

This Morning's Comment

By HENRY W. SHOEMAKER

THE MYSTERY OF THE SHAKERS: WHY WERE THEY BARRED FROM PENNSYLVANIA, WHEN OTHER COMMUNISTIC AND CELIBATE SECTS FLOURISHED? A FEW LEGENDS OF THE SECT FOUNDED BY MOTHER LEE, SAID TO BE BASED ON THE TEACHINGS OF THE CAMISARDS OF SOUTH-WESTERN FRANCE.

HISTORIANS have failed to find the reason for the hostility shown to Mother Lee's Shakers in Pennsylvania, while communistic and celibate sects at Ephrata, Snow Hill and Salemville (in the cove), and Old Economy, were thriving, and elsewhere, and no undue hostility was shown towards Jemima Wilkinson's Universal Friends, which was making a bold effort to get a foothold in Philadelphia.

YET severe legislation, which today would be called unconstitutional, was enacted in 1823, which, rigorously enforced, put an end to Shaker aggressions in the Keystone state.

THE Adams Sentinel, of Gettysburg, issue of Monday, July 2, 1860, printed a story called "A Romance of the Shakers," which is of more than passing interest:

"IT IS well known that the Shakers do not marry. The sexes are kept entirely separate. When members of the sect do marry, the doors of Shakerdom are forever after barred against them while they live as man and wife. However, the Shaker village at Warrenville, some six miles from Cleveland, Ohio, was recently the scene of an elopement.

"ELIZABETH MARTIN was adopted by the Shaker Society when she was eight years old. At that age she thought celibacy was a very nice arrangement, but when she reached the interesting age of sixteen she slightly changed her mind. She encountered a pair of black eyes one day, said eyes being the property of a young man named Murray. She thought there could be no harm in those eyes, and wished the owner of them would renounce the world, adopt long waistcoats, and take up his abode with the Shakers altogether, so she could see him and talk with him every day; but the young man did not incline favorably to long waistcoats, and he and Elizabeth Martin continued to meet, in stolen interviews. After a while she also began to doubt the pre-eminent beneficence of long waistcoats herself.

One, a very beautiful girl, found her way into the clothes-pin factory at Coudersport, Potter county, not so many miles from Stanton's Creek, McKean county, where Communist, celibate colonies, on C. J. H. Fourier's plan, thrived for brief periods.

COURTED devotedly by a fellow-worker of good old New England antecedents, when it came to a proposal of marriage, the lovely girl tearfully con-

fessed that she had taken Shaker vows, in Ohio, never to marry, and would be kidnapped and taken away and punished if she became a "backslider."

THE lover kept going with her for ten years, and finally when human nature showed it could withstand his importunities no longer, she disappeared, yet no trace was ever found of her in any of the Shaker colonies in Ohio, New York, or Kentucky.

waited.
"THE Shakers learned of the interviews between the young couple, and in accordance with the teachings of their belief, tried to prevent him seeing her any more. They meant well, but, of course, their efforts were not crowned with success; quite to the contrary. When a young girl gets her mind made up that a young man is about as near right as he can be, her parents or guardians may as well 'let her went' without any fuss, for she is bound to go.

"ON FRIDAY last two friends of Mr. Murray, a Mr. Foot and a student in the law college in this city, arrived near the Shaker settlement at the close of the day. They lingered near until dark, when they passed the house where lived the pretty little Shakeress. She knew of their intended advent, and promptly answered the signal they gave her. Soon she appeared in the street, and accompanied them to Doane's Corners, where Murray and a minister awaited her. The couple was soon made one, and blessings were extended by all except the Shaker brothers and sisters."

MOTHER LEE, founder of the Shakers, spent much time in New York and New England, but she did not seem to venture into Pennsylvania. She is supposed to have been of English gipsy origin, which her name would bear out, also the name and occupation of her husband, Stanley, a blacksmith. Mother Lee claimed that the Shakers were the successors of the Camisards, or early Protestants, of the Cevennes mountains in south-western France, a branch of the general Huguenot persuasion.

THESE Camisards, or "cloak-wearers," staged the last concerted rebellion against the French government, 1701-1705. Their most active leader, Jean La Porte, alias Roland, was captured and killed while dating his girl friend, Courtess Maria Corneli, a young north Italian Protestant, who, exiled, was living in her chateau in the Cevennes.

HIS successor as the Camisard," Jean Cavalier, an undersized blonde baker's apprentice, of 18, waged campaigns of superior strategy, and was likened to Conde and Turenne by Marshal Villars, his principal royal opponent. Tricked into surrendering, Cavalier escaped to England, where the British took him under their wing, and made him curator of the Chelsea Veterans' hospital at London.

OTHER refugees kept arriving, and the sect seemed to have prospered for a time, then dwindled, until the few survivors joined up with Mother Lee, who started her Shakers on the Camisard foundations.

OCCASIONALLY Shakers got into Pennsylvania, some perhaps to see if they could find an opening for the sect.

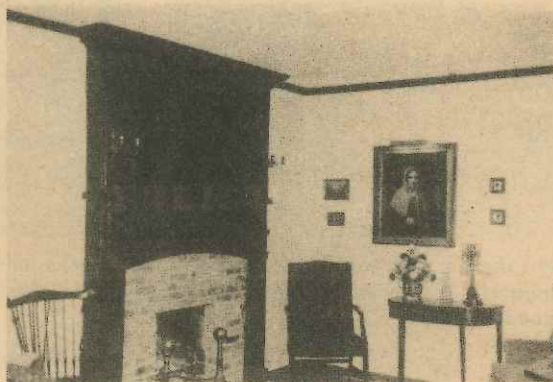
BY MARION BRUHN

SAVING A LANDMARK HOUSE:

One Couple's Moving Experience



BEFORE: The Kiekhofer's faced cleanup and remodeling before they could move in. This fireplace wall is modern. It has been completely removed and an antique replacement installed.



AFTER: The re-done fireplace now glows in a rich deep red-brown and suits the house admirably. It is a fooler, however, since the top one-third is brand new. The Kiekhofer's found an antique, hand-planed mantel at a rummage sale (from the two-thirds point ledge on down) but found that the huge living room dwarfed it. A carpenter extended the mantel to the ceiling and it is now the focal point of the room.



The foundation is removed from under the 124 year old Luther Clapp house and..

The gray, federal-style house looked to be of colonial New England, not eclectic Milwaukee, Wisconsin. Since 1856, it had stood on Wauwatosa Avenue in the western suburb of Wauwatosa. People noticed it, first of all because it looked antique and secondly, because it was facing the wrong way to a main throughfare.

The front door looked toward another cross-street, over a block away. Hayfields and a garden had covered that frontage of the old Luther Clapp property when it was built. Now a high school stood there and the high school needed an athletic field. Along with other newer properties on the block, the Clapp home was scheduled for demolition.

A heritage-minded reporter picked up the story and shortly thereafter a sympathetic article appeared in *The Milwaukee Journal*, the chief metropolitan newspaper. The house's history as the home of Reverend Luther Clapp, one of Wauwatosa's first and most beloved Congregational ministers, was related. The Clapps lived in the house until their deaths in 1894 and 1895 after which came a succession of owners. The home's interior was remodeled in 1927, decreasing some of the original atmosphere but enough was left to be restored should someone want to make the effort. The article revealed that the Wauwatosa School Board, which now owned the doomed property, would offer a brief chance of ownership to interested parties by taking bids within three days. The article appeared on March 27, 1976. All bids were to be filed and read by March 30th.

The time was too short. Groans of dismay from antique lovers began to be heard. A great deal of interest was leveled at that school board meeting of March 30th. Those who yearned to save the house but could not possibly make a decision that quickly hoped that someone would. Among the four couples who did respond to this challenge of speedy action were antiquers Bill and Sherrie Kiekhofer of Wauwatosa. In those hours allowed, they talked to movers and gathered estimates. They saw the interior of the house for the first time on the morning of March 30th. They were given school board demands that any winning bid must clear the lot - removing the driveway and garage and basement foundation in addition to the house.

Sherrie went to the afternoon meeting and Bill went back to his sales managerial job. Movers had advised them not to bid more than \$2,000 which would have been the cost of demolition although each bidding party was really on their

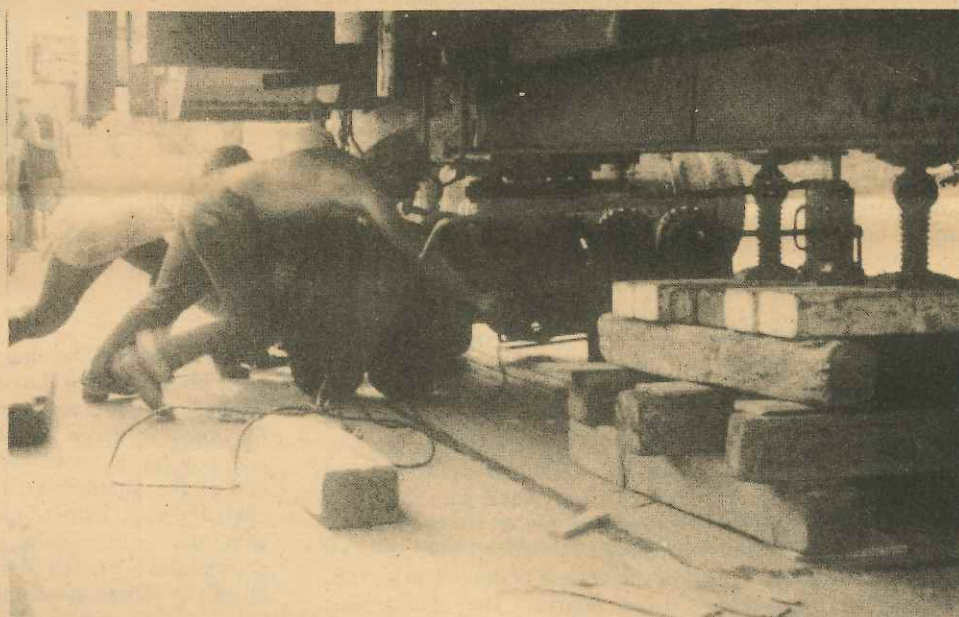
own as to the amount. Sherrie waited as all four sealed bids were opened and read. Bidding began at \$500. When the third bid came in at \$1,500, she knew the house was hers. She and Bill had bid \$1,776 in this bi-centennial year. It was a time for tears and celebration. The Keikhofers, already the possessors of one Wauwatosa house now had two and no land on which to place the second.

In the next few months, the couple placed "For Sale by Owner" ads on the first house and searched for an appropriate lot for the second. The City of Wauwatosa, belatedly happy that the landmark house had been saved and wanting it to stay in Wauwatosa, helped them to eventually locate a site on the western edge of the suburb, on a major historical street. On June 27th, a formal dedication of the Clapp home as a Wauwatosa landmark and the placement of an historical marker on its front ushered in the next phase - the actual movement of the home.

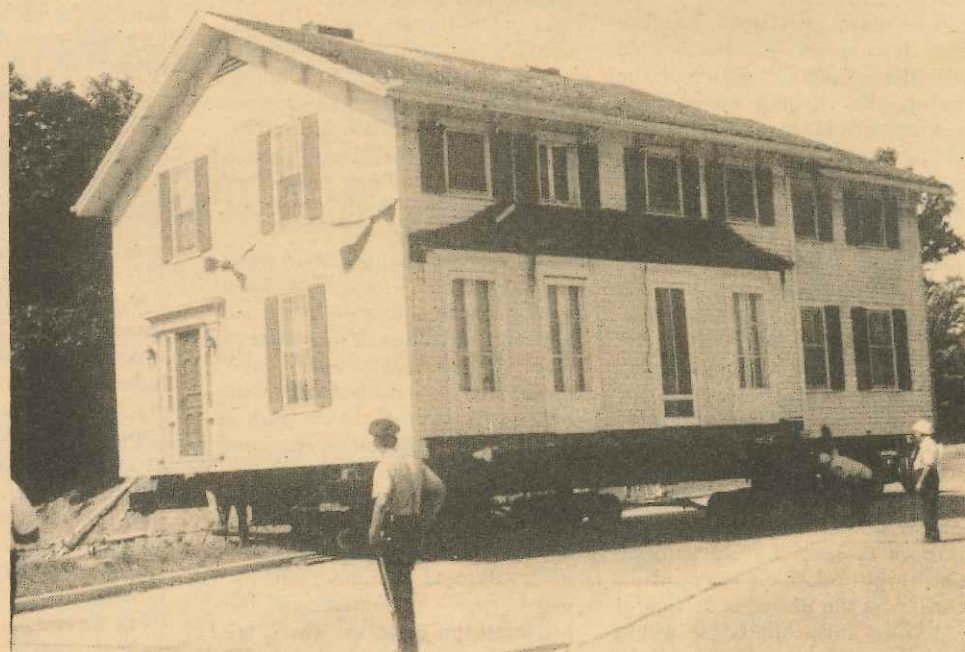
If the Keikhofers, who have two young children, thought they were busy before, the actuality of red tape that preceded the move now brought home the fact that nothing worthwhile is generally easy.

Taking two to three bids on everything, the Kiekhofers hired a mover. He decided that the porch and summer kitchen would have to be cut off and transported separately. The chimney would have to be dismantled completely or it would tumble during the move. The present foundation would have to be demolished gradually so that crib timbers and dolly wheels could be inserted underneath the house. Screw-jacks would lift and lower the house onto the dolly wheels.

During the two and a half months it took to complete this process, Bill Kiekhofer dismantled the chimney and stored



...supplanted with steel beams, four-by-four lumber and dolly wheels in preparation for moving.



The Clapp house spent two days sitting on a parkway curbside after dolly wheels hit the curbing and broke a front axle during the move.

the bricks for re-building. He removed conduits, heating duct work and disconnected electricity and water pipes.

Sherrie took on the task of deciding the route the house would take to the new site. This was not as simple as it sounds. Wauwatosa is a busy residential city of tree-lined streets, bridges, freeway corridors and lamp poles. To transport an 80 ton four bedroom house on a platform bed from the east side of this suburb to the west side would have busily occupied a corps of planning engineers. The proposed route, about four miles as the crow flies, became six miles (72 blocks) due to necessary detours. The route had to be submitted to the Wisconsin Electric Company; the Wisconsin Telephone Company, The Milwaukee Road (railway) and a cable TV company. Telephone wires and electric cables would have to be raised or lowered as the house passed by. Railway wires would be lowered so that the house could pass over them - even a centrally hung streetlight at an intersection would be a problem. The companies involved gave the Kiekhofer's their bills before any work was started:

Electric Company - \$7,000

Telephone Company - \$1,000

Railroad - \$2,500 (some rebate eventually)

The Mover - \$8,200

As the day of moving drew closer, the porch and summer kitchen were cut off. The porch, the small wing and the garage (which Kiekhofer's later found was built of hand-planed timbers and was probably some converted original out-building) were taken to the new site.

