, the headmaster, at the annual commencement exercises at the school.

The diploma carried the following tribute:

In a world beset by fears, and in a country wherein criticism of what is has become suspect, it is a source of great strength to be reassured that in the American past lived a group of Believers who were never afraid to be witness to their convictions. Attacked by neighbors as subversive "the people called Shakers" hewed with steadfast courage to their faith, undeterred by persecution.

While many of their basic assumptions may have lost caste in the 20th Century, their essential drive for the "simple good" stays alive for our benefit. Even as the manufacturers of modern furniture are just now coming to an appreciation of the beauty and cleanliness of Shaker design, so also may we Americans hopefully glean from those honest people a keener understanding of the basic qualities of human relationships which alone have lasting value.

To you, Dr. Andrews, this school and this country stand indebted. Through your twenty years of scholarship, devoted to your friends, the Shakers, you have brought to us a lesson which surely must have greater influence in preserving our sanity than all the words so carelessly released upon our captive ears by means of modern communication.

Scarborough School is proud to honor you by awarding you this honorary diploma, welcoming you among the alumni, and extending to you all its rights and privileges.

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Stock Averages

Dow-Jones—Goodbody & Co. (1 PM)

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20 Railroads	97.05	— .09
15 Utilities	49.78	— .04

Sales: 460,000

The

Second Section

New Book on Shakers

Dr. Andrews' Latest Volume Honored by Library Exhibit

Writings on the Shakers by Dr. Edward D. Andrews of Richmond and Yonkers, N.Y., have been placed on display in the main reading room of the Berkshire Athenaeum in honor of the publication tomorrow of Dr. Andrews' latest book, "The People Called Shakers," to be issued by Oxford University Press. The exhibit contains 24 books, pamphlets, magazine articles and other studies on Shakerism written or supervised by Dr. Andrews during the past 25 years. Much of the work was done in collaboration with his wife.

A native of Pittsfield, the author earned his A.B. from Amherst in 1916, did graduate work at Columbia and received his Ph.D. from Yale in 1930. A former curator of history at the New York State Museum, Albany, Dr. Andrews is dean and head of the history department at the Scarborough School, Scarborough-on-Hudson, N.Y. He is also a consultant to the National Committee on Folk Arts. The Dixon Ryan Fox Fellowship was awarded to Dr. Andrews by the New York State Historical Association while he was completing "The People Called Shakers," which is a culminating work covering the history of the entire movement.

Guggenheim Fellow

In connection with his researches Dr. Andrews has also held at various times a Guggenheim Fellowship and grants from the American Council of Learned Societies, the Carnegie Foundation and the American Philosophical Society. For two years his work was sponsored by Mrs. Juliana Force, late director of the Whitney Museum in New York City, which has held

a Shaker exhibit arranged by Dr. and Mrs. Andrews.

Books by Dr. Andrews displayed at the Athenaeum include "The Community Industries of the Shakers," "Shaker Furniture" (with Faith Andrews) and "The Gift To Be Simple: Songs, Dances, and Rituals of the American Shakers." In 1937 the American Institute of Graphic Arts selected "Shaker Furniture" for inclusion among the 50 outstanding books of the year, notable for their distinctive format and composition.

Items in Display

Included in the display are copies of the first and second articles on Shaker craftsmanship written by Dr. Andrews, appearing in Antiques magazine for August, 1928, and April, 1929. Of special local interest is a catalog of an exhibition of the Andrews' Shaker furniture collection shown at the Berkshire Museum by Miss Laura Bragg, former Museum director. Two Shaker publications reprinted in limited editions by Donald P. Gerst of Pittsfield are on exhibition, "The First Covenant of the Church of Christ (Shaker) in New Lebanon, N.Y., 1795" and the "Millennial Laws" of the sect.

Throughout their studies Dr. and Mrs. Andrews have maintained close association with the Shakers, enabling them to base their research on primary sources. They are the owners of an outstanding collection of Shaker books and manuscripts. Their Richmond summer home was built in 1795 by Daniel Hand, and in 1834 Truman Bishop Andrews, a great-great-uncle of Dr. Andrews, brought his bride there to establish a home.

The exhibit at the Athenaeum will continue through September.



COMING
of tubes and transformer.
radiators and manufacturing

Mrs. Bayer In Estate Her Father

Special to

NEW YORK—Mrs. Bayer of Avenue, Pittsfield estate of her father, C. Freeman, of New York, under will filed for probate in Surrogate's Court

Mrs. Bayer was of the estate, requests are made will go to her Freeman of Bayer's husband Bayer of Pittsfield father-in-law's

The estate is to be "over \$15 value is unknown an appraisal Mr. Freeman of the world's

Trail Group To Push for Improvements

Secretary Offers

Truck Load Of Clothes Sent To Quake Victims

The Greek community's week-long drive to collect clothing and funds for the 150,000 destitute victims of the recent earthquakes on the Ionian Islands came to a successful conclusion at 3 AM today

Critic Adolf

The most powerful art critic in the world is Adolf Hitler. Like many of his tribe, Critic Hitler was himself once an unsuccessful painter. Like all critics, he takes his art very seriously, considers himself pretty knowledgeable. Not only does he know what he likes; he is able to banish from sight in the Third Reich everything he doesn't like. There is a lot of art he doesn't like: 1) the highly individualistic sort (spattery impressionism, cubist geometry, African-influenced neo-primitives, Freudian surrealist nightmares) that made Paris the artistic capital of the pre-war world; 2) art that does not glamorize war and womanhood. Says he: "Cubism, dadaism, futurism, impressionism and the rest have nothing in common with our German people. For all these notions are neither old nor are they modern; they are simply the artificial stammering of people whom God has denied the boon of genuine artistic talent and given instead the gift of prating and deception."

Since the 16th-Century days of Albrecht Dürer, art has not been Germany's strong point. But Critic Adolf, who like Philosopher Oswald Spengler strongly believes that art is a measure of national

run of German painting and sculpture for 400 years.

Hitler's artists (nearly all unknown outside Germany) had sheep-footed it neatly along their Führer's academic path. Patriotism, heroism, war and svelte, 100% Nordic nudes dominated the show, with many busts and figures of Mussolini and Critic Hitler thrown in for good political measure. The most competent of this art (like the innocuously pleasant white Aryan nude of No. 1 Reich Sculptor Josef Thorak—see cut) would not have disgraced a high-class Victorian barroom of the 1890s. The worst of it, resplendent with heiling storm troopers and Prussian eagles, would have looked well in a 1940 beer hall.

High-Brow Publicity

If a Hollywood producer can be considered high-brow, suave, grey-eyed Walter Wanger is it. Two months ago, when he was working on an ambitious picture called *The Long Voyage Home* (based on Eugene O'Neill's *Moon of the Caribbees, and Other Plays of the Sea*), Producer Wanger decided to show Hollywood and the world a new high in artistic publicity. With the help of smart Manhattan Gallery Director Reeves Lewenthal, he hired nine of the

gave the Associated American Artists' Gallery an all-time attendance record.

Three of Producer Wanger's artists (George Biddle, Ernest Fiene, Robert Philipp) had painted straight, conventional portraits of costumed cinemactors. One (Fiene) had thrown in a portrait of Producer Wanger himself. Famed U. S. "Primitive" Grant Wood, who sees life steadily and sees it neat, had painted a barbershop septet in a bar so photographically that it might have been mistaken for a movie still. Spanish Frescoist Luis Quintanilla had concentrated on the women in the cast (Carmen Morales and Judith Linden), left the two-fisted action scenes for Thomas Benton, Raphael Soyer, Georges Schreiber and James Chapin.

Most clucked-over exhibit, which went a long way toward explaining why Thomas Benton's bent-figured painting looks the way it does, was a small model in plastilene and hairpins, from which he painted his oily-looking scene of sailors refusing to board ship. Asked about it, Painter Benton said it was nothing new, that he had been painting all his pictures from plastilene casts for the past 21 years, that he learned the trick from Leonardo da Vinci.

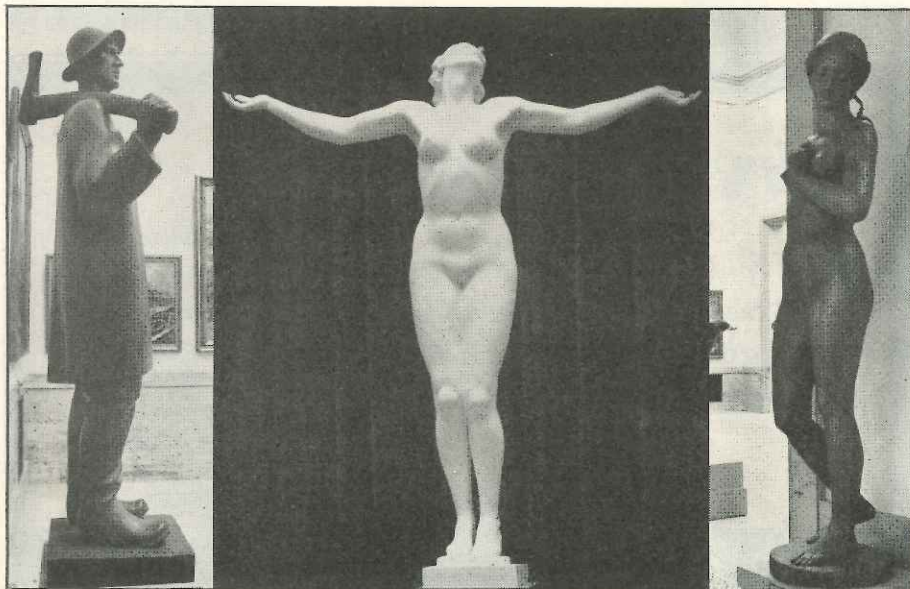
Scheduled for a tour of U. S. museums, Producer Wanger's experiment in cultural publicity had by last week got so much attention for *The Long Voyage Home* that he counted his \$50,000 well spent. Meanwhile another Hollywood studio, Metro-Goldwyn-Mayer, was nosing around picture galleries, wondering whether it shouldn't commission some paintings too. Said Producer Wanger, gravely posing for the press photographers: "It's all for the sake of art."

Shaker Art

The odor of fresh-baked bread lured Dr. Edward Deming Andrews into a Shaker colony at Hancock, Mass. There & then (1920) he began collecting Shaker art. Last week, in two big rooms in the Berkshire Museum at Pittsfield, Mass. his collection, the most complete in the U. S., was put on view.

"All beauty that has not a foundation in use, soon grows distasteful, and needs continual replacement with something else." This maxim would sound serviceable to most modern designers of functional furniture. It was devised by devout, unlettered members of the communistic religious sect who called themselves Shakers. Kindled by the ardor of Ann Lee, a mystic Englishwoman who led a band of six men and two women to the U. S. in 1774, the Shakers took as their motto "Hands to work and hearts to God." They labored, shook away their sins, grew and flourished mainly in colonies in eastern New York and New England until the end of the 19th Century.