The house's turn to move came on the midnight of Tuesday, August 10th. It was not a secret to the neighborhood. Despite the late hour, there were 200 - 300 interested spectators waiting to see the famous house make its first move. Across the street, someone was having a party with amplified music.

By 12:30 a.m., the word was "go." The foundation was gone and the house now rested on crossed supporting beams on dolly wheels. The pulling truck was hitched on tight and the first hint that things could go wrong occurred. The truck's power steering cable broke. That meant a new cab must be sent for - it came and was rehitched. Was the house mobile at last? At the first movement, the house party turned up its loudspeaker. John Phillip Sousa's "Stars and Stripes Forever" played over the scene. There were cheers that rapidly subsided to groans.

Two days previously, another city department had decided to install new curb and gutters to the street. This curbing necessitated a sharp turn of the truck as it pulled the house into the street. The housetop promptly became enmeshed in a tree and was stopped cold. There was much talk that one could not cut a city tree without permission and the city officials were all home in bed at that hour of the morning. Someone, forever anonymous, finally took it upon himself to climb the tree and cut off the offending branches.

Released, the house proceeded majestically down a hill into the village proper, two escort trucks in back to keep it from slipping down the relatively steep hill. Once past the business section of old Wauwatosa, the house would then detour in round-about fashion onto a parkway so that a freeway bridge might be avoided.

Alas, the parkway was not easier. Even at the snail's pace at which it moved, the house's dolly wheels hit a curbing which broke the front axle. At 1:30 a.m., the house now sat on the curbing of Honey Creek Parkway and once this was radio broadcast, everyone had to come and see a sight they would probably never see again. In a gesture of Boy Scout goodwill, a troop of Explorer Scouts appeared and sat with the house until morning. All of Tuesday, and Wednesday, then, was spent repairing the wheels and re-welding the shaft.

By 8 a.m. Thursday morning, the house was again on the move. It had to be off city streets by the weekend according to law. As it rolled, city crews preceded it, moving wires and cutting back tree limbs. Police stopped traffic. It came to Bluemound Road, a major street. Here, a double-parked car blocked the street. Everything stopped while police and movers borrowed a few four-by-fours from under the house and jimmied the offending car to the nearest open space. It was promptly ticketed.

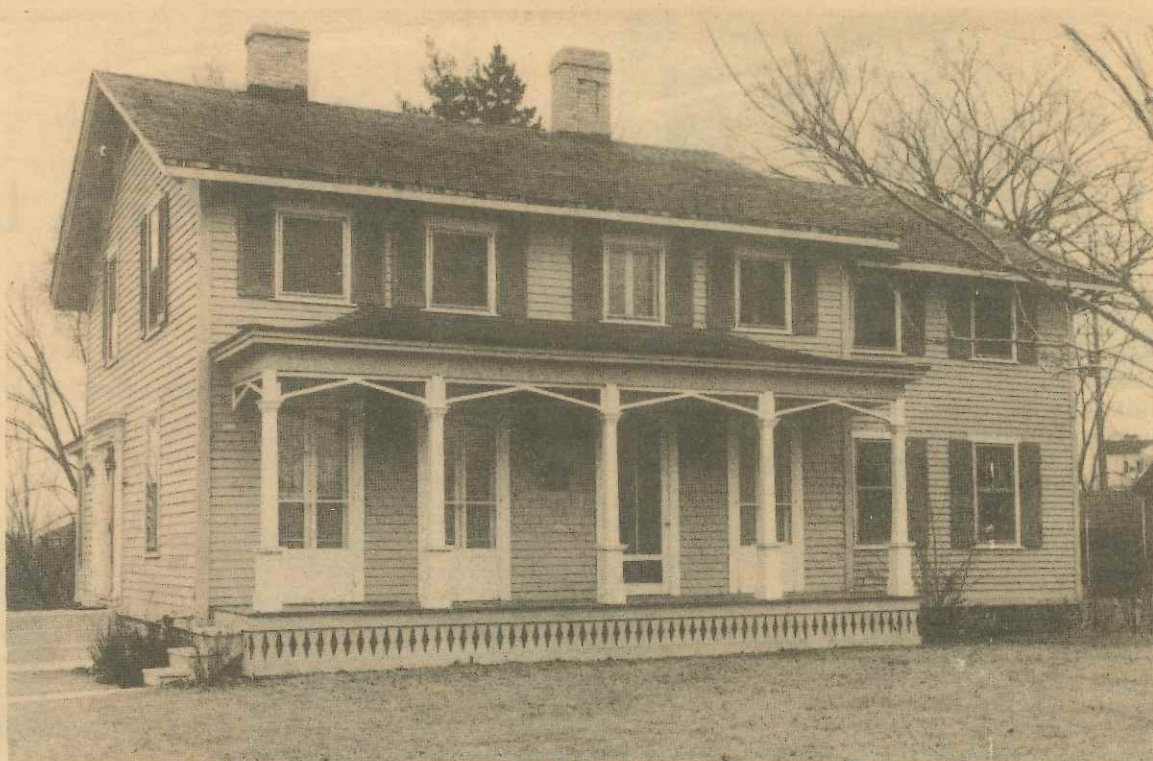
The house reached Watertown Plank Road. Its final resting place was just up the hill - a long hill.

The final happening was what made everyone say that old Luther Clapp had not really wanted his house to be moved.

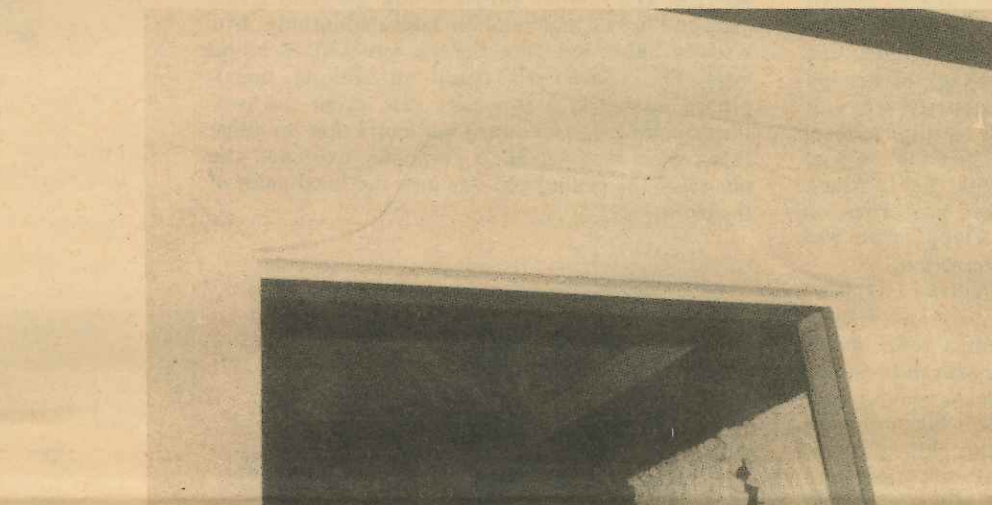
As the house (without a rear escort) made its final lap, the winching cable broke and the house began to roll backwards down the hill. Movers grabbed four-by-fours and threw them hurriedly under the wheels. The moving weight was too great. The four-by-fours were flipped out and the house kept rolling. The mover, in a desperate effort, inserted a timber with his back to the house to try to hold it there. He was badly bruised for his efforts and an ambulance was hurriedly called to take him to a hospital.

Meanwhile, the wayward house did finally stop. The four-by-fours had had a deterring effect. A dolly wheel jackknifed which re-broke the repaired axle and that was that. Of course, the axle had to be fixed again but the movers and the Kiekhofer's did not mind at all. The weak axle probably saved the house from extensive damage if it had crashed pell-mell at the bottom of the hill on its runaway course. The house was pulled back up the hill and set over the foundation hole. A concrete block basement was built up to meet it in the next weeks and the house lowered a foot and a half to set securely at last. The garage was already in place to the rear of the house. The porch and summer kitchen were re-attached. Having sold their first home, the Kiekhofer's had taken temporary residence in an apartment. By the time the Clapp house looked like its old self, they were ready for their final move into their new home.

Since those exciting 1976 moving days, the Kiekhofer's have worked continuously on the house and its furnishings. It is a labor of love. A new shake roof, a new basement outwardly faced with nineteenth century brick from a demolished Milwaukee convent (they cleaned the bricks themselves), an antique mantel replacing a modern one, a new kitchen and re-built breakfast nook (the old summer kitchen) make their enjoyment of the house all the more so. There are four bedrooms and two baths upstairs. According to Clapp descendants, the smaller bathroom



The Clapp House, now the Kiekhofer residence, is shown as it looks today on its new site. The house has been painted an antique gold with sage green shutters. The three original double-glass French doors on both sides of the door also lead out onto the porch.



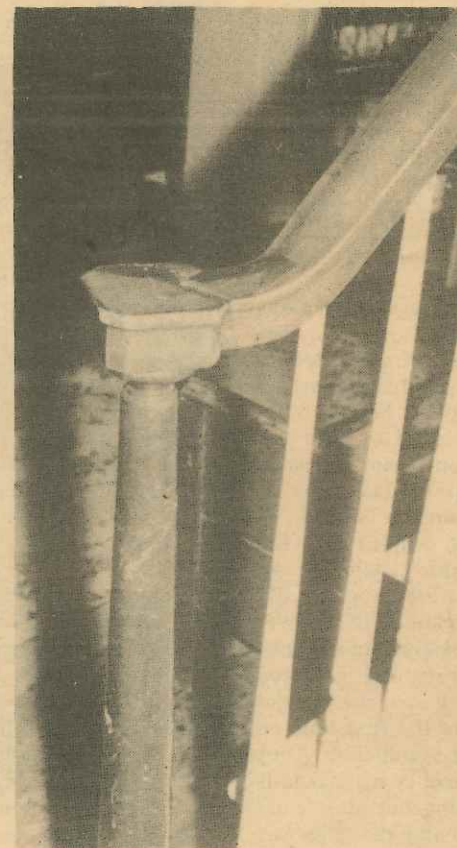
The doorway from living room to family room has a relief-type molding.

was originally a "burning room" - quite possible since Harriet Clapp did bear six children. Downstairs, the kitchen, large family room and powder room to come (one end of the summer kitchen) encircle the huge living-dining room with its outstanding original double-glass French doors. Not all of the rooms are complete as yet since the owners do much of the work themselves.

They have re-painted the house an historically accurate deep gold with sage green shutters. Red begonia baskets swing under the porch eaves in summer. Tiny electric candles and red bows light each window at Christmas time.

It is a pleasant house, sunny and welcoming and many a passerby is disappointed that the home, although now a famous landmark, is private and not open to the public. People do ring the doorbell and ask for tour times. The most oft-asked question is "Would you do it again if given a choice?"

A positive "Yes!". The Kiekhofers feel that despite the anxiety and setbacks many things happened in just the right way to give them the feeling that it was meant to be. Just when cash for bills was most needed, Bill won a resaleable new car through his sales job. Sherrie says that the number "76" has always been lucky for her and won her a home.



The stairway railing is an 1856 original. The newel post is four-sided with cut-corners and after all these years sports a warm, hand-rubbed patina.



Two rooms of Shaker are featured in the Hayner House at Sharon Woods Village outside Cincinnati, Ohio. The furnishings are from the Steve Kistler Collection.

in the Hayner House, one designed as a Brethren's Retiring Room and the other as a gallery including photographs and examples of chairs.

Probably the best known Shaker site in the Midwest and the finest restoration of Shaker buildings is Pleasant Hill, Kentucky. With facilities for overnight lodging, excellent meals, picturesque architecture, craft exhibition, and plenty of solitude, it is a favorite even of people who have little or no interest in the Shakers.

Shakertown at South Union, Kentucky, is outside of Bowling Green and has six major buildings with the 1824 Centre House serving as the museum exhibiting furniture and artifacts unique to the Kentucky Shakers.

The Milwaukee Art Center has a small but representative collection in a Shaker room at the Village Terrace.

This list is certainly not complete since there are many other museums that have examples of Shaker products such as the chairs at New Harmony and the clocks at the Ford Museum. But these mentioned are the major collections on public view and do offer good opportunities to view and study Shaker with each making unique contributions, usually because of its close proximity to a particular community.

In addition, there are special events such as the Shaker Crafts Day (August 24) at the Sharon Woods Village, the Shaker studies program in July at Jamestown, New York, and a drama about the Kentucky Shakers held at South Union the second week of July. Elmira College of Elmira, New York, provides educational opportunities to learn more of the

Shakers through its seminars to be held this year at Alfred, Maine, and Mt. Lebanon, New York. And, finally, to keep current on what is happening in the world of Shaker, a person should be a subscriber to *The Shaker Messenger* (Box 45, Holland, Michigan 49423).

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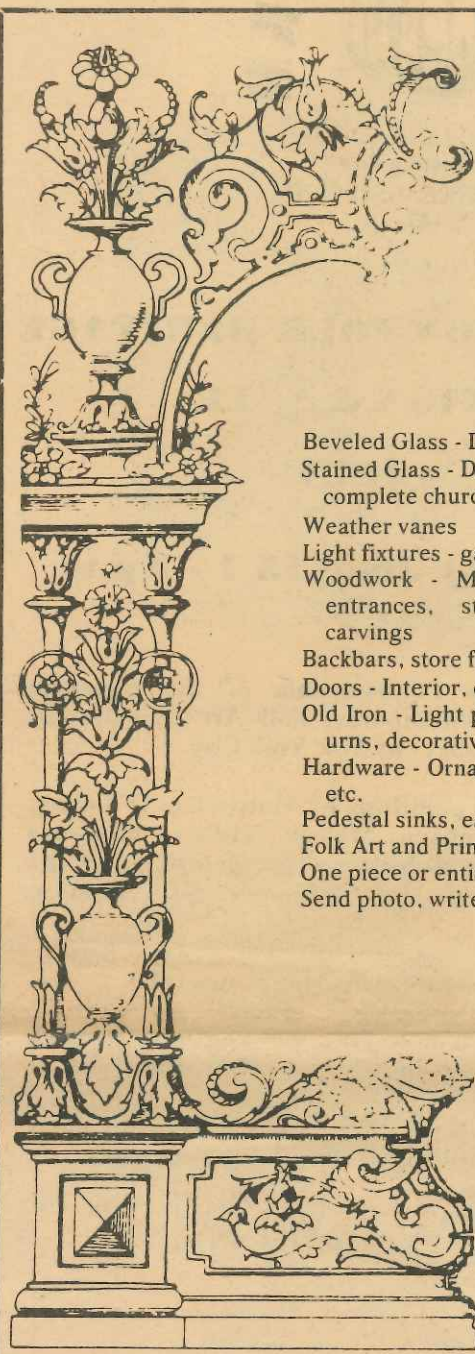
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Where Shaker Simplicity Endures

Nineteenth-century industry and hospitality flourish at the restored village of Pleasant Hill, Ky.

By WILMA DYKEMAN

Travelers seeking Pleasant Hill, Ky., find it necessary to leave the broad Interstate highway system south of Lexington and follow, for a brief interval, more leisurely state roads that meander through tranquil bluegrass countryside.

Such a turning aside is entirely appropriate. The utopian founders of the Shaker Village at Pleasant Hill, also known as Shaker-town, believed it was necessary for travelers-through-life to separate from main thoroughfares of custom and commerce and seek a unique spiritual experience. That experience was to be sought through celibacy and confession of sin, withdrawal from the world and communal ownership of property, but also through dedication to excellence in labor, whether the task was plowing a field, shaping a delicate yet sturdy chair or lifting a hymn of praise and thanksgiving.

The religious celebrations of the Shakers — or the Believers, as they called themselves — might have puzzled 19th-century America, but their ingenuity and integrity in all-matters practical won wide approval. Pleasant Hill is a legacy of that Shaker experiment.

A visitor to Pleasant Hill first encounters the legacy of excellence in the sturdy field-stone fences that line the roads leading to the village and divide its more than 2,000 acres of farmland in neat patterns of cross-stitching. Grazing on the rolling grasslands are herds of plump beef cattle and Leicester sheep, the breed the Shakers originally imported from England for their fine wool.

To enter the village, atop a gently sloping hill, is to enter another century, where time might be measured by seasons rather than by stopwatches. Simplicity was the key to the Shaker way of life, as evidenced by the 27 brick, limestone and clapboard buildings; they are all that remain of the 266 built here following establishment of Pleasant Hill in 1805. White plank fences edge the tree-shaded main road through the village. Automobiles are forbidden, and there are no guided tours.

A handbook helps visitors find their way through the exhibits. At each site, women in blue Shaker costumes and white caps describe the people who sawed the timbers for these worn floors, formed these clay bricks, cut these stones from cliffs of the nearby Kentucky River gorge, squeezed apples through this juice-stained cider press, filled barrels and crocks with carefully preserved foods in spacious basement storage rooms, wove these blue and red rag rugs and plumped up mattresses on these trundle beds.

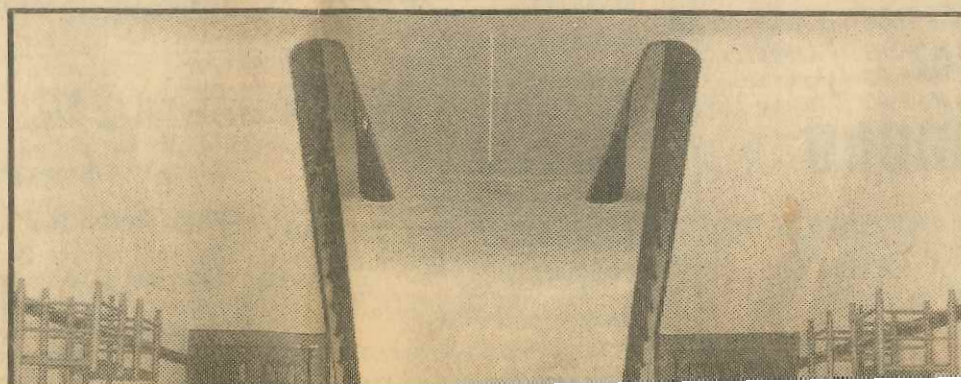
The Center Family Dwelling House is a good introduction to the community, which at its height had 500 members, making it the



Bill Strode/Woodfin Camp

the village, which held everything from brooms to cloaks to wooden sconces.

Bedrooms, dining rooms, kitchen — even basement and attic of the Center Family House are spacious and light. One room displays the long desks, benches and slates that equipped the schoolroom for children of ever-welcome converts or orphans adopted by the society. Upstairs there is a small infirmary, complete with improvised walker and crutches, a crude wheelchair with a shawl rail (on which hung a shawl to protect the patient from drafts) and mementos of various medicines. Seeking remedies for common ailments of the day, Shaker sisters, as they



ington road where they had encamped. During this time the Sisters were cooking and baking with all the means at their command to keep a supply till about 400 had eaten."

A later visitor recalled "a most bountiful meal taken with the Shakers. In 1886 I happened to be one of a party of about a dozen wheel men. After climbing the long hill we were in a receptive mood for a square meal, and the hour being high noon we decided to try our luck with the Shakers. Never shall I forget the meal we sat down to on that occasion. Like Oliver Twist we 'asked for more,' but unlike him we were not denied." Nor is there any denial that the Shakers were

...the public, although just under a dozen surviving Shakers remain in communities that are open to visitors at Canterbury, N.H., and Sabbathday Lake, Me. Each of the original communities of Shakers — the official name was the United Society of Believers in Christ's Second Appearing — was gathered into families of a hundred or more adults.

The two doors of the Center Family House provided separate entrances for men and women; in the large family dwellings, such as this, men and women lived on opposite sides of the house. The dual doors lead to 40 rooms exhibiting the furnishings, inventions, industry — yes, the character — of the Believers. A long, broad hall immediately imparts a sense of light, air, austerity. Hanging from pegboards along both walls are the distinctive Shaker chairs, stored thus to keep floors clear of clutter and clean in every corner. Altogether, there are 2,996 such pegs in

WILMA DYKEMAN, who lives in Newport, Tenn., and Asheville, N.C., is a novelist and historian whose books include "The Tall Woman."

...dried and many herbs, one year up to 3,000 pounds. It has been noted that the Believers were remarkably healthy. They recorded few epidemics or accidents, and their average life span ran to 71 years, almost twice the average of the time.

Throughout the Center Family House, furnishings are utilitarian and often of pleasing design. A small example: The graceful oval boxes for storage called finger-lap boxes, which were created in 13 sizes, remain popular today because of their efficiency and attractiveness.

As ingenious as they were industrious, Shakers are credited with inventing the wooden clothespin, the circular saw and the washing machine. They also proved that a new broom may indeed sweep clean. One of their celebrated innovations was the flat-sided broom, which swept a larger area more efficiently than its predecessor, the hitherto familiar bunched rush or straw broom. For housekeepers of the day, it proved a great boon. For the Shakers, it proved an impressive commercial success: By 1850 they were



Re-enactment of a Shaker dance at Pleasant Hill (top), and the village's Center Family House (above), with its dual doors and stairways.

marketing up to 50,000 handmade brooms a year.

Examples of their inventiveness abound, ranging from the mechanical fruit peeler to the important double-chamber iron stove. Long before their neighbors gave up the wasteful practice of warming their homes by fireplaces, the Shakers devised a small stove, similar to many current models, the upper portion of which functioned as a radiator. Its efficiency kept the large high-ceilinged

rooms of the village at a constant 60 to 65 degrees, even in the coldest months.

Atop the Center Family House is the tower containing the village bell, whose sweet tones once awakened the Believers at 4 o'clock on summer mornings, at 5 in winter.

Atop the nearby Trustees' Office building is a structure of another use — an overhung window that functioned as something of a watchtower. From such lookouts, spies could make certain no "private unions" took place. Though celibacy was the rule, it was not always easy to practice. Occasionally a Believer departed the society; such action brought strong comment in the Journal, the daily account of village life: "A puff of trash has blown away," it would note. Or, "Mary returned to the World today. Silly girl, the wolves will get her." A visitor poised at one of the lookouts today might wonder how often a Pleasant Hill resident such as Mahalia Polly must have been spied along the village paths, in the shadow of those imposing buildings, since it was recorded that she was frustrated in "private unions" five times but "finally eloped with a village miller."

Today, as in the past, the Trustees' Office building is used for the administration of Pleasant Hill and for entertaining visitors. This may be the handsomest village structure, thanks to the famous twin spiral stairway which graces its interior. The superb craftsmanship of this stairway is a monument to the young Kentucky convert, Micajah Burnett, who is credited with having begun, at age 23, to lay out plans for Pleasant Hill and spending the rest of his life fulfilling that dream.

This stairway leads to the rooms for overnight guests at the Trustees' Office. Altogether, the Inn at Pleasant Hill provides a total of 72 rooms for guests — all with heat, air-conditioning and private bath — scattered among 14 buildings; visitors who have trouble with stairs should request special consideration in room assignments. Pleasant Hill is the country's only historic village where all overnight lodgings are in the original buildings.

In the dining room of the Inn, in the Trustees' Office, visitors share another pleasure from the Shaker past: good food in generous portions. Pleasant Hill has always been famous for its fare and its sharing. During the dark Civil War era, an entry in the Journal noted: "Oct. 12, 1862. Colonel Gano of General Morgan's command came and ordered breakfast for 200 troops, which was produced with alacrity, and they came in from the Lex-

...served family style, with relishes and jellies such as once helped support the society.

Lunch, or "midday daily fare," as it is called, offers choices of fruit, garden salads and soup, along with entrees of fish, country ham or a small tenderloin steak. Dinner includes appetizer (especially seasonal fruits and soups), entrees of fish, chicken and steak, vegetables, hot breads and beverage. For both lunch and dinner there will be the Shaker dish of the day, a regional entree characteristic of the era when Pleasant Hill flourished — such as pork tenderloin or chicken livers or ham prepared in special ways. There are also delectable desserts, such as Shaker lemon pie, Southern chess pie, fruit tarts and sherbets. County law prohibits the serving of any alcoholic beverages.

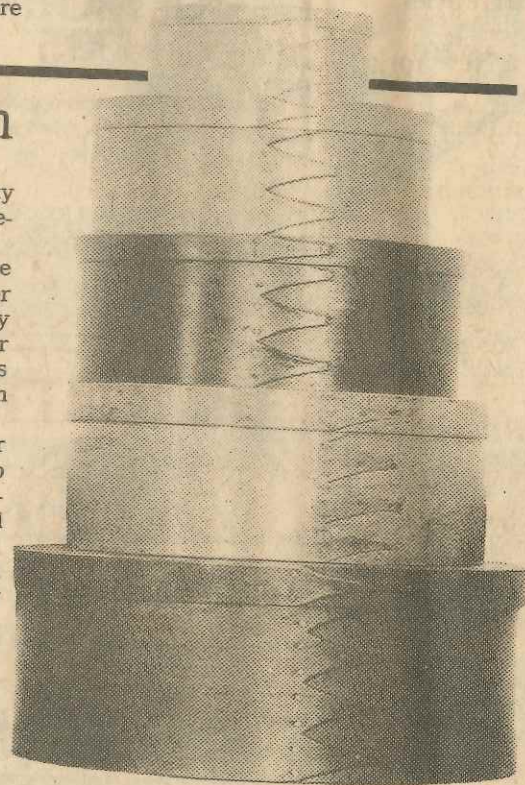
Those seated at a cherry wood table beside one of the dining room's tall windows may look out to the vegetable garden beyond, with its neat rows of tender lettuce, blue-green onions and cabbages and broccoli, potato and tomato and squash vines and other vegetables soon to be passed and re-passed for second helpings from plain oval serving dishes.

Glimpses of the garden lend a sense of immediacy to Pleasant Hill, as do demonstrations of the society's everyday work. In buildings scattered along the gravel paths, women and men spin (from flax and from the wool of those Leicester sheep), weave and quilt; others work at coopering, broomcraft and cabinetry. The whine of saws and the smell of wood shavings are reminders that Shaker furniture, especially the strong, simple and graceful chairs, shaped largely with foot-propelled lathes and hand-operated drills, captured the hearts of Americana collectors everywhere.

But Pleasant Hill was basically a farming community. Little wonder that thrifty dwellers on these productive acres should devise a more efficient grist mill, invent a mechanical corn shucker and sheller and import improved strains of beef and milch cows, hogs and sheep. The community's gravity water supply from an immense cypress cistern was Kentucky's first municipal water system. Neighbors might have laughed at some of the Believers' gyrations and fervent religious shouts, but they respected Shaker ingenuity and integrity.

Nowhere was the integrity more sustained and influential than in the seed business, which became an important source of income. One of the most interesting displays in the Center Family House includes the great wooden storage chests, well labeled cabinets and handmade wooden scoops and measures necessary to this industry. Seeds were culled from a 16-acre sauce garden (so-called to differentiate it from the medicinal garden), dried, graded and packaged in envelopes, which sold for 3 to 7 cents each. Their reliability became so widely known that the community sometimes grossed up to \$4,500 a year on sale of seeds, an impressive sum for that time and place.

Pleasant Hill's paths lead from one phase of Believers' lives to another, each inviting consideration of the careful construction, the



Stewart Bowman

Oval finger-lap boxes provided efficient all-purpose storage.

founded, extending from Maine to Indiana. The three largest were in New Lebanon; Union Village, Ohio, and Pleasant Hill, Ky.

Wherever they lived and worked, Believers followed rules of simplicity, utility, careful craftsmanship, conservation of natural resources and equality of races and sexes which, if understood or adopted by the outside society, would surely have shaken it more than all the whirling and dancing that earned the sect its name of Shakers. W. D.

Behind the religion, a powerful vision

On the 6th of August, 1774, a storm-battered vessel three months out of Liverpool put in at New York harbor. Aboard were nine members of a religious sect long familiar with persecution and flight.

The roots of this sect extended back to the early 18th century, when a small group of French Protestants, called the Camisards, fled their native country to escape arrest, torture and death. In England, their number multiplied under the leadership of an enthusiastic Quaker couple named James and Jane Wardley, but purposeful unification of the group fell to an unlikely leader: an illiterate 23-year-old named Ann Lee.

Ann Lee, born in the grime of industrial Manchester, had as a child worked in the textile mills, and the four babies born to her by her blacksmith husband had all died. She saw in the sordid world around her the "depravity of human nature and the odiousness of sin." Dissident Quaker friends introduced her to their group, whose spirit often moved them to lance, leap and whirl, but whose concerns filled a need in the hard workaday world. Ann Lee had found her spiritual home.

The new convert, described as a short, charismatic woman with fair complexion, "penetrating" blue eyes and "a certain dignity," preached a unique blend of mysticism and practicality: "Lift your hands to work and your hearts to God." For nine years, Ann Lee spouted understanding of human motives and emotions, and she concluded that confession of sin and celibacy were fundamental to salvation. She said Christ had appeared to her in a vision and shown her that "His second coming would be in a woman." The United Society of Believers in Christ's Second Appearing was born, with Mother Ann,

as she was then called, as its mentor. Society members, who referred to themselves as Believers, were known to the world as Shakers.

Mother Ann's effectiveness earned her the tribute of persecution. Mobs broke up Shaker meetings, and Believers were publicly stoned. Mother Ann was once imprisoned for 14 days without food, and a demand was made that her tongue "be bored through with a hot iron."