Dr. Andrews' collection showed beautifully wrought cupboards, chests, beds, trestle tables, chairs with ball-&-socket joints that could be tilted backward, cooperware, woven articles, primitive drawings of saints and heavenly visions, a complete herb shop. Since the Shakers despised anything so "giddy" as decoration, were even leary of curves, the collection was functional to a t.



SCULPTURE IN MUNICH
Hitler knows what he likes.

Interphoto

vitality, has insisted that Germany's artists, like Germany's women, create prolifically for the Fatherland. Three weeks ago, a month after Critic Hitler had taken a tourist's view of Paris' half-empty Louvre Museum (TIME, July 8), Deputy Führer Rudolf Hess opened in Munich a huge exhibit (1,397 paintings and sculptures by 741 Germans) showing what Germany's laboring artists had brought forth. Though strong on quantity, the Munich exhibition failed to keep up even the humdrum quality of competent imitative craftsmanship that has characterized the general

best U. S. painters he could get to go to Hollywood and paint real high-brow pictures of scenes from the movie (TIME, June 10). The stunt cost Producer Wanger \$50,000, left him the owner of enough good contemporary U. S. art (twelve canvases) to put him into the running as one of Hollywood's leading collectors.

Last week Producer Wanger exhibited his \$50,000 worth of art in Manhattan, invited the public to the Associated American Artists' Gallery to take a look. In the show's first two hours, attracted by personalities as well as art, 1,132 milling gallery-goers

Ann Lee taught the Shakers to believe in a dual, male-female God and Christ-spirit, enjoined them to remain celibate. Sister and brother Shakers lived together as large "families," in communities headed by elders and elderesses of equal authority. Their large frame houses, in which the floors were divided to segregate men & women, still stand as marvels of pegged construction. They worshiped, with ritual



ELDERESS SARAH
"Yea, everything except babies."

marches, dances, gesticulations, in great meetinghouses. At a Shaker dance, brothers & sisters lined up facing each other, with palms upturned to receive God's blessings, singing songs like *Shake Off the Flesh*:

*Come let us all unite,
 To purge out this filthy flesh and
 carnal sense,
 And labor for the power of God
 We'll raise our glittering swords and
 fight
 And war the flesh with all our might
 All our carnalities we now will break,
 And in the power of God we'll
 shake. . . .*

Shakers were content to let the race die out pending the arrival of a new order, thought to keep their colonies going by taking in orphans and children of dissolute parents. It didn't work. Before the Civil War, the four big Shaker colonies had 6,000 members. Today there are about 75. Part of the colony at New Lebanon, N. Y., whose meeting-house is supposed to be the only early building in the U. S. with a barrel roof, has been sold. The rest is for sale. But its dozen or so oldsters stay on. The sisters wear the bonnets, severe dresses and cloaks of their predecessors. Buxom Sister Lillian makes fine chairs. Frail, nearly toothless Elderess Sarah Collins, 85, putters among her souvenirs, cackles affably, with many a "yea" and "nay," makes and sells braided rugs. She is one of the orphans who stuck with the Shakers. When a visitor last week remarked on the variety of Shaker work, Elderess Sarah explained: "Yea, we made everything except babies."

TIME, August 26, 1940

ANOTHER JOB THAT'S NOT FIT FOR *Ordinary* BELTS

CONNECTICUT POWER PLANT'S*
 OIL-TREATED COAL MAKES NO
 IMPRESSION ON **HEWITT**
Synthetic CONVEYOR BELT.

Coal dust in the air is a power plant bug-bear. Spray the coal with oil? Fine! That lays the dust, but oil destroys the rubber compounds ordinarily used in conveyor belts. The solution to this costly problem was developed by HEWITT technicians—conveyor belts with oil-proof synthetic rubber. Service records are now rolling up—among them that of this belt in a Connecticut utility plant, which still shows no sign of wear after nearly three years of conveying oil-treated coal! . . . HEWITT engineers have solved conveyor problems in your industry—lowered material handling costs with belts more and more resistant to abrasion, moisture, weather, heat, oil and acid. Ask your HEWITT distributor about them. Hewitt Rubber Corporation, Buffalo, N. Y.

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Shaker Research

NEW YORK HISTORY

PUBLICATIONS

DIXON RYAN FOX FELLOWSHIPS: (Trustee John A. Krout, Chairman)

The Dixon Ryan Fox Fellowship Committee has granted fellowships to C. Elta VanNorman, Department of Library Education, Geneseo State Teachers College, for a Selected Bibliography of New York State Historical Writings, and a second fellowship to Edward Deming Andrews for his definitive study of the Shakers. Cornell University Press is preparing to publish these two volumes and the 1-Volume History of New York State which is being written by Professors Ellis and Frost.

Mr. Jared vanWagenen has rewritten and greatly amplified his *Golden Age of Homespun* and it is the hope of the director that this too will be granted a Dixon Ryan Fox Fellowship. The publication of this volume also is assured.

NEW YORK HISTORY: (Mary E. Cunningham, Associate in Publications and Education)

New York History has published nineteen major articles in the last four issues. One of our articles from the July, 1950, issue, Professor Richard H. Shryock's *Changing Perspectives in Local History*, was reprinted with special permission in *Wisconsin Magazine of History*.

A co-operative publication was *Whistling Girls and Jumping Sheep* by Edith E. Cutting. This material first appeared as the Spring Issue of *New York Folklore Quarterly*, was illustrated by Erwin Austin, and published by The Farmers' Museum, with the assistance of the Publication Fund of the Association.

JUNIOR PROGRAM: (Mary E. Cunningham, Associate in Publications and Education)

There are probably many reasons why the number of Junior Chapters is up nearly 20% this year, from 103 in 1950 to 123 this year, and why the Chapter membership is up 27%, from 2935 last year to 3732 this year. Certainly one of the reasons is that the young people themselves carried on a vigorous membership campaign throughout the State and because more and more Chapters are doing such constructive work in their communities that their schools and their classes are convinced of the value of this program. Besides our Chapter members there are just under 400 individual young people who belong to the junior division of the Association; besides these there are

Two years ago the Connecticut general assembly appointed a committee to negotiate for the purpose of the settlement for the purpose of converting into a state farm for inebriates. When St. John's Industrial Home for Boys was founded several years ago, the Rev. Edward Flannery, pastor of St. Bernard's church here, suggested to the Rev. Bishop Tierney the desirability of settlement as a site, but negotiations had progressed too far toward the establishment of the institution at Deep River. There is strong opposition to the state buying the settlement for an inebriates' home but there is considerable sentiment in favor of its establishing a reformatory there.

The Shakers are loath to abandon the Enfield settlement. With the valiant quality of soldier spirit they have struggled to maintain it, feeding themselves with the delusive hope that they might win converts to fill the ever widening gaps that death and desertion have torn in their ranks. For many years these defections were made up by recruits, but with the increasing difficulty of attracting newcomers and of holding them, as the Shakers through the inflexibility of their creed, have been left more and more out of touch with the bounding life of city and town and the commanding interests of the times—every year has shown a falling off. Although they accept the inevitable with a resignation which challenges admiration for their fortitude, it is with feelings of sadness that they will break the last strand which binds them to Connecticut and resume the journey westward, which was begun by the first Shakers nearly a century and a half ago.

KNOWN IN ENGLAND AS FRENCH PROPHETS.

The Shakers owe their origin to the exiled Camisards, who were known in England as French prophets and whose religious faith was conserved by "Shaking Quakers," who were so-called because the intensity of feeling with which they professed their belief caused their

bodies to shake. Ann Lee of Manchester, England became the leader of the Shaking Quakers about 1750.

Celibacy and self-abnegation were the cardinal attributes of the Shaking Quakers. The effect of this consequent commingling of the sexes in spiritual relationship was communistic, and the antagonism of the church of England soon was aroused. Ann Lee, the accredited founder and spiritual mother of the Shakers, and her followers were so persecuted that organization was impossible. Accordingly with a few of her disciples she sailed for America, and, professedly under the guidance of a vision, arrived in Boston on August 6, 1774. She left her unbelieving husband in England. The Shaker squad went to Niskeyuna, N. Y., a village near Albany, where for five years they vainly tried to make converts. But in 1779 and 1880 a wave of deligion swept the country, which was just beginning to recover from the paralyzing effects of the revolution.

A powerful impetus was given to the movement by the conversion of Joseph Meacham, a Baptist clergyman at Mount Lebanon, which took place at a time when religious fervor, stirred by the revival, was losing its white heat and many converts were wavering in their new allegiance. Ann Lee recognized the crisis. She is reported to have said: "There is one coming to us. If we lose him we lose our cause in America." When Meacham came she exclaimed, "That's the man!" Shakers attribute her fulfilled prophecy to her spiritual insight.

The preacher's brother, David Meacham of Somers, Conn. also espoused the Shaker cause. Both were married men, but they renounced their wives in all but the spiritual sense. There were no railroads in those days and Mother Lee rode about on horseback. The leading industry was cooping. David Meacham was an adept at this, and it is said that never did the least imperfection mark his work. So renowned was he for finishing everything he started that his initials were used by the Shakers to express absoluteness, or one hundred per cent. To this day "D. M." is the Shakers' O. K.

The acquisition of the Meachams and their good works were a boon which led thousands to subscribe to the Shaker tenets. The Shakers never turned a deaf ear to worthy appeals, and although often suffering from hunger and other privations themselves, they did effective relief work for the victims of flood, fire and epidemic at Albany, Troy and Hudson in the last days of the eighteenth century.

ONLY 500 REMAINING

Today there are only 500 Shakers in the United States, with communities, besides the Enfield settlement and the Mother Church at Mount Lebanon, at Lebanon, Ohio; Lebanon, Ky., Canterbury, N. H., Watervliet N. Y., and West Pittsfield, and Harvard, Mass. The central authority is vested in four clergymen. They are Elder Joseph Holden, of West Pittsfield; Eldress M. Catherine Allen, of Mount Lebanon; Elder Walter Shepard of Enfield, and Eldress Harriet Bullard, of Mount Lebanon. There are trustees for each group or family.

The last act in the drama which is being enacted at the Enfield settlement is being staged by Minister M. Cath-

erine Allen. Under her direction preparations for the final leave taking are going forward. She is a comely woman of marked intellectual traits and fine qualities of heart. Her parents were in the Brook Farm movement but, despite their Utopian tendencies, she almost broke her mother's heart when she elected herself a votary of single blessedness and the other Shaker requisites.

Sister Allen told a Herald reporter today that the Shakers were the victims of much misinformation. She said that their quiddities and oddities are greatly overdrawn. It is false, she declared, that they believe or are trying to persuade the world that all social problems can be solved by the adoption of their theories.