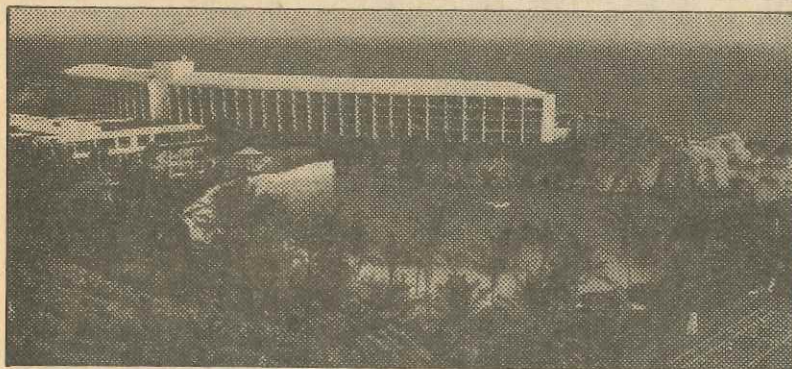
After the persecution abated, she told her followers of a vision directing her to go to America, where ideas of freedom were in ferment. But arrival in New York was followed by a desperate struggle for survival.

The Shakers formed their first settlement in the wilderness just outside of Albany. By 1779, their fame had spread to New Lebanon, N.Y., where a spirit of revivalism had kindled interest in the strange new little colony. A Shaker "gathering" was established in New Lebanon, one that eventually became the mother colony governing all Shaker communities.

In 1781 Mother Ann and two associates began a journey across New England. For two years a familiar pattern of conversion and persecution unfolded in Connecticut, Massachusetts (mobs at Harvard were especially ferocious), New Hampshire and Maine. Mother Ann never recovered from this trip — she died in 1784 at age 48 — but her followers established communities in the states she had visited.

Shortly before her death, Mother Ann prophesied the opening of the gospel in Kentucky, Tennessee and Ohio, then known as the Southwest. The spread of religious revivalism in the early 19th century brought Shaker communities to Kentucky and Ohio, and eventually 18 Shaker villages were

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Pleasant Hill

Continued From Preceding Page

sense of balance and permanence that influenced each building and product.

The Ministry's Work Shop, between the Trustees' Office and the Meeting House, is a plain two-story frame building, but it contained the offices of the ruling ministry. The two elders and elders who led the community, which practiced "perfect equality" of men and women, engaged in "useful hand labor" in this shop. Today it serves as one of the guest houses for overnight visitors.

A more elaborate building is the East Family Dwelling House, a 22-room structure of richly colored brick. Just behind is the yellow frame East Family Sisters' Shop, where carding, spinning, weaving and needlework are demonstrated today.

At the opposite end of the village is the West Family complex. Near the West Family Sisters' Shop is the small building once used as a Preserve Shop, where sisters stirred great kettles of preserves, herbs and even peach leaves in concoctions for the outside world's market. There is also the sturdy little Drying House, where fruits from three orchards were dried for winter use; its single room suits its purpose as well as the sisters' round-bottomed egg baskets suited their purpose.

The building at the center of Shaker life was, of course, the Meeting House, which, at Pleasant Hill, stands next to the Trustees' Office and was the single frame structure that could be painted white. At first, it looks like the most ordinary of the main buildings, but its construction posed extraordinary problems.

A community of 500 Shakers needed a large auditorium. But because of their vigorous dance form of worship, an expression of their religious fervor, they also needed a great hall free of any ceiling supports which would dangerously obstruct their dances. Entering the 60-by-44-foot auditorium of the Meeting House, which is free of

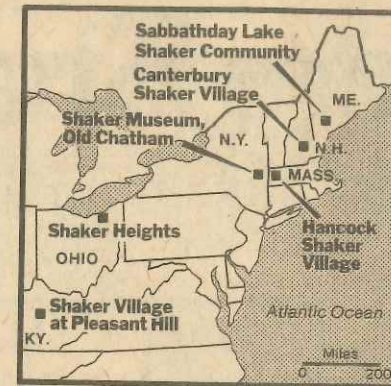
pillars or partitions, a visitor realizes the challenge was well met. Wrote one historian of the structure: "In a century and a half, the Shaker Meeting House has stood the vicissitudes of weather, insects, instability of central Kentucky soils and the hard usages of Shakers and the subsequent tenants who have worshiped here. . . . The woodwork in this building is comparable, if not superior, to that in any of the standing ancient English manor houses."

The quiet of the room today, with its rows of empty benches and ubiquitous pegboards, contrasts sharply with the excitement that once flourished there. A guest who observed a Shaker service in 1825 wrote that it began with a step-and-shuffle kind of dance, which increased to a "vertical commotion" of leaping, yelling, shrieks and shouts. The furious whirling continued until the exhausted dancers "sank on the floor, whilst others were scarcely able to get to their seats."

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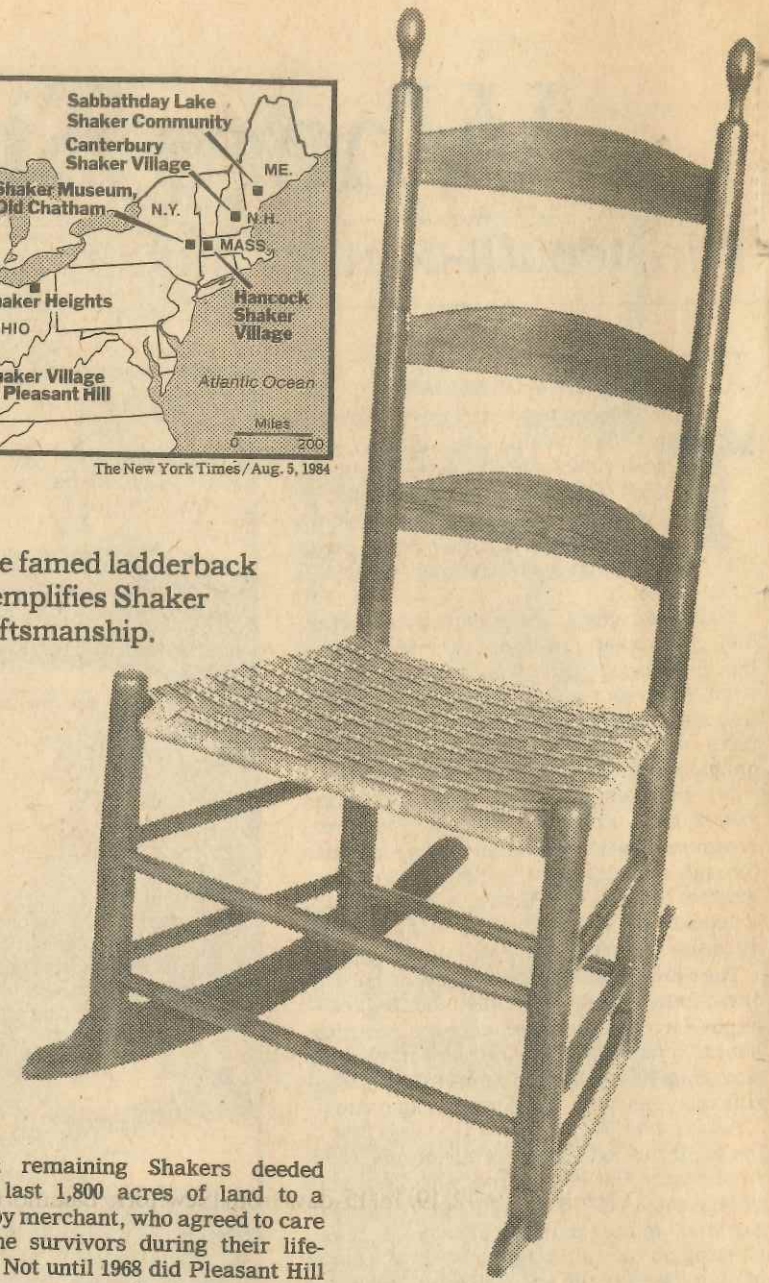
In the Meeting House, the Believers said, they were visited by angels. Gabriel was said to have come, attended by 10,000 little angels who beat their swords against shields as they sang with the faithful. More skeptical visitors from the world that the Shakers had rejected also came, often to laugh, and to marvel that men and women who expended so much energy in religious rites could still pursue the hard work essential to their survival.

Indeed, the problem of survival — always critical to the society because of the rule of celibacy — gradually grew more acute. The Industrial Revolution made Shaker goods less competitive in the marketplace. The Civil War took a heavy toll on all the colony's resources. Finally, the society failed to gather enough converts and orphans to compensate for the lack of natural growth. By 1881 most of the Shakers still at Pleasant Hill were either too young or too old to work. In 1910, Pleasant Hill was officially dissolved as a community. The



The New York Times / Aug. 5, 1984

The famed ladderback exemplifies Shaker craftsmanship.



dozen remaining Shakers deeded their last 1,800 acres of land to a nearby merchant, who agreed to care for the survivors during their lifetime. Not until 1968 did Pleasant Hill reopen as a nonprofit educational corporation. The village, which receives no government funding, became the first historic site to be entirely designated as a national landmark.

Whether strolling before bedtime under a golden willow or a mulberry tree, savoring wholesome fare in the dining room, shopping for crafts at the Carpenters' Shop or floating down the Kentucky River in a paddle-wheel boat that leaves from Shaker Landing, a short drive from the village — whatever mood a visitor follows here, its theme will be simplicity.

Much of the Shaker legacy is embodied in their most famous song, incorporated by composer Aaron Copland as a theme in his "Appalachian Spring":

*'Tis the gift to be simple,
'Tis the gift to be free;
'Tis the gift to come down where
We ought to be.*

For a short but significant interval, the Believers turned aside from the world and made Pleasant Hill a place where those gifts may be found even now.

Exploring Pleasant Hill

Where It Is

Pleasant Hill is just off U.S. Route 68, 25 miles southwest of Lexington and 7 miles northeast of Harrodsburg.

Hours and Prices

Pleasant Hill is open from 9 A.M. to 5 P.M. daily except on Dec. 24

There is a no-tipping policy.

Village Activities

From April through October demonstrations of Shaker crafts are held and programs of Shaker music are presented on weekends.

Shaker-style items and reproductions may be purchased at the

Sampling Shaker Life, From Maine to Ohio

In addition to the Shaker Village at Pleasant Hill, Ky., there are other restored villages and museums devoted to preserving Shaker heritage, several of which are described here. Spe-

women, all in their 80's, live here. A guided tour includes visits to 7 of the 22 buildings: the meeting house, the ministry, the sisters' shop, the laundry, the schoolhouse, the creamery,

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Hours and Prices

Pleasant Hill is open from 9 A.M. to 5 P.M. daily except on Dec. 24 and Dec. 25, when the village is closed. From Thanksgiving to March, however, hours may vary.

Admission to the village is \$4.50; \$2 for students 12 through 18, \$1 for children 6 through 11 and free for children under 6. A trip on a paddle-wheel boat up the nearby Kentucky River, daily from late April through October, costs \$4 (reduced rates for young people). The combined price for admission to the village and the boat trip is \$7.50.

Meals are served in the dining room at the Trustees Office. Lunch is \$4.75 to \$7.50; dinner is \$9.50 to \$12, and breakfast is \$4.75. The Inn at Pleasant Hill offers 72 rooms in 14 buildings. A double room is \$40 to \$60; a single is \$30 to \$50. Reservations are recommended for lodging and meals.

are held in the dining room of Shaker music are presented on weekends.

Shaker-style items and reproductions may be purchased at the Craft Sales Shops in the Carpenters' Shop and in the Post Office. On sale are reproductions of Shaker chairs (a painted ladder-back is \$130), Shaker flat brooms (\$10) and finger-lap boxes (\$18 to \$80). The village does not ship items and takes no mail orders.

Shaker Heritage Weekends, held each September, offer programs of music, ballet and crafts. Special one-price weekend rates are effective from Dec. 28 through Feb. 23; the rate is \$98 plus tax per adult for two nights and five meals, from dinner Friday night to breakfast Sunday morning. The cost includes admission to the village and all special programs. For details, write: Shakertown at Pleasant Hill, Inc., 3500 Lexington Road, Harrodsburg, Ky. 40330. Phone: 606-734-5411. W. D.

Pleasant Hill, Ky., and there are other restored villages and museums devoted to preserving Shaker heritage, several of which are described here. Specific information about special events at each location is available by writing to the sponsoring organization. Hours and admission prices are subject to change.

Sabbathday Lake Shaker Community, Maine

This community is one of two that remains a functioning Shaker settlement; eight Believers live here. Guided walking tours include visits to the meeting house, the central dwelling house, the ministry shop and the boys' shop, where young boys were housed. A museum contains Shaker furnishings, still painted in bold colors, and such household items as clothespins, cushions, brooms and aprons. The herb garden remains productive, and visitors may buy seeds and traditional herbs the Shakers used. Special events and workshops focus on Shaker culture, and a large collection of materials on Shaker heritage is available for study.

Hours: 10 A.M. to 4:30 P.M. Monday through Saturday, May 31 through Labor Day, closed Sunday. Library open year-round by appointment.

Admission: \$2.50; \$1.25 for children 6 to 12, free for children under 6. The most extensive walking tour is \$3.75.

Further Information: United Society of Shakers, Sabbathday Lake, Maine 04274; 207-926-4597.

Hancock Shaker Village, Massachusetts

This 19th-century village serves as a living example of Shaker culture. Visitors may take guided tours, participate in workshops and see demonstrations of typical Shaker crafts and pastimes. Buildings to visit include the brick family dwelling, furnished with original pieces; the ministry office; the round stone barn, the meeting house and the schoolhouse. Programs for children are held Saturdays (continuing through Sept. 1). An antiques show will be held in October, along with a special weekend featuring demonstrations of seasonal Shaker activities. A new permanent exhibit focuses on Shaker agricultural life. There is a luncheon restaurant and picnic facilities. Shaker reproductions, herbs, books and food are sold in the gift shops.

Hours: 9:30 A.M. to 5 P.M., May 26 through Oct. 31. Special events are held later in the fall and in the winter.

Admission: \$5.50; \$2 for children 6 to 12, free for children under 6, \$5 for students and senior citizens.

Further Information: Hancock Shaker Village, Post Office Box 898, Pittsfield, Mass. 01202; 413-443-0188.

Canterbury Shaker Village, New Hampshire

This is one of two communities inhabited by surviving Shakers — three

guided tours includes visits to 7 of the 22 buildings: the meeting house, the ministry, the sisters' shop, the laundry, the schoolhouse, the creamery and the carriage house. Along with the original Shaker furnishings, items of interest include the herb garden and special exhibits in the carriage house. A Shaker craft show is on view through Sept. 8. Snacks and simple lunches are available throughout the day in what is called the good room, and lunch is served in the creamery from 11:30 A.M. to 3 P.M. On Friday evening a candlelight dinner (reservations are necessary) and tour begin at 6:30.

Hours: 10 A.M. to 5 P.M. Tuesday through Saturday and holiday Mondays, from May through Oct. 20. The day's final tour begins at 4:30 P.M.

Admission: \$4; \$1.50 for children 6 to 12, free for children under 6.

Further Information: Shaker Village Inc., Canterbury, N.H. 03224; 603-783-9977.

Shaker Museum, Old Chatham, N.Y.

This museum's collection is considered the outstanding study collection of Shaker culture; a wide range of exhibits present a comprehensive view of Shaker life. Of note are the model blacksmith's shop, a cabinetmaker's shop and a small chair factory. The museum also offers special programs. Events include an annual antiques and art festival and a craft show held the third Saturday in September. Currently on display are Shaker objects and photographs from private collections, along with a special exhibit, "Through Their Eyes: Three Shaker Collectors," through Oct. 31. Reproductions and publications are sold at the gift shop, and the reference library is open year-round. Picnic facilities are available.

Hours: 10 A.M. to 5 P.M., daily, May 1 to Oct. 31. The library is open Tuesday through Thursday year-round.

Admission: \$3; \$2 for students 15 to 21, \$1 for children 6 to 15, free for children under 6, \$2.50 for senior citizens.

Further Information: The Shaker Museum, Old Chatham, N.Y. 12136; 518-794-9100.

Shaker Heights, Ohio

This town is situated on land once occupied by the North Union colony of Shakers. Visitors may see historic Shaker sites and the Shaker Historical Museum, which contains artifacts from the North Union community and other Shaker settlements.

Hours: The museum is open 2 to 4 P.M. Tuesday through Friday, 2 to 5 P.M. Sunday, other times by appointment for groups.

Admission: Museum is free during regular hours; special fees are charged at other times.

Further Information: Shaker Historical Society, 16740 South Park Boulevard, Shaker Heights, Ohio 44120; 216-921-1201.

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History Lives-- In a Cookbook

By KATHERINE HARRINGTON

TWENTY-FIVE MILES to the east of Albany, under the wall of Lebanon Mountain, lies Lebanon Valley, a storied region for 200 years.

The valley's story has many chapters, spreading across the generations. At one extreme are the "plain people"—the United Society of Believers in Christ's Second Appearing, vulgarly called Shakers—who built their church on Lebanon Mountain and spread their influence throughout the valley.

Although the gray cloaks and bonnets and the chaste way of life have passed into history, the Shaker influence is known in much of America—Shaker furniture, Shaker recipes, Shaker cloaks, Shaker gray. The name of one of the first Shaker leaders, Mother Ann Lee, is widely known in Albany County.

At the other extreme of valley history are the "warm spring" and Columbia Hall at Lebanon Springs. The great hotel, with its pillared piazzas, was one of America's most noted resorts for health and fashion in the early 1800s. The famous folk of the nation came to Lebanon Springs before the Civil War and the story goes that visitors from the South had silver trappings for their horses.

The hotel has disappeared, torn down for safety's sake in 1926. The water from the warm spring, which once healed the "ills that beset mankind and gave the skin a smooth, velvety appearance," has been bottled up into a community "fountain."

But some of the flavor of this history has been preserved, passed along, appropriately enough, in a cookbook, a collection of recipes from the kitchens of the past.

The blue and white volume is titled "200 Years of Lebanon Valley Cookery," published three years ago by the Ladies Guild of the Church of Our Saviour (Episcopal) at Lebanon Springs to raise money for repairs to the church and rectory. This is the "third edition," a book called "Tried Recipes" having been published in 1889, followed by "Lebanon Valley Cookery" in 1926.

THIS LATEST Lebanon Valley cookbook came to my attention the other day when someone pointed out that that venerable dish, chicken a la king, was named for a New Lebanon Center family named King. I had always imagined chicken a la king had royal beginnings—named for a king who wore a crown—so I decided to investigate. Investigation led to the cookbook, which I found fascinating and think you will, too. A few recipes are given later.

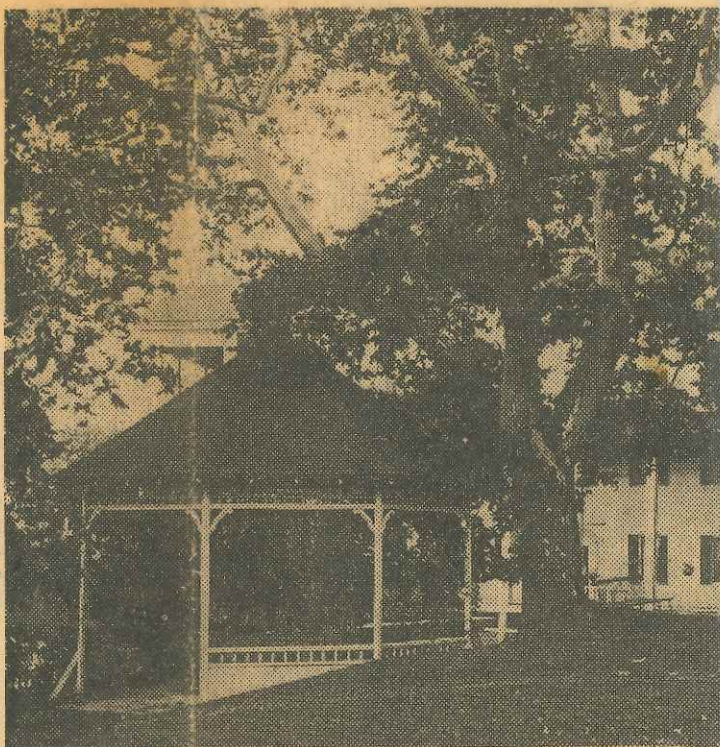
The cookbook is honeycombed with historical sketches of the valley, written by Mrs. Margaret Doane Fayerweather of New Lebanon, a moving force in compiling the book. Mrs. Fayerweather, too, has an "Albany angle"—she grew up in the house at 29 Elk St. when her grandfather, the late William Crosswell Doane, was first Episcopal bishop of Albany.

Here's what the Lebanon Valley cookbook has to say about chicken a la king and its origin:

"It was in the early 1900s that chicken a la king was first served to the public. E. Clarke King 2d of the New Lebanon Center King family was proprietor of the Brighton Beach Hotel, a fashionable resort outside New York City.

"One night, his head chef, George Greenwald, sent word he had concocted a dish he would like to serve Mr. King and his wife. They enjoyed it and asked for 'seconds.' Next morning, the chef asked permission to place it on the menu and the price was settled at \$1.25 a portion."

And that's how chicken a la king, a dish that has become world famous and has taken care of generations of leftovers, got started. Here is the original recipe contributed to the cook-



LEBANON VALLEY HISTORY—The cookbook, "200 Years of Lebanon Valley Cookery," described in the accompanying story, tells much of the history of the storied valley. Above is a rare picture of the spring house at Columbia Hall, one of the nation's great hotels in the days before the Civil War. At right is a picture of the late Eldress Anna Case, who was a member of the Shaker "families" on Lebanon Mountain. The cookbook contains a chapter of Shaker recipes and three are given in the story here.

two teaspoons baking powder; two eggs; one teaspoon salt; two teaspoons vanilla; one cup chopped nuts.

Cream butter and sugar. Beat eggs and add to creamed mixture. Add melted chocolate. Mix dry ingredients (flour, baking powder and salt) and add to chocolate mixture alternately with milk. Add vanilla and nuts. Bake in oblong pan in an oven set from 325 to 350 degrees.

ICING

Mix together cream cheese (one small package); two squares melted chocolate; three tablespoons strong coffee; two cups confectioners' sugar; one teaspoon vanilla and a pinch of salt.

Rhode Island Clam Chowder Uses Milk and Tomatoes

IN OUR DISCUSSION recently of the merits of clam chowder New England style and Manhattan style, it appears we did wrong to Rhode Island.

Earle F. Romer, 80 Pinewood Ave., points out that no recipe was given for Rhode Island clam chowder—which contains both milk AND tomatoes. So he sent along one which is a favorite with his family. Here it is and, with risk of losing favor with New England chowder purists, we add that it's good:

RHODE ISLAND CLAM CHOWDER

One quart clams; three-inch cube fat salt pork one sliced onion; one-half cup cold water; four cup potatoes cut in three-quarter inch cubes; two cup boiling water; one cup stewed and strained tomatoes; one-quarter teaspoon soda; one cup scalded milk; one cup scalded cream; two tablespoons butter; eight con-

CHICKEN A LA KING
(The original recipe)

Melt two tablespoons of butter and then add one-half of a green pepper shredded and one cup of mushrooms sliced thin. Stir and cook five minutes and then add two level tablespoons of flour and a half teaspoonful of salt. Cook until frothy. Add one pint of cream and stir until the sauce thickens.

Put all this in a double boiler over hot water. Add three cups of chicken cut in pieces and let stand to get very hot. In the meantime, take a quarter-cup of butter and beat it into the yolks of three eggs, to which one teaspoonful of onion juice, one tablespoonful of lemon juice and one-half teaspoon of paprika have been added.

Stir this mixture until the egg thickens a little, add to the chicken mixture, stirring constantly. Add a little sherry and, finally, add shredded pimiento before serving on toast.

ONE OF THE MOST interesting chapters in "200 Years of Lebanon Valley Cookery" is devoted to Shaker recipes, handed down from the men and women who built eight communities known as "families" on Lebanon Mountain. (I was surprised to find a Shaker recipe for fruit cake which called for "a wine glass of brandy or wine.")

This is my favorite among the Shaker recipes. The name comes to the point quickly, the whole thing takes only a few lines to tell and the directions are sparse:

VERY NICE COOKIES

One cup butter; two cups sugar; juice and grated rind of one lemon; three teaspoons baking powder; flour to roll out easily.

That's it as far as the Shaker recipe is concerned. When we tried the recipe, we added a touch of salt, rolled the cookies out thin, cut them in rounds and baked them about 10 minutes in a moderate (350 degrees) oven.

STILL IN THE SHAKER CHAPTER is a more detailed recipe, this time for a delicious and hearty luncheon dish called "lumbermen's toast." The story goes that this recipe (or receipt as it was called in those days) kept a camp of lumbermen well fed and satisfied until their provisions, which had broken through the ice, were replaced. This is how it's done and it's a timely dish for Lenten menus:

LUMBERMEN'S TOAST

Put over the fire one pint of milk in a double boiler. When hot, stir in one teaspoon flour mixed with two tablespoons cold water. As the milk gets hotter, add slowly two ounces of grated cheese, then one ounce of butter, a teaspoon of salt, dash of cayenne pepper, one egg well beaten and mixed with two tablespoons cold milk. Simmer five minutes and serve hot on buttered toast.

SUGARED NUTS were a famous Shaker delicacy and the recipe was kept secret for generations. Mrs. Fayerweather obtained it for the Lebanon Valley Cookbook—she refuses to tell how—and it follows. You might like to try sugared nuts now when the sap is running in Albany area sugar maples.

SUGARED NUTS

Boil one pound maple sugar with one cup maple syrup until it spins a dry hair, till it floats in the air.

Place a small quantity of nuts (butternuts, pecans or English walnuts) in a pie tin, dip a small amount of the slightly cooled syrup over the nuts. Coat the nuts completely with syrup, then drop into granulated sugar and shake till well covered. Then dry off with confectioners' sugar. (Good to munch while watching television—although it's doubtful the Shakers would have suggested this.)

THE LEBANON VALLEY cookbook has many other interesting chapters, including the first, titled "Out of the Past." This one contains, among other things, a rare recipe for "ole kooks," those fruited doughnuts which were in high favor when Albany was a Dutch city. There is also some advice from Daniel Webster on how to cook potatoes.

SINCE EVERY COOK welcomes new recipes for chocolate cake, our last excerpt from the cookbook is one with an intriguing name "\$150 Chocolate Cake." Although the cookbook doesn't tell, we presume the recipe won a \$150 award. Have a try at it and see what you think:

\$150 CHOCOLATE CAKE

One-half cup butter; two cups sugar; two cups sifted cake flour; four-ounce square chocolate; one and a half cups milk;

Cook pork with onion and cold water 10 minutes. Drain and reserve cooking water. Wash clams and reserve liquid. Parboil potatoes five minutes and drain. To potatoes, add reserved liquids, hard part of clams finely chopped and boiling water. When potatoes are nearly done, add tomatoes, soda, soft part of clams, milk, cream and butter. Season with salt and pepper. Split crackers (common crackers are a New England variety) and soak in cold milk to moisten. Reheat in chowder.—K.V.H.

Food in the Stores--- And on Your Table

By The Associated Press

A variety of meats will be featured with large type and small prices in the nation's super-markets and neighborhood grocery stores this week, but the prices won't be as "small" as in recent weeks.

Lamb is reported 2 to 6 cents higher in many places, an increase matched by sirloin and rib roast although not quite so widely. The higher charges at the retail level reflect higher wholesale prices. One super-market meat expert put the increase to them, in two weeks time, at 9 cents for lamb and 4 cents for beef.

In any event, lamb (leg and shoulder) and pork (chops and roast) are getting more play in the stores this week. Veal, too, will be a special item in more stores.

Since this is the season, choice grain-fed cattle are coming to market, beef again will be the No. 1 attraction in many stores. Chuck roast and ground beef, however, will be as numerous as the more expensive steaks and rib roasts.

Eggs, which have been bargains for some time, are 2 to 4 cents a dozen higher in many areas this week, but still attractively priced.

Spring also should provide bargains in some vegetables. Spring lettuce production, for example, is expected to run 8 per cent ahead of last spring's crop. Asparagus, broc-

coli and cauliflower also are expected to be more plentiful than usual, and therefore cheaper.

Tomatoes, onions and cabbage, on the other hand, are expected to have smaller crops and higher prices, than a year ago this spring.

This week, however, the outstanding buys are reported to be storage potatoes from late fall crops, onions, root crops such as carrots from nearby fields and the "greens"—kale, collard, broccoli and turnip greens.

Good buys include eggplant, pascal celery, iceberg lettuce from Western growing areas, old cabbage, sweet potatoes and peppers. Snap beans, cucumbers and asparagus are cheaper and expected to continue their price drop. Florida's sweet corn crop is expected to be 60 per cent bigger than last year's, but this week the ears are dearer.

Oranges, grapefruit and tangerines are good fruit buys. The careful shopper can find a good buy in apples. Strawberries, grapes and South American imports such as melons are mostly in the luxury class.



Psst... What's Your Secret Spaghetti Sauce Recipe?



WELL, CONFIDENTIALLY, I USE SPATINI. The Magic 10 Minute Spaghetti Sauce Mix! Shhh... my family thinks I spend the whole day making spaghetti sauce. It's easy with Spatini.



SPATINI TAKES ALL THE TIME AND WORK OUT OF HOMEMADE SPAGHETTI SAUCE

News of Food

Genuine Simplicity in Shaker Recipes —90 Pages of Cocktails for the Thirsty

By JANE NICKERSON 46

That religious group known as the Shakers, once numbering thousands and now only a handful, put their imprint not only on American handicrafts but also on our food and cooking. A new volume, "The Shaker Cook Book: Not By Bread Alone" (Crown, 283 pp.), traces the culinary influence of this high-thinking people who, dwelling in communities, had excellent standards in every department of daily living, including eating.

Mrs. Caroline B. Piercy, the author, outlines how the Shakers, in part, taught "the world people" how to eat. They pioneered the canning industry in this country, she writes, distributing their goods as far south as New Orleans.

As early as 1871 the Shakers protested the milling of wheat that separated the germ from the grain and produced a nutritionless white flour. (This practice was not corrected till the "enrichment program" of the last decade.)