"From the start the government in Shaker communities in every department has been dual," she said. "Sisters and brothers act in united capacities. Elders and edresses hold parental rule and are sought as spiritual counsellors, each by their own sex, in sacredly confidential relations. Deacons and deaconesses direct in temporal affairs, counselling with one another and with the elders, always with the effort to recognize individual preferences and adapta-

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NO STIPULATED HO

"Primitive Christianity organized effort because not ripe for it. Until it was made manifest through the family relations could not be complete.

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...ent circumstances
will permit.
NO STIPULATED HOURS

FOR LABOR
"Primitive Christianity failed as an organized effort because the people were not ripe for it. Until divine maternity was made manifest through human vessels the family relationship in Christ could not be complete. To appreciate somewhat the benefits derived by people thus associated, one needs but to enter the atmosphere of purity, peace and brotherly love which pervades their clean and comfortable homes. There they will see men and women united in a holy purpose demonstrating that love for their neighbor is a stronger incentive than the love of self for the highest exertion of every faculty. Although there is order in their industrial arrangement, not being wage earners under a competitive system, they have no stipulated hours for labor, but all are interested to sustain the united inheritance, the strong bearing the burdens of the weak, each giving according to ability and receiving as necessity requires, all being content with the higher law of recompense found in the blessings of a consecrated loving service.
"There is a supposition that a people

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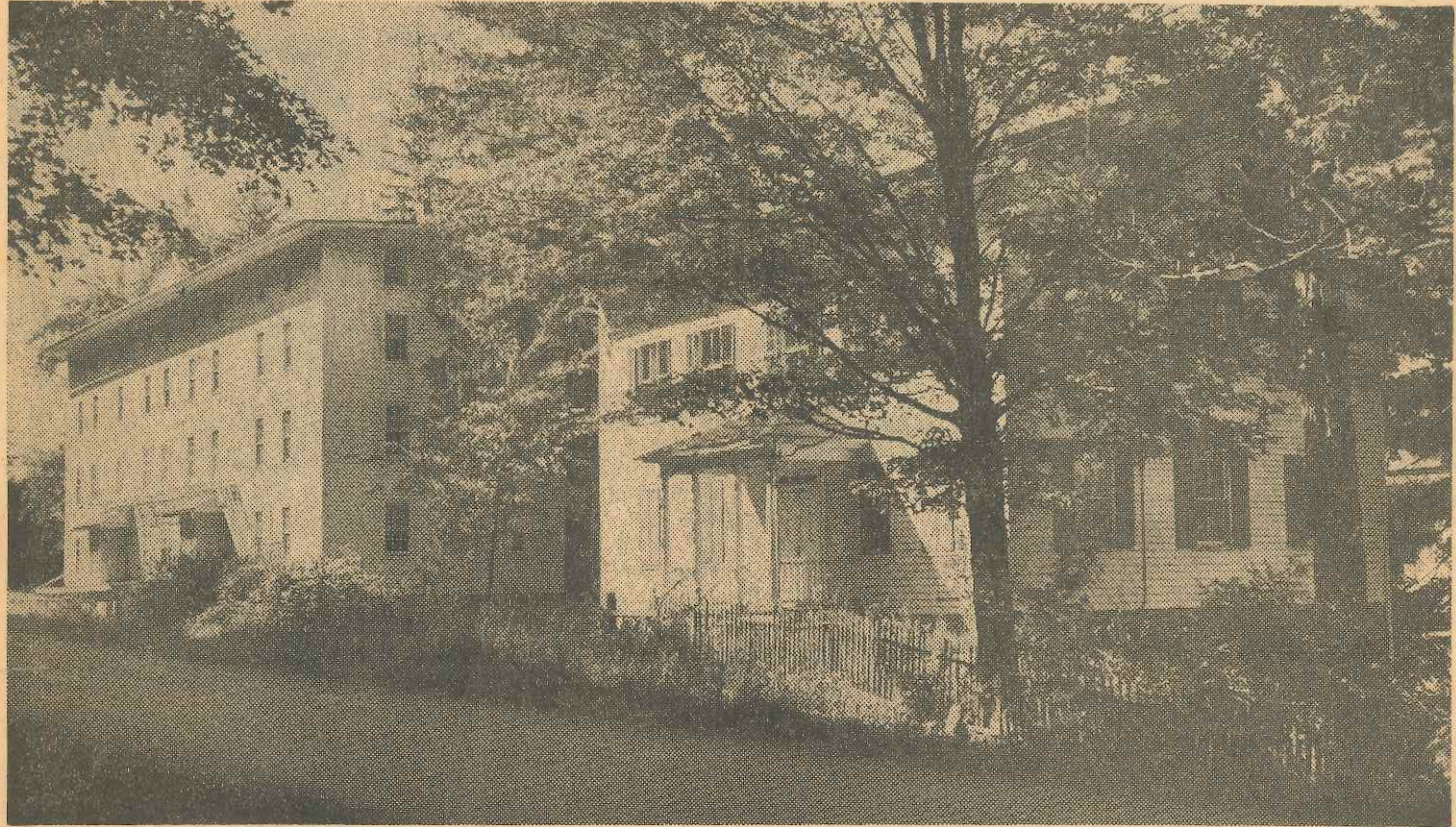
—Longfellow was a full-blooded American poet. He wrote The Seaman's Boy.

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Signature of *Wm. D. Mitchell*

Religion May Return To Shaker Village



A BOYS' VILLAGE would be started in these Shaker buildings at Mount Lebanon if Crusade for Christ takes up the option it secured this week on the 400-acre North Family property. The main dormitory at left was built in 1824. At right is a workshop.

By **ROBERT B. KIMBALL**

Mount Lebanon, the Shaker community straddling the New York-Massachusetts line along Route 20, may hum again as a center of religious activity if one of the nation's newest evangelistic groups has its way.

The chance for a revival at Mount Lebanon lies in a real estate deal announced this week and the prospects of raising \$50,000. The money—being sought in a public appeal—would go to buy the North Family settlement at Mount Lebanon and launch it as a boys' orphanage.

Gospel Meetings

Crusade for Christ, about to be incorporated after six years of growth, is the evangelistic group planning the orphanage. It contemplates creation there of per-

manent headquarters, now just P.O. Box 21, Pittsfield.

Gospel meetings being held Saturday nights at the YMCA in Pittsfield would be transferred to a hall in the main dormitory of the North Family property. The hall is big enough for about 200 persons.

The Crusade, those active in it report, has been attracting a Saturday night attendance here of sometimes more than 100. It has a hard core of dedicated participants numbering about 60 men and women, judging by the average turnout at recent gatherings. Sometimes 40 singers show up for the Crusade's choir.

By a Handful

The movement was launched by a group of young people who had been members of the Rev.

The Crusade group in at least one respect is better equipped to survive than the Shakers; followers of the Crusade are not required to practice celibacy. But the Crusaders hold one key idea in common with the Shakers, Mrs. Vogt has found in talks with the Hancock Shakers: "We both believe we must live godly lives."

Otherwise, as noted by the Vogts, Crusade principles center on Christ, including an expectation of His return. The plan for the orphanage at Mount Lebanon is conceived as a demonstration of Christ's love. It would be a shelter and training center for homeless, unwanted or parentless boys.

'Hands To Work'

Like the Crusade itself, the projected Lebanon Boys Village would be non-sectarian and non-denominational, the Rev. Vogt explains. As the Shakers took in orphans and

gave them shop, farm and wood-working training, so would the new village. The Shakers, however, also took in girls; many of the children spent all their lives with the Shaker families.

The Lebanon Boys Village would continue the restoration projects that got under way at Mount Lebanon almost a quarter-century ago. The start came in 1930 with a boys' school, now Darrow School, which is using buildings formerly belonging to the Shakers' Church and Center Families. Since 1947, the South Family property has been a summer work camp for boys and girls.

On repair and restoration work, the Vogts are confident that much of the necessary labor will come from volunteers. This would sound natural to the Shakers, whose original leader, Ann Lee, gave them the motto: "Hands to work, and hearts to God."

Luck

Dial 2-1581

ARDWARE

FLOWERS

Success

At the rear of the floral show room, which is 20 by 42, is a business office considerably larger than the one in the front. The office is furnished with a desk, chair, and a typewriter. The floral show room is open to the public and is a very attractive place. The floral show room is open to the public and is a very attractive place. The floral show room is open to the public and is a very attractive place.

Bigger Office

Flowers line of floral fans, muffs, baskets and Colonial bouquets mounted on a black wall hanging. The floral show room is open to the public and is a very attractive place. The floral show room is open to the public and is a very attractive place. The floral show room is open to the public and is a very attractive place.

Robert J. Goulet

Flourite



Flowers Moves to

William Vogt as supply pastor at a number of Pittsfield churches. It grew to regular Saturday night meetings here and then went into radio broadcasts that started five years ago. Gospel meetings also have been conducted in Vermont and New York.

In addition to Pittsfield broadcasts, first on WBRK and now on WBEC, the Crusade programs are put on the air from North Adams and Albany. This month, for the first time, the group's publication, also called Crusade for Christ, is printed and runs to six pages.

There is no membership list, and there is no exact way of knowing how many people have joined the Crusade, according to Mrs. Vogt, wife of its director. None of the active group, however, has any doubts that money will come to buy the Shaker property and start the orphanage, Mrs. Vogt reports.

'We Are Praying'

"The Lord has all the money," she says, "and we are praying."

The \$50,000 is needed to take up a 90-day option acquired from the Shakers by the Crusade's board of directors — Mr. Vogt, Jack E. Swicker and George Bouchane of Lenox, and Malcolm Beckwith of East Longmeadow.

These four men and four women make up the trustees of the Crusade; they include two husbands and two wives. Mrs. Vogt notes. In addition to herself, Mrs. Swicker is a trustee. The others are Miss Gladys Sheldon of Lee and Mrs. Ruth Williams of Manchester, Conn.

The Vogts, who live in Monterey with their three children, moved to Berkshire County three years ago. Mr. Vogt had been religious director at a boys' camp in Connecticut. Now 33, he has a daytime job as timekeeper with a Connecticut construction company.

No Celibacy

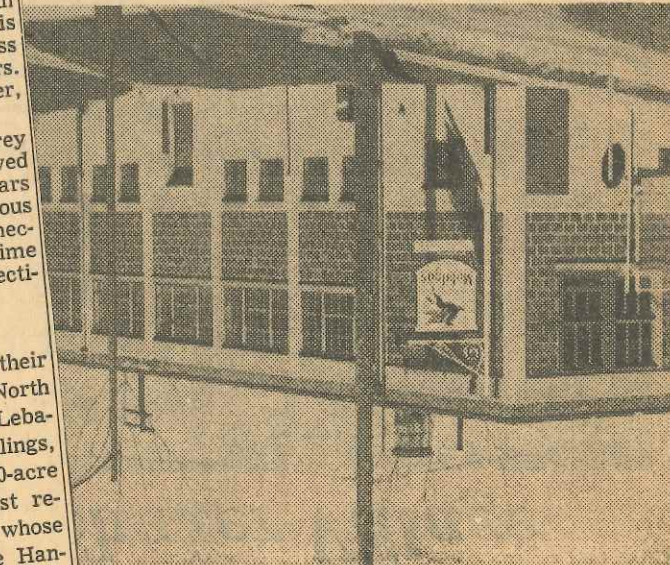
The Vogts expect to make their home in the main, 52-room North Family dormitory at Mount Lebanon. This is one of the 13 dwellings, shops and barns on the 400-acre property. It is the one most recently used by the Shakers, whose North Family moved to the Hancock settlement in 1947. There are eight Shakers remaining today at Hancock, though all the North Family group have died.

Like the Crusade Boys Village in Lebanon, the Shakers took in orphans and the motto: "The lowest-..."

Constructively Speaking

By Philip C. Ahern

...a nine-truck garage and half-a-million-gallon storage ca... today from 117 South St., in addition to its own fuel-oil busine... and gasoline terminal at 250 West Housatonic St., owned and fo...



SPRING FINDS the local building industry up and doing and straining to get into top-speed production. An unofficial count of permits issued during April indicates that 1954 may equal last year in the pace of activity. Permits for new dwellings for the month numbered 29—one more than last April. Meantime, there has been more than the usual amount of small building activity, involving additions, alterations and repairs along with a goodly number of new garages and commercial buildings.

IN THE MONTH'S gist of building business, new dwellings predominate. However, the significant fact is that permits show a wide variety of dwellings values. Some are set as low as \$20,000. The average is about \$13,000 per dwelling, lower than the values of permits at the end of the year.

The lowest-... prefabriate

*Summer Reservoir
Fund*

Crusade for Christ



52 Rm. Boys Dormitory

Vol. 3

April 17, 1954

No. 4

A boy waits to be reborn, and the Lord Jesus Christ stands with open arms to receive him, but you and I are going to have to pay a price to bring him under the sound of the Gospel. "Oh!" you say, "I thought salvation was free." It is, but we can work for the salvation of others. Remember the men who cut a hole in the roof in order to get their friend to Jesus where he might be healed!

If I were to ask each one of you, personally, if you would do the same for a young boy, your answer, I know, would be a hearty Yes. Well, God has given us, you and me, that chance, for He has led us to start a boys' orphanage--the property described elsewhere in this paper.

Will you pay the price? Here is what it involves. First of all, it takes VISION, Proverbs 29:18 tells us that "where there is no vision, the people perish", and here in this case, if we do not have a vision of what God can do with a boy who is being nurtured in the admonition of the Lord, then that boy will perish. Vision involves first of all seeing the need of the lost and being convinced that Jesus Christ can meet that need. Are young boys in need of Christ? Well, the latest figures released by the Government show that 43% of delinquent boys and girls are from broken homes. Can Christ meet their

need? Yes, He has helped you and me, and He can help them and in particular those that He leads to our Orphanage.

Many reading this paper are seeing a large sum of money, a tremendous amount of work, a huge undertaking, sweat, toil, sacrifice, but if we look with the eyes of God we will see a boy who otherwise would never hear of Christ and we will see that boy becoming perhaps a missionary or a pastor, but in any event, through prayer, a Christian. What do YOU see--a big undertaking or a great Christ who said: "All power is given unto me both in Heaven and in earth. " In this undertaking you can literally bring a little unfortunate, unwanted boy to Christ." He that hath eyes to see, let him see. "

The price involves prayer, for I believe that nothing is done for the Lord without prayer. Jesus loves to do the things we ask Him to. Will you please spend some time each day praying for this Orphanage that the money will come in for its purchase and provision and afterwards for each boy? In fact you can become a Foster Mom or Dad to a boy of your choosing and pray for him in particular.

Thirdly, the price that we must pay involves
(Cont. on p. 3)

 * JOIN US AND PRAY FOR US! *
 * CRUSADE FOR CHRIST BROADCASTS *
 * WBEC (1490 k) Saturday 6:30 P.M. *
 * WNAW (860 k) Saturday 4:00 P.M. *
 * WOKO (1460 k) Sunday 10:00 P.M. *

MISSIONS

After much time spent in prayer, God gave me the following passages of scripture to write you about.

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness."

Isaiah 29:17-18

These verses, of course, are actually referring to the Lebanon located in the northwestern boundary of the promised land. This section of land is a snow clad mountain range with hills of less elevation running from it. The valleys are described as being extremely productive. The mountains are noted for their beautiful cedars, fir and cypress trees. Deuteronomy 3:25 tells us it is a good land. "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

To me its description reminds me of the property the CRUSADE FOR CHRIST group is purchasing in the name of our Lord and Saviour, Jesus Christ.

Let's take this scripture out of its context and make a personal and practical application. For Isaiah 29:17, 18, 19 sets forth to me God's great promise to us in regard to the buying of this land. With God's help and blessing this place will be fruitful not just from an agricultural point of view but also from a spiritual standpoint. We intend to take this property and use it for a Christian Orphanage, where I know the Lord will make us fruitful in the salvation of these boys.

cont. on page 5

DOES JESUS LIVE AT YOUR HOUSE ?

"Does Jesus live at your house" I heard a child once ask
 Her little brow was furrowed as she struggled with a task
 "He used to live at our house with mamma and daddy too
 But now He is gone away somewhere I don't know what to do."

"For daddy is not the same today and mamma laughs no more
 They never bother much with me they say "I'm just a bore"
 But it didn't used to be this way with Jesus in our home
 For every night my daddy came when all my curls were combed.

And helped me say my bedtime prayers and mamma helped me too
 And then they smiled and tucked me in, but now they never do.
 Could you tell me where Jesus is? for everything seems black
 We want Him in our home again, we want Him to come back.

And when He comes we'll keep Him for we truly need Him so
 If Jesus lives at your house, oh don't ever let Him go."
 The child then turned and left me, while I pursued my way
 And thought of many homefires that could be bright today.

"Does Jesus live at your house" How much those words portend.
 Yea on that question's answer Our hopes, our all depends.

A child of ordinary capacity and destitute of property, but converted to God in childhood, is frequently worth more to the church than ten wealthy men converted at the noon of life.

--John Todd

A torn jacket is soon mended, but hard words bruise the heart of a child.

--Longfellow

 * WRITE US! *
 * CRUSADE FOR CHRIST *
 * Box 21 *
 * Pittsfield, Massachusetts *

Cont. from page 1

perseverance. No child has been raised by any loving Mother and Father without that Mother and Father having to persevere--persevere in teaching good habits, persevere in punishment and reward, persevering all the time, never giving up, never quitting, but always from morning till night and in the sleeping hours thinking, planning, teaching, praying, helping their boy. This Orphanage will never succeed unless we all persevere--not just myself, nor my wife, not the Board of Trustees, or a handful of people, but all of us working together and praying together and persevering together, never taking No for an answer, but paying the price continually that our children might come to know Jesus Christ as their Personal Saviour and taught to be "living epistles known and read of all men".

Lastly, the price touches our pocketbook, for each one of us is going to have to dig down deep and come up with substantial financial gifts. Each one of us is going to have to go out and ask others for money. Each one of us is going to have to arrange for a special offering to be taken in our Church. Each one of us must get into this undertaking and participate financially. We can do it. You have got friends who are waiting to give. By asking every one and getting at least a dollar from every one, each one of us can, personally, raise \$100.00 or more. I say this last statement from experience. No one whom I have definitely asked for a contribution has refused. They will not refuse you. You and I can afford to sacrifice and give, ourselves, \$1.00, \$5.00, \$10.00, whatever the Lord wants us to do.

I covet your prayer and wait to be told that you are definitely working together with us in this giant step, the greatest undertaking for Christ in the Northeast in recent years. Yes, "where there is no vision, the people perish," and I remember a particular time in history of which I am informed that is characterized by these words: There was no open vision. I

Samuel 3:1. At that time the Lord called to a little boy and made him a prophet and a priest and a leader of people. Today all of us can meet God and have Him speak with us, and by trusting in Him and doing His bidding in this undertaking, through us. He will call a boy to Himself, and we will see that boy reborn.

Rev. Bill Vogt

Begin early, as training trees when pliant.

Youth is the time of grand promise
 Youth is the time for forming good habits.
 Youth is the time for brave firmness.
 Youth is the time when we are easily influenced

Stand the fire, be firm and begin early.

 * LOOKING for an ACCORDION or *
 * MAGNACORD TAPE RECORDER? *
 * --Let us know-- *
 * We can save you Money! *

Rev. Bill Vogt and the CRUSADE FOR CHRIST Evangelistic Team is available for evangelistic services, conferences, youth meetings--nightly or weekly. Remember, too, we can show the Dr. Bob Jones Sr.'s film sermons: "YOU CAN'T WIN" and "LIGHT OF THE WORLD"; also Dr. Bob Jones Jr.'s new film, "MIRACLE". Write us requesting further information or fill out and return the following:

Church _____

Address _____

Pastor _____ Phone _____

Type of Service _____

Date: Give 2 choices _____

The Lord is using us in the salvation of souls and in the strengthening of faith. We can help you.

THINGS YOU CAN DO TO RAISE MONEY

1. Make Your Own Generous Gift.
2. Solicit Everyone You Meet for One Dollar or More
3. Have Your Church Sunday School and Young People take a special offering
4. Make a Door to Door Canvas in Your Neighborhood.
5. Get Your Friends to Help You Raise \$100.00 or More
6. Urge Your Pastor to Attend Breakfast April 24th at YMCA
7. PRAY - - PRAY

NEEDS

CRUSADE FOR CHRIST needs the following:
Desks, chairs, filing cabinets,
Musical instruments of all kinds,
Spinet Piano and a Hammond Organ

Please write or call us about these articles.

HELP WANTED

We need people who are willing to devote some of their spare time for the Lord's work:

- Typists
- Stenographers
- Sign painters
- Advertising men and women
- Press agents
- Musicians and singers

If you are going to do anything permanent for the average man, you must begin before he is a man.

Theodore Roosevelt

When a child is old enough to know that he has sinned, that child is old enough to know that he needs to be saved.

Can it not be truthfull said: "There is something wrong with our spiritual life when we do not love children, and when children do not love us."

PRAY FOR:

1. \$50,000.00 for CRUSADE FOR CHRIST Boys' Orphanage.
2. Captains of the Fund-Raising Campaign and all workers.
3. Each person contacted for funds.
4. Donations through coin banks deposited in places of business.
5. Success of Spot Announcements on the Radio and Television
6. Helpers to work on the grounds and buildings as soon as we can move in.
7. Paint and painters for buildings.
8. Furniture for bedrooms, kitchen, and bathrooms.
9. CRUSADE FOR CHRIST Broadcasts for souls,for financial needs.
10. Rev. Bill Vogt, his family and all CRUSADE FOR CHRIST workers, Choir, Orchestra, Radio Staff, Board of Trustees, and Women's Fellowship.