During the Eighteen Thirties and Eighteen Forties, when hotels generally were lacking, the Shaker Societies served meals, and thereby introduced their cooking to the stream of Easterners who migrated West. In 1796, one of the early cookbooks published in this country came from a Shaker sister, Amelia Simmons.

Mrs. Piercy writes:

"Like Shaker architecture, furniture and dress, the cooking expressed genuine simplicity and good quality."

Recipes Stress 'Good' Things

And so her book proves. The recipes, adapted from the large-quantity formulas that the Shakers followed in their communal homes, stress "good" butter, fresh herbs, light cakes, generous pies, delicious hot breads and yeast breads, simple (if any) sauces, home-made candies, varied pickles and other preserves.

In other words, the recipes sum up what we like to think of as "American cooking" at its best. Packaged products have so standardized our tables that this art has almost been lost.

In modernizing the recipes for baked products, Mrs. Piercy might have specified the type of baking powder she had in mind, obviously tartrate in many cases. Often the proportion she names is too high if one uses the more popular, double-acting variety. And further, because those who bake at home sometimes employ electric mixers, Mrs. Piercy might have inserted directions for their use.

But on the whole her recipes are sound, and her book interesting not only for them but also for the information it gives on a fine group of people.

Some German Dishes

Quite another dish indeed is "German Cooking" (Deutsch, 215 pp.) written by an Englishwoman, Mrs. Robin Howe. American cooks will find her proportions of fat and flour in terms of ounces hard to follow, because, unlike Europeans, we do not use this measurement system in our home cooking.

But over and above that, Mrs.

Howe's recipes are carelessly edited. Examples: mixed dried herbs in directions for soup (no suggestion as to what ones), using the word, "boil," instead of "simmer" in a recipe for something called "queen's soup," and in a recipe for rye bread directing that the yeast be dissolved in warm milk, with no hint as to how much warm milk should be used.

But even if the book is impractical, it is not an entire loss if one likes reading about the exotic in food and drink. Such combinations as it offers!

A soup made of eel and fresh pears, garnished with dumplings, is just one oddity. Others: Mackerel served with warmed red currant jelly, lobster boiled in beer and seasoned with caraway seeds, cubed loin of pork cooked with carrots, potatoes, pears and sugar, and potatoes dressed with a sauce prepared from onions, raisins, currants and gherkin pickle. Is this German food at its best? We doubt it.

For the Cocktail Shaker

Finally, among the new cook books there are "Cocktails and Snacks," by Robert and Anne London (World, 236 pp.), and "The 49er Cook Book," by the Nevada County Branch of the American Association of University Women (privately printed, 155 pp.).

To those who hold there is but one cocktail, the Martini, to be sipped without doodads and followed more or less immediately by a good dinner, "Cocktails and Snacks" will have small meaning. To others who like experimenting with such odd libations as a Scarlett O'Hara cocktail (Southern Comfort, cranberry and lime juices) or a damn-the-weather cocktail (gin, sweet vermouth, orange juice and curaçao), this volume will be endlessly interesting.

For it goes through all the mixtures (many horrendous to us), offering more than ninety pages of cocktails, long drinks, nogs, juleps, hot drinks and punches. It follows with an equal amount of material on accompaniments—"dunks," canapé spreads, sandwich fillings and such.

The latter range from the simple potato chip to the complicated puff paste, used to form patty shells for savory fillings. "Cocktails and Snacks" is not the first such work on this subject, but it is a comprehensive one, and in view of continuing popularity of the cocktail party as a vehicle for entertaining, it is likely to have a market.

"The 49er Cook Book" represents a good idea, poorly executed. It purports to revive and codify recipes of the Gold Rush days, but instead there is much in it that is so modern that one wonders why it was ever included. For example, did those early miners eat lime-gelatin salads?

The editing, in addition, has been done badly, with nothing other than the ingredients and no directions at all in some recipes with oven temperatures lacking in others and with no specifications as to the size baking pans to

From *Washington Post* 7/24/86
**Shaker
Kitchens**

The Energetic Function
Behind a Pure Form

By Sally Tager
Special to The Washington Post

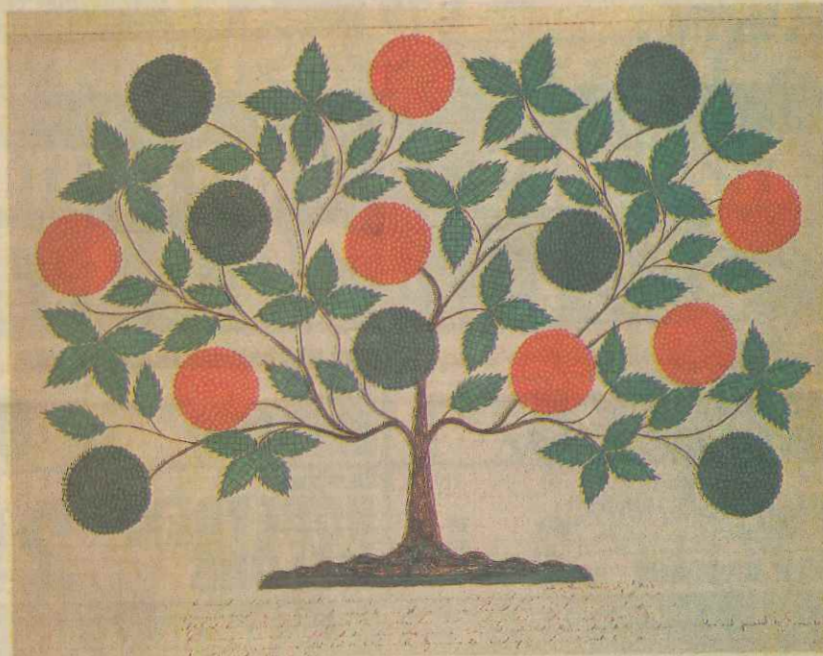
Every few decades, Shaker designs catch the eye of museum curators, and a show is mounted like the one that will open at the Corcoran Saturday. Homage is paid to the unadorned beauty of Shaker objects, but somewhere between the spare wheelbarrow and the colorful oval boxes, bustling Shaker life is lost.

Even shallow research into this utopian society reveals energetic men and women who were creating heaven on earth, which meant (in part) cooking up good food as well as peace for all and raising the very best ingredients as well as genuine brotherly love. According to the Believers in Christ's Second Appearing, as they called themselves, cooking was not just a necessity, but a glorious opportunity to serve God by feeding his children.

In the late 18th and early 19th centuries, Shaker food was the same as that of all American pioneers, but ultimately it rose above mere survival to enrich the rest of the country with seeds that they raised, packaged and sold; produce that they improved; the best fruit from trees that the communities developed. They were pioneers in developing the canning process to put up what they couldn't eat, and they turned their herbs into helpful medicines as well as dried them for the kitchen. In time, the Shakers became famous for their quality and integrity.

In the museum of Shaker Village in Canterbury, N.H., a curious invention stands unobtrusively on a Shaker table. It didn't make the Shaker Design show, but it probably has more

See SHAKER, E18, Col. 1



PHOTOS BY PAUL J. ROCHELEAU

Shaker objects from the Corcoran's Shaker Design show, clockwise from above: A tin-plated iron strainer, circa 1850, from either Sabbathday Lake or Alfred, Maine; The Tree of Life, brown ink and watercolor or tempera, 1854, by Hannah Cohoon (1798-1864), Hancock, Mass.; a pine and birch painted pail with an apple wood knob and a painted pine tub with a hardwood knob, both circa 1850-1865; two ash baskets with hardwood handles, circa 1835-1870, from New Lebanon or Watervliet, N.Y.



From the Shaker Kitchen

SHAKER, From E1

to say about Shaker history than a painted berry bucket. The shape is similar to a hard-shelled clam opener with a ruffle of metal to hold an apple steady and a long arm with another metal shape that comes down to core and quarter.

Apples were one of the Shakers' first big cash crops. A keg of sweet Shaker cider could be found in the cellar of American homes in both town and country. Quartered and dried, the apples were turned into a popular sauce with extra flavor because each batch was moistened with a reduction of the famous cider.

Eldress Bertha Lindsay, one of the eight remaining Shakers, lives in Shaker Village and knows her apples. "Today they dry apples in slices, but the sauce made from quartered apples was dark brown and full of flavor." Her favorite all-around apple is a shenango, and the best for sauce are talmans or winter sweets. These names delight John O'Donnell, director of the New York-New England Apple Institute, who has read the names in historical literature but never tasted them.

"Another good one," Lindsay said, "is the virgin, so-called because the tree was developed here by Brother Virgin." The Apple Institute had never heard of that one, which probably had not gone beyond Shaker Village in New Hampshire.

Shaker recipes that we read these days seem to have solidified somewhere in the '20s or '30s. But if Shaker cooks were still experimenting for future business, they would have tried imported sun-dried tomatoes, developed their own tomato and explored the best way to dry it for market. And made walnut oil. And grown baby vegetables.

Lindsay is wide open to new foods. "I was just given a recipe for a fruit soup that sounds delicious," she said, her sweet open face beaming at the thought. "You purée together fresh mango, strawberries and papaya, and fold it into a pint of vanilla ice cream."

Mangoes? Papaya? "I love them," she said, which proves that Shaker food can turn the corner when something new arrives.

In 1953 "The Shaker Cook Book—Not By Bread Alone," written by Caroline B. Piercy and edited by Charlotte Adams, appeared in the book stores. It is a thoughtful collection that catches the flavor and thrust of Shaker food without being exhaustive.

A quick flip through reveals recipes that are similar to the first editions of "The Joy of Cooking," good midwestern food with New England roots. Soups are rich with milk or thrifty with vegetable stock. Entrees are heavy on chicken and light on meat. Biscuits are used top and bottom for main dishes as well as desserts.

Then the sun shines through. An omelet is folded gently over purple chive flowers. Herb butters are used to flavor vegetables, sauté eggs, baste roasts and chops. Steamed spinach gets a flurry of fresh rosemary, parsley and green onion with the butter. A section on cooking for the elderly bravely includes a chocolate soufflé among the custards, and creams the chicken with a heady jolt of marjoram.

Shaker Village in Canterbury is one of the few places in the country where authentic Shaker food can be eaten. The setting is perfect, a grouping of white, straight-sided houses on the crest of a high, but gentle hill that overlooks sunny fields and plenty of New England woods. Three eldresses are in residence, the youngest being Lindsay, and the nuts and bolts are handled by an enthusiastic staff.

From mid-May to mid-October, a walking tour with guides who tell about the active life at Canterbury in vivid detail takes visitors around the six historic buildings. Then it swings by the museum shop where Shaker crafts, including chairs, oval boxes, baskets and brooms are being made for sale.

Snacks or lunch are served in The Creamery where the sisters once made cream and butter for a community that included 250 members. Communal tables fill the main dining room along with the low-backed chairs that were invented to slip under the tabletop and make it easier to sweep the room. Snacks and lunch are served on days when the museum is open and every Friday night a candlelight dinner winds up the tour for those who have made reservations.

No one is expecting the Guide Michelin inspector to drop by. The point is authentic Shaker food made from historic recipes that are slightly updated by a trained chef, Marjorie Boulanger. When describing her method for preparing creamed chicken, she starts out with a mirepoix of finely diced carrot, celery and onion softened in butter—hardly a Shaker concept.

There are the usual luncheon sandwiches of turkey and beef on Shaker

bread. Two hot entrees—usually creamed chicken on herbed biscuit and one other like salmon pie.

If Shakers can be lavish, they are lavish with the Friday dinner of four courses and a special beverage, large pitchers of mint cup, or spiced grape juice, or herbade set out on the table. Dinner always begins with soup. It could be Hancock Shaker Village chicken soup, or chilled herb potato, or an apple soup.

Salad is usually seasonal greens with a tarragon dressing that is old-fashioned sweet vinaigrette. Entrees include broiled seafood for the cautious, then broiled chicken with cream of tarragon sauce, baked duck with orange sauce, baked stuffed shrimp would be typical of the offerings. At least two vegetables are served, recipes with Shaker overtones. The summer squash is seasoned with chives, and the potatoes sometimes come with rosemary. One night they had sweet potato croquettes.

Lindsay's squash biscuits—a joyous light-orange bread that takes no kneading—are served with butter at both lunch and dinner. Desserts are simple and delicious—berry pies, cider apple cake and cookies flavored with herbs.

The apple pie is the kicker, the filling flavored with rose water and no cinnamon. "The Shakers had no vanilla," Lindsay said, "and many of the desserts were flavored with rose water." Rose water ice cream is spectacular.

So much for the austere and utilitarian Shakers. Somebody at Tiffany & Co. was beguiled by a Shaker oval box. It appeared last month in an ad—"Shaker-style, velvet-lined sterling silver boxes. Large 3-inches \$180, Small 2-inches \$110."

What do you think Eldress Bertha would say?

ELDRRESS BERTHA'S SQUASH BISCUITS

(Makes 1 dozen biscuits)

- ¼-ounce envelope dry yeast
- ¼ cup warm water
- ⅓ cup milk
- 2 tablespoons butter
- ¾ teaspoon salt
- ⅓ cup sugar
- ¾ cup strained cooked winter squash (most of a drained box of frozen mashed squash)
- 1 egg
- 3½ cups all-purpose flour

Dissolve yeast in warm water in a large bowl. In a small saucepan, combine milk, butter, salt and sugar. Heat just long enough to melt the butter. Remove from the burner and beat in the squash and egg to cool the mixture.

Add flour to the softened yeast and stir in the squash mixture. Scrape down the sides of the bowl when the batter is evenly mixed and cover with plastic wrap. Set bowl in a warm place until batter has doubled in bulk.

Turn dough out on a lightly floured board and lightly flour the top. Pat to 1-inch thickness. Cut with a 2½-inch round cutter dipped in flour each time. Arrange rounds on a lightly greased cookie sheet and let rest for 20 minutes. Bake in a 400-degree oven for 25 minutes, or until biscuits are puffed and tops are golden.

Adapted from "Shaker Tested Recipes" pamphlet, Canterbury, N.H.

ROSE WATER ICE CREAM

(Makes over 1 quart)

- 1½ cups milk
- 3 egg yolks
- ¾ cup sugar
- ½ teaspoon salt
- 1½ teaspoons rose water
- 1 pint whipping cream, whipped

Scald milk. Beat egg yolks, sugar and salt and slowly pour in the hot milk. Chill. Add rose water and fold in the whipped cream. Freeze according to ice cream maker's directions.

Adapted from "The Shaker Cook Book: Not By Bread Alone," by Caroline B. Piercy (Crown, 1953)

SHAKER APPLE DUMPLINGS

(4 servings)

- Pastry for 2 9-inch crusts
 - 4 tart apples
 - ½ cup sugar
 - 2 tablespoons whipping cream
 - 1 tablespoon rose water
 - ½ cup maple syrup
- FOR THE SHAKER HARD SAUCE:**
- ⅓ cup butter, softened
 - 1 cup brown, maple or confectioners' sugar
 - ½ teaspoon grated nutmeg

Roll out pastry on a lightly floured board to measure a square about 14-inches square. Cut in four 7-inch squares.