VICTORIOUS MONTH

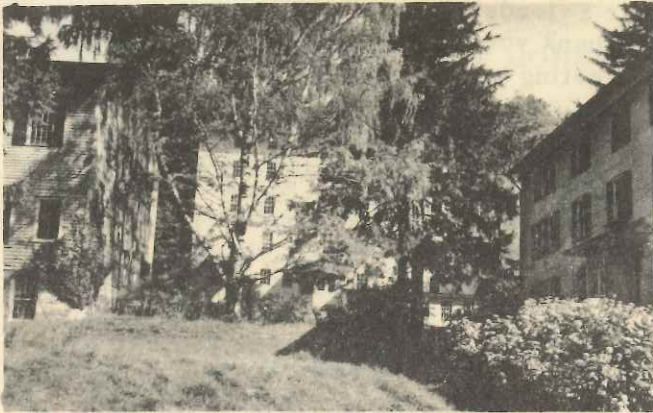
There is rejoicing in Heaven as well as on earth for the eleven who were saved through CRUSADE FOR CHRIST last month. Let's pray for them, young and old, that they will remain stedfast and true and live for Jesus every day.

We were glad to return to the Federated Church in Lanesboro, where we showed our film, "YOU CAN'T WIN". We enjoyed our fellowship with the Pastor and with the group that came to the Service and know that the Holy Spirit spoke that night to hearts.

Bring the Children to Christ for Salvation, and have the Children Bring You to God in their prayers.

"Here am I, send me". "Go and tell this people. Hear ye indeed, but understand not." Your missionaries have answered the call and are here to bring you salvation. Call:

Rev. & Mrs. Bill Vogt
Monterey, Mass.
Tel. Gt. Barrington 1269 M-3 if
in need of spiritual help.



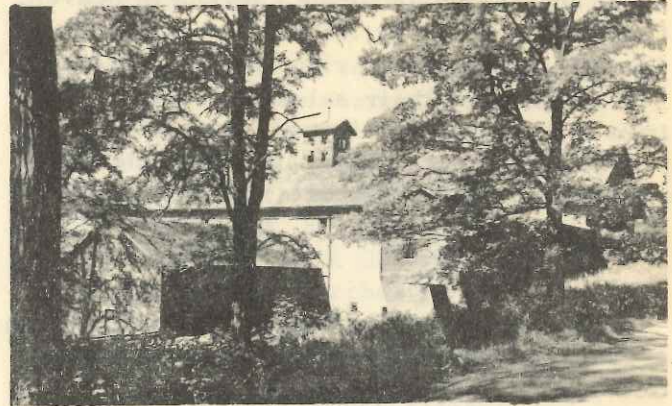
Classroom, 52 Rm. Dorm. , 21 Rm. Dorm.



Bible Study, Music or Handicraft



Largest Stone Barn in America



Another view of America's largest Stone Barn

As we approach the Shaker property from Route 20 we come to the Big Stone Barn on the right with the pitched roof. It was built in 1860. It is 296 ft. long, 50 ft. wide and five stories high at the rear. Inside, great sections are panelled in plank now mellowed to hues that would stir cabinet makers to envy.

The top floor is ideal for The Crusade for Christ Auditorium. It will seat over 1500 people and the acoustics are perfect. Other barn floors can be used for indoor recreational purposes. An electric sign atop of the barn could be seen for miles away on Routes 20 and 22. A lighthouse to the Lebanon Valley district.

The next building on the right is in good condition and can be used for Administration purposes.

The Big Dormitory for boys is of later architecture than the earlier Shaker buildings. It has examples of careful craftsmanship in gracefully turned stair railings, in cabinets and cupboards. This building has large airy rooms and will comfortably house 500 boys.

Behind the Boys Dormitory is a building which could be used for private living quarters for the Director and other administration personnel.

The Foundry could be used as a work shop or Vocational Guidance.

There is still another building which could be used for Bible Study, Music or Handicraft.

Simplicity and dignity grace all the Shaker buildings. All buildings are in sound construction but need painting, redecorating and the window panes need replacing. The windows are vertically hung, having a system of easy removal for cleaning.

The view is superb overlooking the valleys, in fact, we call it "Sunset Valley", because of the beauty when the sun is in full shining splendor upon it.

All in all over 400 acres of the finest farm land with 13 hugh sturdy buildings that can make this village into a boys orphanage and a Lighthouse for the Lord.

"But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Mark 10:14-15

Williamsburg Specialists Study Van Cortlandt Manor House

The recent purchase by John D. Rockefeller, Jr. of additional land adjacent to the Van Cortlandt Manor House property, which he previously acquired, is taken by Crotonites as an indication that he contemplates an extensive restoration of the 288-year-old landmark as a shrine.

The team of specialists that planned the Williamsburg, Va., restoration for Mr. Rockefeller has undertaken a similar preliminary job in connection with the Manor House.

The methods employed by the experts are described in detail in a book entitled "Colonial Williamsburg, Its Buildings and Gardens" by A. Lawrence Kocher and Howard Dearstyne. The book indicates the thinking and steps that will probably be taken in the development of the local property as a shrine. Excerpts, reprinted with permission, follow:

Book Excerpts

During the first full work year (1928), a committee of advisory architects, consisting of eight men with special competence in colonial architecture, was appointed. Although advisory in nature, this group passed on all plans and designs, as well as on the use of precedent. In the course of their periodic meetings, a code of restoration principles and procedure was compiled which has served the architects as a guide.

1. All buildings or parts of buildings in which the colonial tradition persists should be retained irrespective of their actual date.

2. Where the classical tradition persists in buildings or parts of buildings, great discretion should be exercised before destroying them.

3. Within the "restoration area"



JOHN D. ROCKEFELLER, JR.

all work which no longer represents colonial or classical tradition should be demolished or removed.

4. Old buildings in Williamsburg outside the "restoration area" wherever possible should be left and if possible preserved on their original sites and restored there rather than moved within the "area."

No Rebuilding

5. No surviving old work should be rebuilt for structural reasons if any reasonable additional trouble and expense would suffice to preserve it.

6. There should be held in the minds of the architects in the treatment of buildings the distinction between Preservation where the object is scrupulous retention of the surviving work by ordinary repair, and Restoration where the object is the recovery of the old form by new

work; the largest practicable number of buildings should be preserved rather than restored.

7. Such preservation and restoration work requires a slower pace than ordinary modern construction work, and a superior result should be preferred to more rapid progress.

8. In restoration the use of old materials and details of the period and character, properly recorded, is commendable when they can be secured.

No Antiquing

9. In the securing of old materials there should be no demolition or removal of buildings where there seems a reasonable prospect that they will persist intact on their original sites.

10. Where new materials must be used, they should be of a character approximating the old as closely as possible, but no attempt should be made to "antique" them by theatrical means.

To put these procedures into practice was often difficult. It is hard to tamper with an old building without destroying the attraction acquired by age. At the same time it is an accepted principle that parts must be repaired and replacements made of known original details, such as windows and their sills or moldings of which fragments have been discovered. Repairs and cleaning-up add to the worth of an old building when these are done in a workmanlike manner that is obviously protective. "The best repair," according to Philip Webb, founder of England's Society for the Preservation of Ancient Buildings, "is a sort of building surgery which aims at conservation."

Steps In Restoration

In Williamsburg the restoration of a building is undertaken according to well-established procedure. The house to be restored is first examined under the direction of architects and draftsmen familiar with colonial building construction and design. To prepare the house for this preliminary study, the building is cleared of all the vines; nearby shrubbery is removed. In some cases, trees must also be uprooted. Grass around the foundation is cut back and convenient access made to all walls. Where necessary, walls in danger of collapse are shored up; inside floors are given support. Debris is removed from the house and all floors made "broom clean."

Measurements are then made of the interior and exterior of the house, including floor heights from basement to roof, and the relationship of floor heights to the outside grade. Sketches with measurements are drawn of walls, brickwork, floors, partitions, ornamentation, stairs, mantels, and windows and doors

along with their framing. Faces are examined and attention is given any changes or relathing. Layers are recorded with actual photos. In the study of a building a record is kept of condition, rotted sills, closets and parts added or removed. Photographs, now including X-rays, are periodically taken. The restoration process to be followed is recorded in a field record.

(To Be Continued)

Ex-Chief Beaumont Honored At Dinner

Richard W. Beaumont, retiring for one year as Chief of Croton Fire Department, was honored at a dinner in his honor at the Grand Street Firehouse in the Village and departmentals praise his services to the community, Mr. Beaumont, Ex-Chief's badge from the department, succeeds him in office as Chief, Mr. Munson, Sr.

More than 100 well-known guests attended the dinner, including several Ex-Chiefs, Mayor J. J. Ferris, Fire Commissioner J. J. Ferris, the affair was more memorable for the old Chiefs by the presence of Mr. Munson's father, Mr. Munson, and Mr. Beaumont, Chief William J. DeWitt, the Harrison Fire Department, Police Justice John W. Dobbbs and Robert W. Dobbbs and Robert W. Dobbbs Jr., joined Chief Munson and Mr. Beaumont's

Words of Tributes

Others who spoke were Village Trustees J. J. Ferris and Robert W. Cook, Town Councilman, and A. J. Cook, Chief Howard Van Pelton, McAuliffe spoke in his capacities as Village Chief, County fire warden, staunch fire buff. He referred to Mr. Beaumont as "one of the best Ex-Chief" and gave him to the ranks. He gave the new Chief and as a good account of the department while in charge of the department.

Good wishes to the present Chiefs were given by Village Attorney I. J. Treasurer Charles S. Highway Superintendent Gilbert. The entire department in for praise from including James Taxt, town, William Kelley, "Spitz" Lent of Frederick Lemon of

To make the dinner a family affair. C

BUSINESS DIRECTORY

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- Where to get it.
- Where to have it done.
- Specialized services.

Art Classes

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Glengary Road
NILS STROM
LILLIAN STROM
Croton 1-4305

Kennels

Ritter's Boarding Kennel
Boarding, Bathing, Clipping
Large Outdoor Runs
Heated Inside Kennels
Old Crompond Road
(Between Peekskill and Yorktown)
PEEKSKILL 7-4138

Paints

Pierce Paints

SUPPLY

Lebanon Mountain Is Resting Place For Heroic Victim of Sea Tragedy

Thousands of automobiles speed over Route 20 between Albany and Pittsfield day and night, but few motorists give heed to a tree-shaded cemetery a few feet back from the highway just over the New York State line in the township of Hancock.

In this small plot, enclosed by an iron fence and with well-trimmed grass backed by tall pine trees on three sides, is buried the members of the Bates family. How they came there and why the spot was selected is a story in itself.