Peel and core apples using an apple corer or a small sharp knife. In a small bowl, combine the sugar, cream and rose water to a smooth paste.

To make the dumplings, place an apple in the center of each square. Spoon a quarter of the rose water mixture into each apple, moisten the edges of the crust, and bring points up to meet. Press meeting edges together. Prick each on top with a fork.

Place dumplings in a greased baking pan, making sure that they are at least 1 inch apart. Bake in a 425-degree oven for 20 minutes. Pour maple syrup around the dumplings and continue to bake for 20 minutes longer. Serve warm with or without hard sauce.

To make Shaker Hard Sauce, cream together butter, sugar and grated nutmeg. Roll into balls, chill and serve along with dumplings. The balls will melt next to the hot pastry.

Adapted from "The Shaker Cook Book: Not By Bread Alone"

MAPLE SUGAR (BROWN SUGAR) APPLESAUCE CAKE

(Makes one 3-by-5-inch loaf cake)

This makes a firm-textured cake, more like banana bread than cake. Toast wedges for breakfast. Makes wonderful bread pudding.

- 2½ cups sifted all-purpose flour
- ½ teaspoon salt
- 1 teaspoon baking soda
- 1 teaspoon cinnamon
- ½ teaspoon grated nutmeg
- 1 cup raisins
- 1 cup toasted filberts, coarsely chopped
- ½ cup (1 stick) softened butter
- 1½ cups maple sugar or brown sugar
- 2 eggs
- 1½ cups unsweetened apple sauce (about 3 medium apples)

Butter and flour the bottom of a 9-inch tube pan or a 3-by-5-inch loaf pan. Sift together the sifted flour, salt, baking soda, cinnamon and nutmeg; sift again. Combine raisins and filberts and toss with about 2 tablespoons of dry ingredients.

In the bowl of a heavy mixer, cream the butter until light, slowly add sugar and continue to beat until it is very light. Add eggs one at a time, beating well after each addition. (The mixture should be like whipped cream.) Add flour mixture and apple sauce alternately, beating only until combined. Pour into the pan. Smooth the top and bake for 1 hour at 350 degrees. Let cool for 10 minutes and remove from the pan. When cold, wrap tightly and store for at least a day before eating.

Adapted from "The Shaker Cook Book: Not By Bread Alone"

PART II



Ann Chwasteky

The Shakers Have Dwindled to a Precious Few

Pages 3-5

PART III



DISCOVERY
 Researchers try to compile a complete data sheet on the activities of sharks.

THE CRITICS



KITMAN ON TELEVISION
 On the literary and esthetic merits of 'Mistral's Daughter' — the second time around. **11**

BERMAN ON DANCE
 A pair of teen gold medalists dances with the Eglevsky. **7**

THEATER
 Success isn't new for the creator of the musical 'Olympus on My Mind.' **7**

The Shakers: It Was Easier To Create Art Than Utopia

Once there were 6,000 Shakers in the U.S. Now there are almost none, and they disagree whether to allow the sect to die or to seek new members.

By Amei Wallach

S

ISTER MILDRED

Barker says she does not want to be remembered as a chair.

She is quite famous for saying it.

Even the television producers from Munich, who ask to be introduced to her before the midday meal, have heard of the Shaker Sister Mildred Barker of Sabbathday Lake, Maine, and what she said about not wanting to be a chair.

"I know," she says when she is informed of this. "Everybody knows."

At close to 90 — she insists on cloaking her age in mystery — Sister Mildred is definite on a host of topics. But this, above all, is the one that matters.

It has to do with survival of the faith she has lived for 83 years. And it matters even more now that the long-admired slatted Shaker chairs, the lean tables, the less-is-more-chests are once again the object of public praise because of the Whitney Museum's "Shaker Design" exhibit, on view through Aug. 31. The chairs and tables and chests are masterpieces of design, emblems of spirituality, patterns of ingenuity. They are also all most of us know of the Shakers who, as it happens, are the longest-lived, most successful utopian community in America. A hundred years ago, when utopianism was at its zenith, there were 115 species of utopian experiments in the United States.

When the Shakers were at their height in the 1820s, as many as 6,000 of them lived peacefully and purposefully in 24 prosperous villages. Now there are 10 Shakers left by one count, eight by another, living in two separate villages: at Sabbathday Lake, Maine, and Canterbury, N. H. How you count makes all the difference. Sister Mildred and her brethren at Sabbathday Lake count 10. Eldress Bertha and Eldress Gertrude Soule at the parent ministry in Canterbury, N. H., count eight.

The disparity is emblematic of a fierce difference of opinion about who has the right to be called a Shaker and, for that matter, the renewal that both communities are convinced is at hand.

At Sabbathday Lake, the renewal has to do with remaining alive as a working, functioning community. "Shakerism doesn't have to be contained in the nineteen-hundred acres that make up our Shaker land," says Sister Francis Carr. "But there has to be a community. There has to be a core of Shakerism."

At Canterbury, they are prepared, as Eldress Bertha Lindsay puts it, to "go down gloriously. We feel Shakers have done what they were ordained to do." What is being

—Continued on next page

A chair at Canterbury, N. H., symbolizes what is most familiar about the Shakers, although they now no longer concentrate on furniture-making.



Photo by Michael Freeman from "Shaker," to be published by Villard Books

The Shakers: A Precious Few

—Continued

renewed at Canterbury is the interest of the world's people. Not Shakerism itself, but the message of Shakerism. Through the museum and its burgeoning number of visitors, Eldress Bertha is finding new opportunities for "sending the spirit out," into a world that is "seeking something more substantial, something to live by."

On the surface at least, Canterbury has the last word. It is there that the central ministry — the central authority — resides, in the person of Eldress Gertrude Soule. She abides by the 1958 decision of the ministry to close the covenant that since 1795 Shakers have signed, promising to dedicate their lives to God and joining the community.

Nothing has closed at Sabbathday Lake, however.

Sabbathday Lake

You can't find out about what it is to be a Shaker by asking a lot of questions — that is the other thing that Sister Mildred says. You have to live it all your life. Even then, just as she thinks she's gotten it right, there are times when she herself cannot find the way in the metaphysical journey on which she is embarked. She's pretty tired of the first question people ask, "the big stumbling block," as she puts it.

Why don't you get married? they ask. "I have to laugh, 'Why?' So we can get divorced?"

Brother Wayne Smith gets asked all the time. Brother Wayne looks like Troy Donahue in "Palm Springs Weekend." He joined the Shakers of Sabbathday Lake seven years ago. He is clever, and funny and 23 years old. (Example: "What are you up to, Brother Wayne?" "Oh, about six foot, three inches.")

"Everybody is hung up on sexuality," says Brother Wayne. "It's no big deal. If you're married, you're supposed to be loyal to one woman. I'm married with Christ."

CELIBACY — A NOTION common to many religious orders, most notably Catholic — was only one of the sacrifices Ann Lee demanded of her followers when the British blacksmith's daughter brought the religion she had founded to New York in 1774. It was her belief, received in a vision, that Christ's Second Coming had occurred, that it was manifest in anyone who would live as He did, in purity, humility and charity, sharing all goods in common, eschewing family ties and confessing their sins. The United Society of Believers in Christ's Second Appearing were called Shaking Quakers because of the ecstasy of their worship.

The Shakers are not a fundamentalist sect; they are a religious community, like Gandhi's ashrams, a more disciplined model for the secular communes of the '60s. "I'm trying to think of the word 'good' and how to define it," says Frank Cooper, just retired as a history teacher in Auburn, Maine, who has lived, man and boy, downlake from the Shakers of Sabbathday Lake for more than half a century. He attended the Shaker school. "They're good. They've lived their belief day after day after day. They believed to do a good job it didn't mean you have to earn a profit.

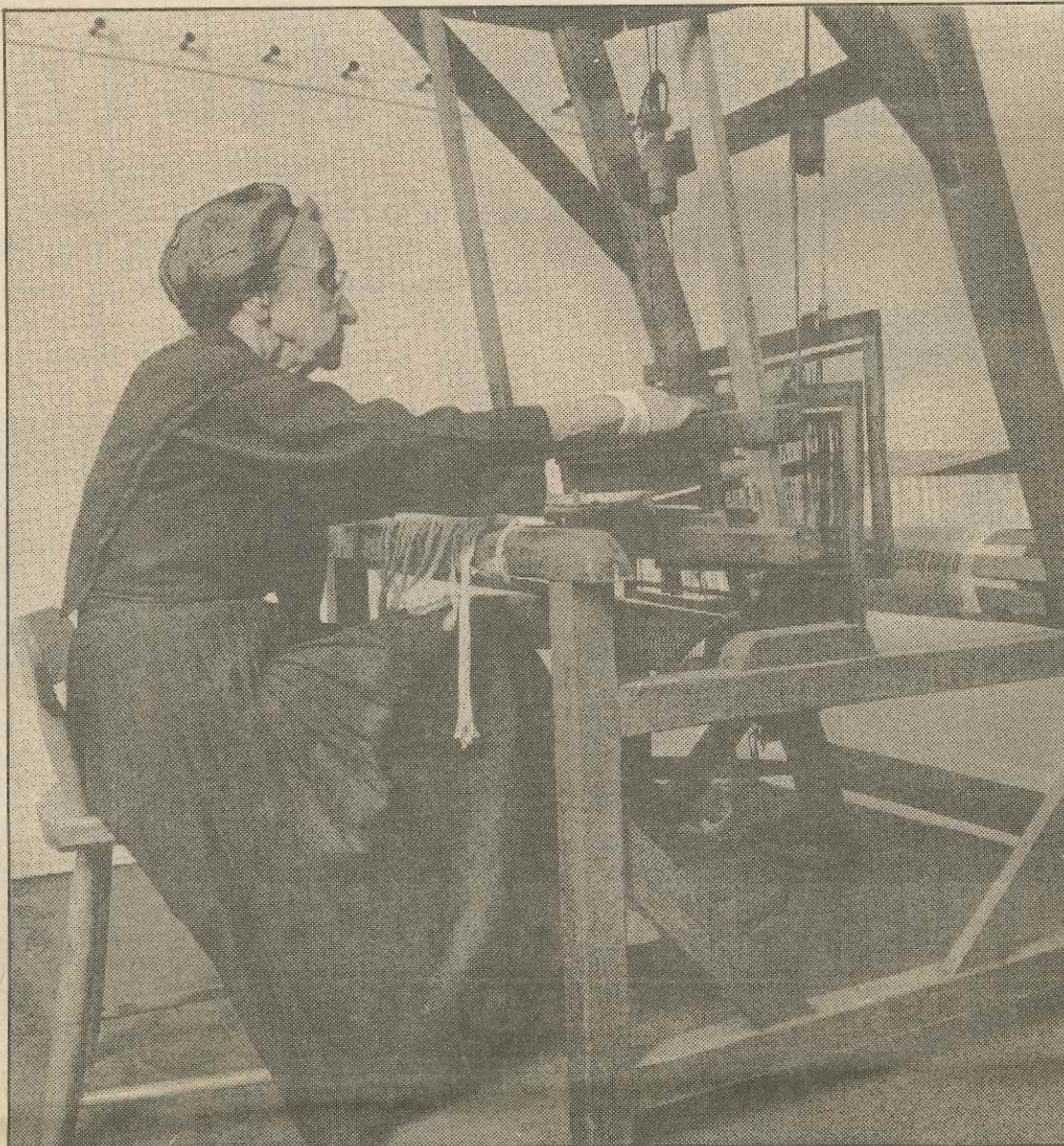


Photo by Ann Chwatsky, from "Four Seasons of Shaker Life"

Sister Mildred Barker of Sabbathday Lake, who may be about 90 years old, at her loom

There are inner satisfactions if something is worthwhile in the sight of God. Slovenly behavior is evil and sinful. The trees in the orchard were pruned, the rows in the garden were straight. Perfectionism. Except the numbers dwindled and as you get older you can't do as much, and reluctantly they brought in outside people."

Sister Minnie Greene, Sister Mildred Barker, Sister Marie Burgess and Sister Elsie McCool are in their 80s and 90s now. At 57, Sister Francis Carr is the youngest living Shaker to have signed the covenant.

She was 10 on the August evening when she arrived as an orphan at the Shaker Village at Sabbathday Lake. "It was rather sad and bleak," she remembers. "All these little girls looking at you." Orphanages were the Shakers' charity work. A sister cared for the girls in the girls' house; a brother for the boys in the boys' house. There were picnics by the lake, sleigh rides in the snow, cider and popcorn, singing and planting, and stockings by the Christmas tree.

The Shaker kind of love, of welcoming, was a powerful argument to the lonely, and in the 19th Century the orphanages had yielded a great number of converts, although there were other excellent reasons for becoming a Shaker. Such as the fact that Mother Lee had preached the Motherhood and Fatherhood of God, and women wielded equal power among the Shakers. Such as the refuge from childbearing the community could offer a family with eight children. Such as the economic security of a community prosperous in the certainty of the work ethic. Such as the serenity so difficult to come by in what the Shakers called "the world."

By the 1940s the world offered undeniable enticements. And Sister Frances, who "took a little longer than some" to accept her new Shaker home, who "felt frustrated and rebellious all through my early teens," watched friend after friend leave,

caught up in World War II. There was an incessant traffic of tanks and troops along Route 26, which divides the village. But she had begun to notice how, even during the difficult years of the Depression, the Shakers never sent a needy child away, how no matter how it wrenched those who were left, the community freely allowed its young to go when they came of age. She had grown close, something of a disciple, to Sister Mildred. "And as I developed my own faith," she said — a large woman who likes to laugh, a determined woman with an edge to her, in a blue, flowered Shaker dress — "I realized this is where I want to spend my life."

There was only one moment when she seriously doubted her decision. That was in 1958, the terrible time. In 1958. It was a season of losses. Shaker buildings designed simply, sparsely to express joy, function effortlessly and let in the light were being pulled down one by one, because they were empty and a tax burden. Whole communities had been sold off: Mount Lebanon, N. Y. Alfred, Maine. Enfield, N. H.

OF THE 24 SHAKER communities that had once flourished in New England, New York, the South and the Midwest, only three remained, including the central ministry in Hancock, Mass. That year Hancock closed and the ministry moved to Canterbury. Sisters were dying. Only one aging brother, Delmer Wilson, still lived at Sabbathday Lake. Since confession is central and men must confess to men, women to women, there seemed no possibility of recruiting young Shakers. The governing Shaker, Eldress Emma King, and her ministry determined to close the covenant, to let Shakerism die gracefully of natural causes.

Sister Francis was hurt, furious, in shock. "I guess then I began to wonder what it was all about," she says. "If they really felt this way, people we had looked up to as staunch believers . . .



Shaker Village Inc., Canterbury, N. H.

Shaker women in 1918 in traditional dresses and bonnets; at lower right with a cup to her face is Bertha Lindsay.