Back in 1909 and 1910, Lindon Bates, Jr., son of Lindon W. Bates and Josephine White Bates, was a resident of the city of New York. He had been educated at Eaton in England and was a graduate of Yale. While only 22 years of age he had made a trip up the Orinoco River in Brazil and had written a most interesting book of his experiences. This was followed by another publication entitled "The Russian Road to China." This was the story of his trip in 1907 into Mongolia where, up to that time, no other white man had ventured. Both were remarkable books for a man so young and they were widely commented on by the newspapers of those days.

IN POLITICS

Aside from exploration trips, Mr. Bates was deeply interested in politics. In 1908 and again in 1909 he was elected to the New York Legislature from the then strong Republican 15th District of Manhattan. In the Legislature he was affiliated with the so-called "Progressive group" of his party and led the battle for one of the burning questions of the day — the Direct Primary.

While many differed with him in his political opinions, yet even his most bitter opponents admired him and were personally friendly.

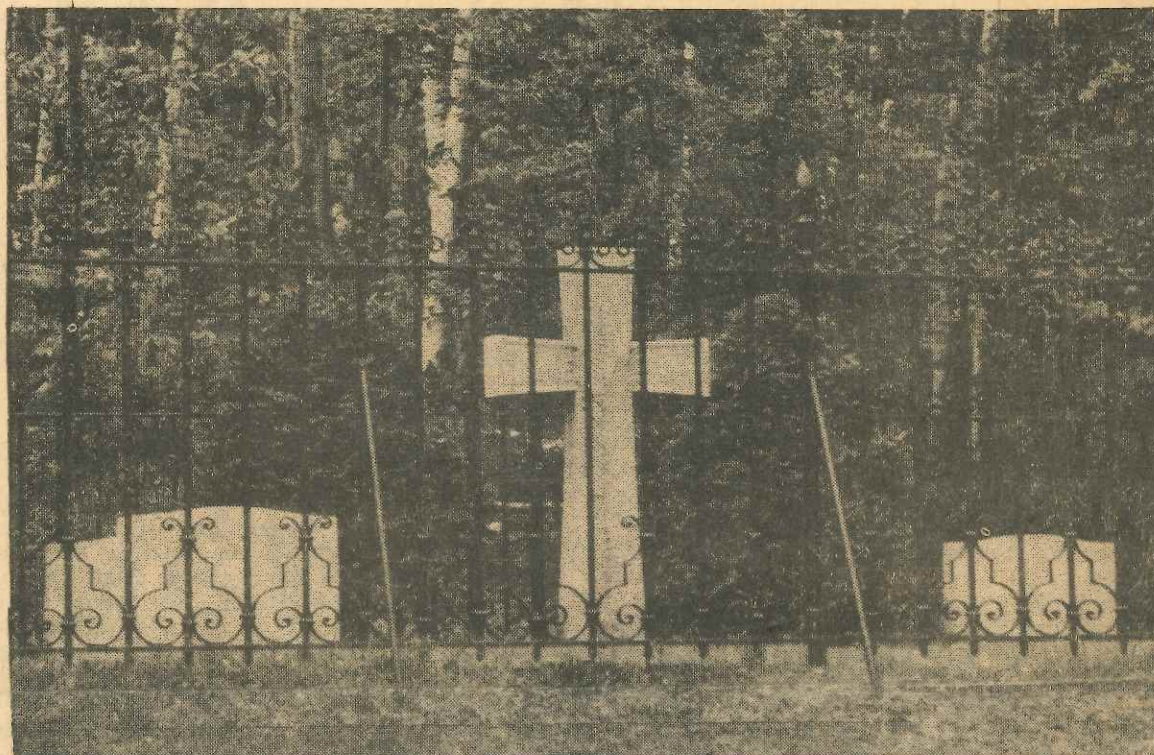
In the spring of 1910 he suggested to the then assemblyman from Columbia County that they take a horseback ride of a couple of days through the Lebanon Valley. There were no autos to bother them then. The idea was carried out but unfortunately the rented horse Mr. Bates rode went lame and he had to make a limping return to Albany.

This trip, however, gave him his first view of the beautiful Lebanon mountains and then and there he decided to urge his family to come and look over the view he had seen and, if possible, buy a summer home there.

CAME TO LEBANON

Later the same year, Mr. Bates and his mother came to New Lebanon and the family eventually purchased a home south of the Shaker village overlooking the entire valley. Here Mr. and Mrs. Bates and their two sons, Lindon, Jr. and Lindell, spent four happy summers.

War came to Europe in 1914 and Mr. Bates, Sr., who as a harbor engineer had done work all over the world, was selected as head of the American Belgium Relief, later to be taken over by Herbert Hoover. Mr. Bates' duties took him to London, and in May 1915 his son Lindon left on the



TREE-SHADED, this small cemetery near the top of Lebanon Mountain contains the remains of Lindon Bates, who was aboard the Lusitania on May 7, 1915 when she was torpedoed by a British submarine. He gave his life preserver to a small girl and his body was found by an Irish fisherman two months later. (Courier photo by Lees)

Lusitania, a British ship of the Cunard line, to join him.

The younger Bates was now out of politics and looking forward to aiding the great humanitarian work his father was performing. But just before the Lusitania sailed from New York, the German Embassy in Washington had an advertisement inserted in various newspapers warning American citizens not to sail on this ship as it might be torpedoed at sea by a submarine.

Carrying nearly a thousand passengers, the big Cunarder had an uneventful trip across the ocean. But, on the morning of May 7, 1915, off the east coast of Ireland, it was struck by two deadly torpedoes. There wasn't much chance for the passengers or crew and several hundreds were drowned in the cold waters of the Irish Sea.

GAVE UP BELT

Among the victims was Lindon Bates, Jr. Those who saw him on the deck just before the ship went down say that he had a life belt on but a little girl passed by, frantic with fear, and he took his belt off and placed it about her.

Another of the passengers who survived the tragedy, who is now living in the Town of Canaan, is Colonel William Adams.

Great indignation swept over the American people as the news of the sinking spread across the country and it was one of the causes which sent the United States into World War I and brought about the defeat of the Kaiser and his armies.

Lindon Bates' body remained in the water for two months and in July it was washed ashore in Galway Bay on the west coast of Ireland where it was found by some fishermen.

MONEY MISSING

A curious incident was later reported by his father. It was known that he was traveling with a thousand dollars carried in a money belt securely fastened

about his waist, but no report of the money was ever made to those who claimed the body.

Brought back to America, the Bates family had a large rock hollowed out and here, in a temporary sarcophagus, the body was placed. At that time it was Mr. Bates' intention to have a huge tower erected on Lebanon mountain at the top of which would be a light that could be seen for miles about as a memorial to those who drowned on that fateful May day of 1915. This plan was never accomplished but the family purchased 450 acres of pine forest as a final resting place along Route 20 and presented it to the city of Pittsfield, Mass. Later the land and the burying plot was deeded by the city to the Commonwealth of Massachu-

setts and today is beautifully cared for by the Department of Natural Resources. An endowment fund left by the Bates' helps in this undertaking.

Buried here beside Lindon today are his grandfather and grandmother, Captain William Bates, who was born in 1828 and died in 1911, and Mabel C. Bates, 1825-1898. Also, his father's mother and, more recently, his younger brother, Lindell, who was a veteran of World War I.

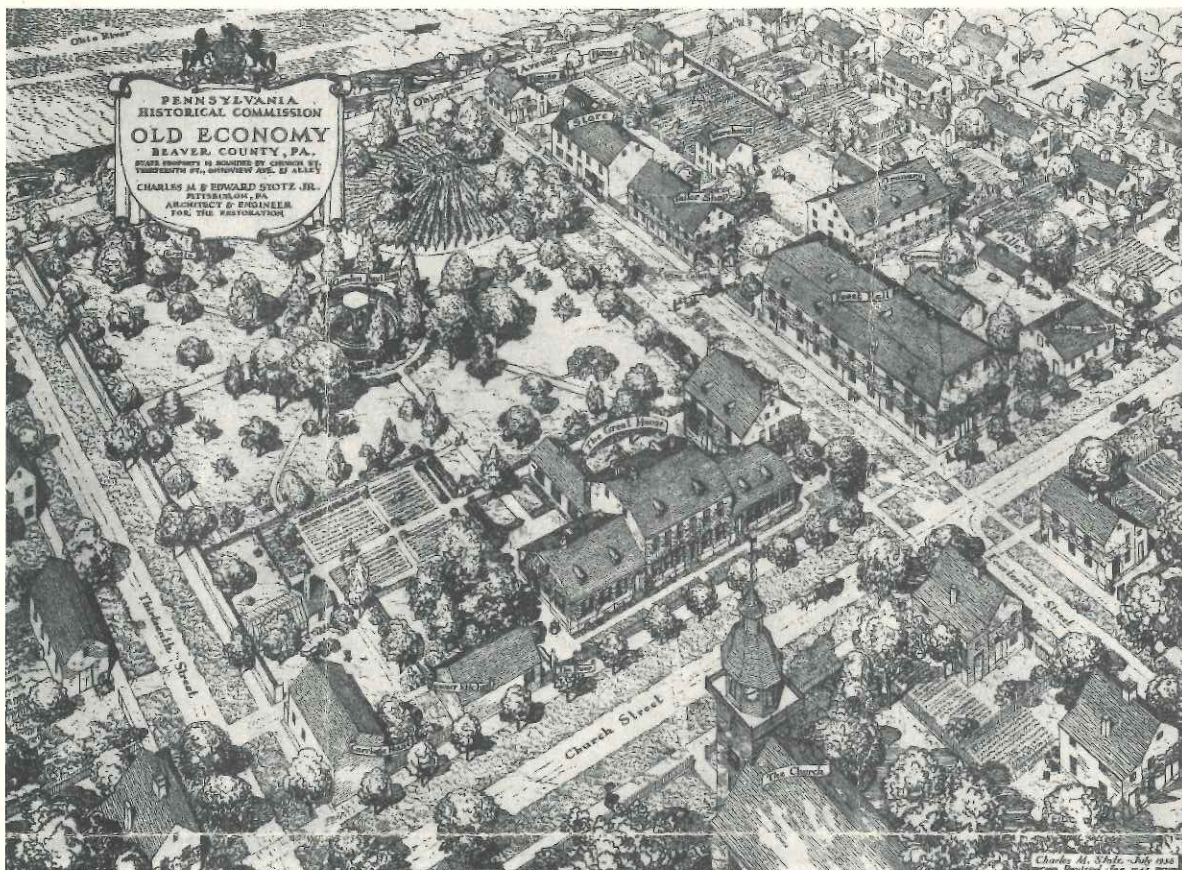
Over whose grave waves throughout the year an American flag. While all of the headstones except Lindon's are of marble is a large granite cross on which is inscribed in French, "The character comes forth in moments." — Born July 17, died May 7, 1915.

Miss Peck Named

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OLD ECONOMY

THIRD AND LAST HOME OF THE HARMONY SOCIETY

TIME SEEMS to stand still at Old Economy, where seventeen structures of this third and final home of the Harmony Society have been preserved as a historical property administered by the Pennsylvania Historical and Museum Commission in Ambridge, Beaver County. Within the Great House, the Music Hall, and the other buildings of the State-owned property, the visitor can sense the living spirit of a remarkable past. Here is not only the relic of an interesting experiment in communal living and industry, but a fascinating museum of the domestic manufactures of the early nineteenth century. The feeling of the past which pervades the buildings and grounds is heightened by the

contrast with the industrial town of Ambridge which surrounds them.

The beginnings of the religious movement which culminated in the Harmony Society were in the small kingdom of Wurtemberg in Southern Germany. There George Rapp, a lay preacher of peasant origin, gathered a goodly band of followers by his teachings, which stemmed from the German Pietist movement. Pietism, like the Methodist movement in England, was essentially a revolt against the skeptical rationalism of the eighteenth century. Encountering hostility and intolerance in their native land, Rapp and his followers resolved to migrate to America where

they would be free to carry their doctrines into practice.

In 1803 Rapp sold his property in Wurtemberg and took ship for Baltimore in order to find a suitable place for settlement in the New World. His affairs in Germany were left in the hands of his capable young assistant, Frederick Reichert, who followed him to America in 1804. More than five hundred of his followers crossed the ocean in that year. Their first settlement was on a tract of five thousand acres on the bank of Connoquenessing Creek in southwestern Butler County, Pennsylvania. The colony was named "Harmonie" or "Harmony," in recognition of the virtue which they thought most essential to their success. It was here that the Harmony Society was formally organized on February 15, 1805.

George Rapp, later called Father Rapp by his disciples, was chosen head of the Society, and Frederick Reichert was named financial agent. (Later, Frederick was adopted by Father Rapp.) By their covenant the members agreed to turn over to Rapp and his Associates all their real and personal property for community use and benefit, and to abide by all the rules and regulations of the Society. In return, they were to receive church privileges and school instruction, and all the necessities of life, whether well or sick, whether aged or otherwise unable to work, and whether as children they were offspring of living or deceased members.

After ten prosperous years at Harmony, the Harmonists sold their land, buildings, and improvements for \$100,000, and migrated to a 27,000-acre tract along the Wabash River in Indiana in 1814 and 1815. Here they founded another Harmony. Malaria was then prevalent in that region, and later the disappearance of specie sadly restricted the market for their services and products, yet they prospered in an era of national depression. They completed a decade at Harmony, Indiana, then in 1825 sold their estate for \$190,000 to Robert Owen, the English social theorist.

In 1824, George Rapp, with a group of pioneers, returned to Pennsylvania, and founded the town of Economy. Frederick Reichert Rapp, with the main body, arrived the following year. This third settlement was named from the German "Oekonomie," meaning the science and practice of economics. It was located on a tract of three

thousand acres extending five miles along the Ohio River and one mile inland, eighteen miles north of Pittsburgh. Building again, they soon established another thriving community, whose agricultural and manufactured products found a ready market in the Pittsburgh region. The wealth accumulated by the Society played no small part in the industrial development of the region, for they were ready to invest in likely enterprises.

The Harmonists were skilled craftsmen and expert farmers. The amazing prosperity of the Harmony Society was due to the ability of Frederick Reichert Rapp, their financial agent, and to the skill of the Society's craftsmen—carpenters, blacksmiths, wagon-makers, weavers, tailors, and coopers. Their land was a model for thrift and productiveness. The broadcloth, muslin, satin, and velvet woven at Economy were thought better than any Eastern product. Economy was known as the pioneer American silk center in the 1830's and 40's. This high-grade craftsmanship built up a lucrative trade. At one time the Harmony Society owned property worth \$2,000,000.

Decline followed the death of Father Rapp. Many causes have been assigned for this decline, including: the adoption of celibacy; excessive generosity; some unwise investments; and the fact that the community gradually became one sustained by outside investments rather than by its own labors. Celibacy was gradually introduced about 1807; it was never a part of the Society regulations, and there were no vows thereto; but it became a custom which greatly restricted any natural increase within the community. The adoption of children and the reception of new members could not overcome the loss through death and withdrawal. In 1894 there were only eighteen members living, and only two remained when the Society was dissolved in 1905.

The Society every now and then was involved in litigation, generally through the efforts of would-be heirs of former members. In 1893 there began a series of law suits which troubled the last years of the Harmony Society. Attempts made by so-called heirs to lay claim to a share in the Society's property, and damage suits, were stimulated by the exaggerated popular conception of the wealth of the Society. All these attacks were met successfully, but even the Society's dissolution in 1905 did not stop the litigation. In

1910, the Commonwealth began escheat proceedings, which were eventually settled by an Act of the General Assembly and jury findings in the Beaver County court in 1916. By this final settlement, the Commonwealth received title to the Great House block and to that half of the adjoining block on which the Music Hall is situated. In 1919 this property was placed under the administration of the Historical Commission.

The two city blocks belonging to the Commonwealth contain some of the principal buildings of the Harmony Society, including seventeen structures. The Great House is a thirty-five room structure of hand-made red brick. Originally two separate homes for Father Rapp and Frederick Reichert Rapp, and connected by a one-story wing prior to 1832, there are some clashes in architectural style, but as a whole the Great House is impressive and harmonious. The large, square, high-ceilinged rooms, amply provided with windows and fireplaces, are comfortable and inviting; and with their furniture and equipment, which is gradually being restored and arranged, the Great House well illustrates the cultured, industrious life of the Society's leaders.

Behind the Great House are the beautiful Community Gardens, extending to the river road. Once planted with many varieties of flowers and trees, its shaded lawns are still a serene and tranquil spot; the work of restoration will add greatly to the beauty of this park. In the center of the Gardens is a pavilion or garden temple, with a fish-pond surrounding it like a moat. Off to one side is the Grotto, perhaps the most unusual structure on the property. Built of rough stone boulders, having a beautiful interior, it was intended to symbolize the ideal individual, who—no matter how rough and homely he might be on the outside—should be beautiful within.

The Music Hall, or Feast Hall, is a large three-story building, of which the beautiful Colonial doorway is a remarkable architectural detail. The large hall on the second floor was used for

general assemblies and for the three annual feasts. The seven rooms on the first floor were formerly used by the band and orchestra, by the printing establishment, for supplies, and to house the museum.

In the same block are two dwellings of the type used by ordinary members of the Society. Like the eighty others which were once included in the community, each had its yard with garden and outbuilding containing workshop, quarters for the cow and chickens, and storage space for stove wood and hay. The arrangement of the interiors is very similar. There are also a great five-storied granary with hand-timbered first floor, a store, post office and apothecary shop, the tailor and shoe shop with an impressive stone-vaulted wine cellar beneath it, the cabinet shop where the fine woodworking was done, and the community kitchen which was used to prepare the feasts. The cemetery is located on the same street but several blocks away from the main property.

The work of restoration has been a long and arduous process, and the end is not yet in sight. The Commission had the co-operation of the General State Authority in carrying out the initial stages of its program. Late nineteenth-century alterations to the buildings are to be removed, and many repairs must be made. Landscape architects will attempt to restore the gardens and grounds to their appearance in Harmony Society days.

Much remains to be done, but even today the visitor cannot but feel that he is entering another day and age when ways of living were far different from his own. There is cause for wonder in the strength and aspiration of these people who fixed their eyes on Heaven and built a Utopia on earth. In any case, their aspiring faith, their industrious lives, and their contributions to the economic development of Western Pennsylvania deserve remembrance.

Open daily 10 A. M.—5 P. M. Guided tours available.

CURATOR: Lawrence Thurman

Telephone: AMbridge 6-4500

Address: Old Economy, Ambridge, Pennsylvania.

"MAN'S REACH" HISTORICAL DRAMA IN 3-ACTS

BY GLADYS LASHLEY HOOVER

Directed by JOHN C. BARNER

Presented by THE HARMONY PLAYERS

Advance Reservations

Now Available and Advisable

Unreserved seats on sale at box office

Before each performance

Regular Tickets \$1.50 (incl. tax)

Special Student Tickets75 (incl. tax)

THURSDAY AND FRIDAY NIGHTS ONLY

8:15 P. M. (E.D.S.T.)

WRITE . . WIRE . . TELEPHONE (CONGRESS 6-4500)

JUNE 28 THROUGH AUGUST 31, 1956

OLD ECONOMY, AMBRIDGE, PA.

(Checks should be made payable to the
Harmonie Associates, Old Economy, Ambridge, Pa.)

Special Performances may be scheduled other week-day nights for groups of 100 or more by contacting the Curator.

Dinner before any performance will be served at the Harmony Church to groups up to 100 persons upon advance notification to the Curator.

Information on overnight lodgings is available at the Office of the Curator.

A picnic area for family groups is available in "Great House" Gardens, near Granary Building.

Admin.red by the Pennsylvania
Museum Commission, Harrisburg, Pa.

Summer Festival Season, 1956

OLD ECONOMY, AMBRIDGE, PA.

(BEAVER COUNTY)

TOURS

The atmosphere of Old Economy will be re-created before each performance by a short tour of the properties (beginning at 8:15 p. m.) where the audience will discover the cast engaged in various industrious occupations pursued by members of the society during the "golden age" of the mid-Nineteenth Century. The tour will end in the "Great House" gardens where "Man's Reach" will be presented in the original setting. The action takes place in different areas of the gardens in order to include authentic backgrounds of the 17 remaining Harmony Society buildings.

Regular guided tours of the property are available to visitors during the summer season, week days and Sundays, from 10 a. m. until 4 p. m.

GIFT SHOP

The Old Economy Gift Shop is a new addition this summer, to open June 28th. The two intermissions during "Man's Reach" will give added opportunity for visitors to purchase old-time ginger cookies, peppermint candy, lemonade and homemade ice cream, made from Harmony Society receipts, as well as gifts and "mementos" of the occasion, postcards, books, photographs, paintings, etc.

SUNDAY AT OLD ECONOMY

A perfect way to spend a family holiday. The program includes free afternoon band concerts by well-known area bands, Sunday evening vesper services and concerts by the "Harmony Great Choir," all in the "Great House" gardens . . . Sunday evening organ recitals (6 p. m.) in the nearby Harmony Church and a final (9 p. m.) concert by the famous "Harmony Bells," from the church steeple.

SATURDAY AT OLD ECONOMY

There will be regularly scheduled German classes (free) for adults (afternoon) and children (morning). For enrollment information, apply to Lawrence Thurman, Curator of Old Economy.

STUDENTS OF HISTORY

Are welcome to use the Old Economy archives upon clearance with Mr. Thurman.

All proceeds from "Man's Reach" and the Old Economy Gift Shop, will be used to restore Old Economy to its original state during the mid-Nineteenth Century "Golden Age" of the Harmony Society.

From the Pages of History Comes . . .

"Man's Reach"

BY GLADYS LASHLEY HOOVER

The story of the Harmony Society of Old Economy, Pa. presented in the original setting . . . with original costumes . . . a cast of 100, including many direct descendants.

Performances

Every Thursday & Friday Evening
June 28 through August 31, 1956

8:15 P. M. (E.D.S.T.)

SUMMER FESTIVAL SEASON

1956

History repeats itself in the "Great House" gardens at Old Economy, Ambridge, Pa. (18 miles North of Pittsburgh)



"Ah, but a man's reach should exceed his grasp,
Else what's a Heaven for?"

—ROBERT BRONSON

"Man's Reach"

"Heed ye unto Me" . . .

by Gladys Lashley Hoover



Welcome to Old Economy, third and last home of the Harmony Society. Here in the gathering twilight of this fragrant garden, time itself stands still in the calm serenity of true contentment. We invite you to turn back the pages of history and relive with us a stirring adventure in successful Utopian living. . . .

HISTORICAL DRAMA

IN THREE ACTS

Directed by John C. Barner

Presented by The Harmony Players

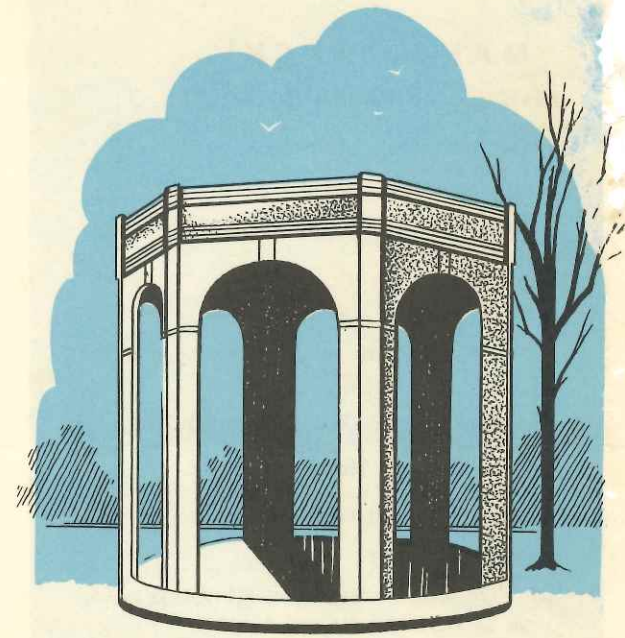
In keeping with the magnificent sweep of its theme, "Man's Reach" captures the "above and beyond" quality of a significant chapter in history. In a series of dramatic episodes and scenes played "in limbo" from revolving stages, the audience becomes part of the lives of a fabulous people who built an earthly paradise in the image of Heaven, sharing their aspirations and dreams as well as the suspense-filled moments of the "attack" scene when the Harmonists defy the enemy from the same rooftops they defended a century ago. Long after the man-made moonlight fades, you will remember the haunting Harmony melodies, the lyrical language of an age that is gone but will never be forgotten as long as there are stars to lead men on to greatness.

AMONG THE UNFORGETTABLE CHARACTERS YOU WILL MEET . . .

George Rapp, affectionately known by his followers as **Father Rapp**, admired by the great and near-great of his day for a tremendous capacity for leadership and a magnetic personality. . . . **Frederick Rapp**, his adopted son, financial leader, who carved a commercial empire out of a wilderness. . . . **Gertrude Rapp**, his beloved granddaughter, charming hostess of the "Great House" for three-quarters of a century and director of the silk industry at the age of 22. . . . **Yvonne**, the girl who betrayed a trust. . . . The self-styled "**Count de Leon**," the evil influence which threatened to invade the "Garden of Eden." . . . and a host of others. . . .

THE HARMONY SOCIETY OF OLD ECONOMY (1804-1905)

Of the numerous religious groups of German and Dutch origin that settled in Pennsylvania during the early 19th Century, the Harmonists were by far the most durably successful. In less than 25 years they felled 3 forests, built 3 prosperous communities, laid the foundations for the vast industrial kingdom of Western Pennsylvania. They pioneered oil, steel, glass and the railroads. At one time their property was worth millions. Economy silk was world-famous. Theirs is more than the "rags to riches" saga of virtue rewarded. They really believed in things like mercy, justice, humility and compassion for all men. The symbols of their accomplishments remain as an enduring tribute to a way of life that will always be remembered. . . .



WHERE IS OLD ECONOMY? . . .

18 miles north of Pittsburgh, via the Ohio River Blvd. (Route 88), a 4-lane highway that ends in Ambridge, Pa., the sprawling, industrial community named for the American Bridge Company. Today, Old Economy, is like a bit of "lavender and old lace," surrounded by such towering giants of industry as the Jones & Laughlin Steel Corp., Spang-Chalfant, Byers Pipe, and others. In an earlier day the "route beside the river" echoed to the footsteps of Celeron de Bienville, the French explorer; the young George Washington on his first surveying expedition and celebrated visit to Queen Aliquippa at nearby Logstown; "Mad" Anthony Wayne, who passed here on the eve of the victory at "Fallen Timbers." Stirring memories, these! Old Economy remains as the one enduring link between the past and the future.



CHAPEL IN DORMITORY BUILDING



innumerable rooms. The whole building is in exceptional repair in spite of its 55 years of age.

This building would be the one first used for school purposes and would take care of at least 100 students. Its kitchens are stupendous affairs, smacking with the immaculate manner of housekeeping which was one of the many Shaker virtues. Besides the kitchen is a large dining hall, and in the basement an interesting well room where milk and butter were preserved.

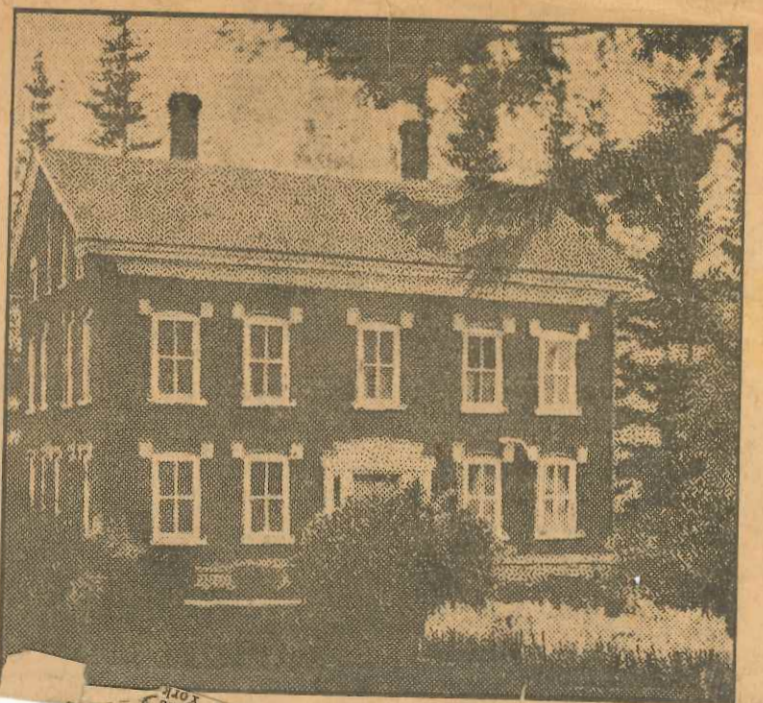
Old Church

The most interesting structure is the barrelled roof church which can easily be seen from the road above. This building is 100 years old but its huge auditorium is in as good condition as the day it was built. Its unique architecture is best viewed from the attic. Here monstrous beams, set on a

central brace radiate to the roof, like spoke to the rim of a wheel. The whole is put together with wooden pegs and is sturdy and strong. Several rare old pieces of furniture are still in the building and will go to the school.

There are many other buildings on the property. The ministry house which will become the headmaster's home; the laundry, well equipped with modern machinery; and the building which is now the store and post office, easily adaptable to school purposes.

THE MINISTRY HOUSE



St. Louis, Mo. New York

SCHOOL AT SHAKER COLONY APPEARS CERTAINTY WHEN WOMAN GIVES BIG PLEDGE

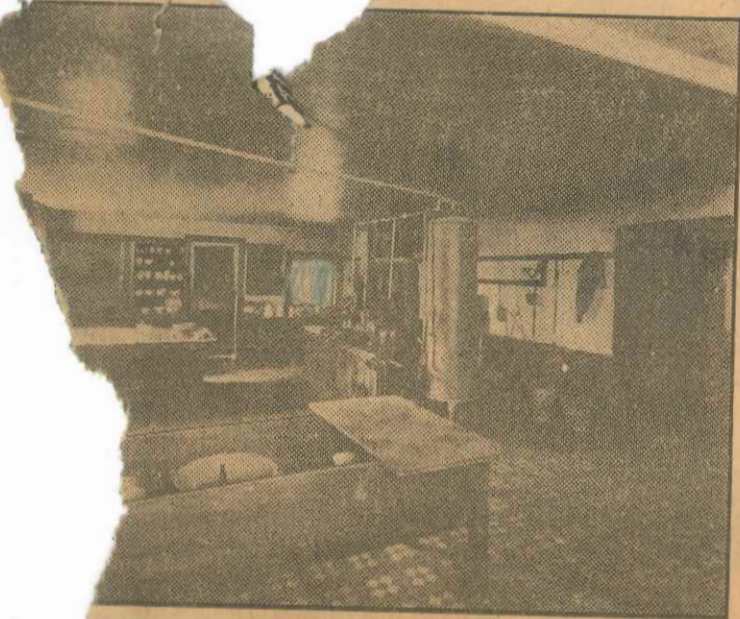
array of fine buildings once more brings real worth of property for school purposes to fore—Option, expiring today, extended for two weeks, when it is believed total will have been raised

dozens of Berkshire county come fore with pledges there ap little doubt this morning but another year will be a boys' established on g at New ion now occupie through y of Shakers option on but arr it tw that

Excellent for School

A recent survey of the property brought more forcefully to mind than heretofore the value of the land and buildings in question from the standpoint of a school. A village in itself, hidden under the shelf of Lebanon mountain, the whole countryside is bursting into leaf and greenery under the warm New York state sun. It is a well known fact that the new Lebanon valley is usually

VIEW



ed the last \$10,000 if \$115, ed elsewhere. Already, it ough money has been ke up the option on the not enough to definitely ing the school. Hence o extend the option.

some week ahead of Berkshire in its seasonal changes.

Many buildings will go with the property, practically all of them available for school purposes. The largest is the family house, a monstrous structure of brick containing

INTERIOR OF ANCIENT SHAKER CHURCH