Ann Chwatsky

The dining room at Sabbathday Lake; sisters and brothers eat and pray at separate tables. Brother Ted, who died in April, is the large man on the left side of the back table.

I guess it made me resolve it was even more up to me to believe, and I was going to continue on in the same way."

Three years later, in 1961, a brother came to Sabbathday Lake. Theodore Johnson was a Fulbright scholar with a master's degree in classical philology from Harvard University. He was a big man, bushy of beard, with eyes that focused in opposite directions and a manner that was as irresistible and charismatic to some as it was irritating and disruptive to others. First he took over the library and the museum, organizing what had been a desultory collection of documents to which Sister Mildred had clung tenaciously over the years into the archive of Shakerism. He arranged the museum, applied sophisticated techniques of nonprofit management to the small community, held a scholarly and spiritual bicentennial conference that evolved into the Friends of Sabbathday Lake, a support group now numbering 175 people. The Sabbathday Lake Shakers evolved new home industries more suited to the times than the popular-box and chair-making of the Shaker heyday: herb- and sachet-growing and packing, sheep-raising, tea-blending, cookbook-writing ("Shaker Your Plate" is the one Sister Francis wrote).

These days Sabbathday Lake is a working farm, a museum, a store, a corporation, a tourist attraction, an herb industry, a library.

In the big brick dwelling house where people live and eat, pay bills, make decisions and, in winter — when snow blocks the path to the meetinghouse — worship, the frenetic present overlies the picture-postcard past. Mottled beige linoleum crumbles on the floor. The pegs that traditionally line Shaker walls — wrought iron here as well as plain Shaker wood — hold brooms, dustpans, towels, cups, umbrellas, a dog's leash, a red and black lumber jacket, a camera. Most of the furniture is merely old, not beautiful, though there is a broken Shaker rocker in the room where visitors are received, and, neatly coiled beside it, strips of red and beige cotton for repairing. Roses clamber against the window. A rooster scratches in bread scraps outside the kitchen door.

There is a sudden shortage in the store and all

hands are put to work packing herbal sachet in tin cases, taping them by hand. Printing labels. Even 13-year-old Erich Hatch, who is among the helpers who arrive for the summer tourist season. Erich likes the Shakers because "They're nice. My brothers and sisters yell at me." Dimitri, the German Shepherd from the Russian Orthodox monastery upstate, leaps at the heels of Sister Francis' running shoes. Along Route 26 it is difficult to find a sufficient break between tractor trailers and motorcycles to cross from meetinghouse to dwelling house.

"I'm telling you," says Sister Francis. "You have to be strong to be a Shaker. It's not a very easy, placid, nonthinking life. I guess what I want to say is, it's not an escape from life."

OVER THE ADAMANT objections of the Canterbury ministry, Brother Ted was welcomed as a Shaker at Sabbathday Lake in the year that Brother Delmer died. On his deathbed Brother Delmer said, "I should have let Ted sign the covenant and take over," Sister Mildred wrote in her journal. It was "a new breath of life to us, to have someone who really knew what he was doing," Sister Mildred wrote. Brother Ted took over. The summer meeting house, built in 1792, its midnight-blue trim never retouched, bulged with worshipers from the world of a Sunday. Those who loved and watched the Shakers said there was a new vitality in the air. Brother Ted brought in converts. Students. Brother Wayne. Brother Arnold Hadd.

"He gave us spiritual nourishment," says Arnold's mother, Margaret Josephine Hadd, who is visiting, as she often does, from her home more than two hours away. "He was a big, big man, and he'd hug me, and I'd kind of get lost in his bear hug." She is crumpling a handkerchief against red eyes. She is staring out the window, over foxgloves and daylilies to the white house in which Brother Ted once lived.

"I can't let down in front of them," she says. And, "Brother Ted would be very angry with this." And, "It was horrendous."

—Continued on next page



Ann Chwatsky

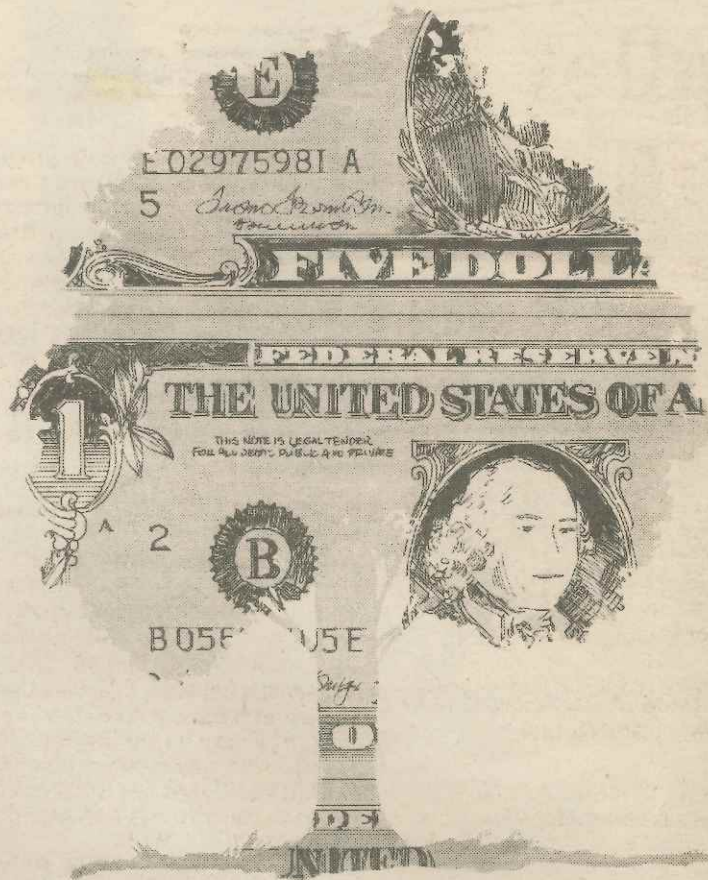
On the cover, the Shakers of Sabbathday Lake: In the front row, from left, Sister Minnie, Sister Elsie, Sister Marie, Brother Arnold; in the back row, from left, Brother Wayne, Sister Mildred, Sister Francis and the late Brother Ted.



Michael Freeman

Eldress Bertha Lindsay, Canterbury leader, and Eldress Gertrude Soule, leader of the Shaker faith

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Shakers' Fading Utopia

—Continued

Brother Ted died of heart failure in his sleep on April 20 this year. "Our spark is gone," says Margaret Hadd. "It'll rekindle."

Perhaps Brother Arnold will be able to fill the void. He is a quick, tense 29-year-old, who "was always a very spiritual person, even at the age of two," says his mother. Who "was slow to speak, and now I know why. He didn't want to do anything unless he could do it perfectly."

Perhaps Sister Francis can marshal resources, can accept new members like the woman who called a few weeks back because she had heard of Brother Ted, because she has troubles. Sister Francis likes to point out that Ann Lee left Manchester, England, in 1774 with eight followers. If you count Sister Meg, who is a novice who may yet join, you can still stretch it to eight Shakers at Sabbath Day Lake. Eight remains the number the guides use.

Perhaps there will be a way to make peace with Canterbury, to make sure this community does not close merely because the Canterbury ministry dies. At Sabbathday Lake they have taken legal steps to protect themselves. "Historically the courts have always ruled that communities are autonomous from the central ministry," says Brother Wayne. And then, philosophically, "Whether Brother Arnold and I are the last Shakers or there are fifty or sixty communities across the States when we're old men, we're living a life acceptable to God."

Canterbury, N. H.

Time has had the luxury of standing still at Canterbury, down a back road in the blue hills of New Hampshire. Geraniums on porches, archways of roses, poppies burning through white yarrow, wildly blooming purple sage. An allee of 150-year-old sugar maples, each planted by a child, each named after a child raised by the Shakers, leads to the meetinghouse. There are rockers and chests on staggered platforms in this meetinghouse, however, instead of the Sunday song of Sabbathday Lake. The three sisters of Sabbathday Lake watch television Sunday services. They are especially fond of California evangelist Robert Schuler.

For close to a decade, the village of Canterbury has functioned as a museum.

Eldress Gertrude Soule, the official leader of the Shaker faith, and Eldress Bertha Lindsay, the leader of Canterbury, in lace caps and Shaker dresses, greet visitors in the hall of the dwelling house. They collect the ticket stubs for the \$5 tour.

Eldress Gertrude is the last official leader of the Shaker faith. Through her the Shaker Trust, estimated at \$3 million, is administered — the trust that has so much to do with the bitterness between the two communities. Should it eventually go to living individuals who want to live the Shaker faith in Sabbathday Lake, or to the educational projects the Canterbury Shakers prefer?

Eldress Gertrude played a part in the decision to close the covenant in 1958. Did she object? "You bet I did," she says. But she obeyed the late first Eldress Emma, as a good Shaker should. In 1974 she left her home at Sabbathday Lake and came to live in Canterbury. She stands firm on not opening the covenant, even though just recently two women wanted to join, "and they would have made good Shakers."

Seven years ago she tried to bring orphaned children to the community once again. "But the social workers wouldn't place them with the order. They preferred foster parents."

Eldress Gertrude, too, came to the Shakers as an orphan at a time when

her father had remarried, "and my stepmother didn't want anything to do with me. She worked me like I was twenty-seven or twenty-eight instead of eight." Her little sister came too, and when, later, that sister "decided to get married, I almost died. They had to call a doctor right away. The person who had been closest to me, and she hadn't even told me."

As the community aged, losses piled on losses. Eldress Gertrude nursed the dying. "I loved it," she says, upright and aristocratic. "They changed, you see, when they were united with those they loved. They smiled. They held out their arms. I can feel spirits, but I can't see them. I'm not good enough yet."

Eldress Bertha is official greeter, in her steel-rimmed glasses — for vanity, she says — though she is completely blind and 89. She is the charmer, the talker. "I've reminisced pretty well," she says. Her taped recollections are the basis for what Bud Thompson recounts, building by building on the Canterbury Shaker Village tour.

Bud — Charles — Thompson, too, is a charismatic man among strong women. A folksinger, once in search of "the song that would make me a superstar," he has lived at Canterbury as caretaker and adviser for 28 years, and now he wants to make a hit of the message of Shakerism. Not as a Shaker himself. As a keeper of the flame. He had much to do with setting up the village as a museum. There is now a professional director of the museum, Richard Kathmann, and a staff. And Thompson leads the 32,000 visitors a year on an evangelistic tour of the premises. Rhythmically Thompson preaches a blend of American ingenuity and Shaker spirituality, with just a touch of anti-urbanism, anti-intellectualism.

Enthusiasm and inventiveness are the virtues he praises, Ralph Waldo Emerson's "fire under control." He lists Shaker inventions: the flat broom, the common clothespin, the circular saw, wrinkle-resistant cotton. Shakers, he points out, had electricity in 1910, before the statehouse in Concord. Labor-saving devices made life run smoothly in so large a community: "Talk about efficiency; the Shakers had it."

And, "I believe this may be the greatest moment of glory because, back then, nobody paid attention and they do now. Maybe we're so hungry for this peace and tranquility because we don't have that now." He finishes the tour in the schoolroom where Eldress Bertha has written Shaker sayings on the blackboard. ("No one will find a spiritual heaven until they first create an earthly heaven.")

And it is true that marks of attention to Shakerism are accelerating: the Whitney show, the spate of books — Gerard Wertkin's "The Four Seasons of Shaker Life" on the Sabbathday Lake Shakers; an upcoming definitive artbook, "Shakers" (to be published by Villard Books) — a PBS documentary by Ken Burns.

"Shakerism," says Sister Mildred of Sabbathday Lake, "is the most simple thing to explain. Actually, it's the most simple religion there is." And then she begins to sing the song that Aaron Copland incorporated into "Appalachian Spring":

*'Tis the gift to be simple,
'Tis the gift to be free;
'Tis the gift to come down where we
ought to be . . .
And when true simplicity is gained,
To bow and to bend we shan't be
asham'd.
To turn, turn will be our delight,
'Till by turning, turning we come
round right.*

"It's about turning the spirit around," she says. "Like a revolution. That's what the metaphor is." /H

Keeping The Past Intact

Shaker Village Makes Plans To Stick Around

By ANN RODGERS
Monitor Staff Writer

CANTERBURY — The neat white buildings of Shaker Village are set amid the fields of wildflowers, looking as they did nearly 200 years ago when Mother Ann Lee's celibate followers founded the village.

That is how Canterbury residents and Shaker devotees want it to remain.

Shaker Village Inc., the private non-profit museum set up to guard the village's interests, is taking steps to see that the village never becomes a tourist trap or a neighborhood pest.

The village has received several grants for a long-term plan for restoration and growth — \$1,500 from the National Trust for Historic Preservation, \$1,000 from the Bird Companies, a Massachusetts building firm, and \$3,000 from the New Hampshire Charitable Fund.

Richard Kathman, the director, said it would take a year to prepare the master plan for 22 buildings on 600 acres, archives, artifacts and village educational programs.

Each Shaker commune had its own flavor. Canterbury's was perhaps the most intellectual. It had the printing presses for the church, and it stressed music, introducing instrumental music to Shaker worship.

Canterbury is the largest surviving Shaker architectural site, although other villages were larger when the Shakers were a thriving sect. Its 19th century aura has not been disturbed by supermarkets or freeways, and 15,000 people from the United States and Canada visit it each year.

"Shaker buffs are very loyal," said Kathman.

It's not unusual, he said, for people who are interested in Shaker crafts and lore to work their way from Ohio to Maine visiting all the sites and museums.

So part of the master plan is to design programs that will meet the needs of the many kinds of visitors. The village needs programs and staffs to deal with local school children, doctoral students, college professors.

One key to the master plan will be how to finance repairs and renovations. The job is expensive and complicated because buildings must be repaired in 18th and 19th century style, not with cheaper modern materials.

Another question is how the village can grow without destroying itself through overuse and without bringing in so much traffic that the neighbors are upset.

"We want to grow slowly, and big is not necessarily better," Kathman said.

He said the master plan would draw on the business expertise of the trustees, as well as outside consultants. "The reason we're counting on so much help from the profit sector is that we're emulating them," said Kathman. "The non-profit museum can learn a great deal from businesses in terms of goal setting and creating policies and resources to meet those goals."

The village can, for instance, make money from its woodlands. However, said Kathman, this cannot be done in a way that offends the historic setting. "We need to fulfill our preservation and education mission while we still try to produce income. And when you have 150,000 square feet, that ain't cheap. Especially when you can't do the most expedient repairs. If you have an 1860 crown molding you have to reproduce that molding."

Shaker Village, Inc. makes about \$45,000 a year in gross income from tours. A gift shop, a Shaker Trust Fund and some leased fields add slightly to the income. However that is not enough to fix all the leaking roofs and decaying woodwork, said Robert Hill, president of Shaker Village Inc. The village needs to raise a minimum of \$100,000 to put the principal buildings in good shape, he said. He hopes to raise this through private donations from individuals, foundations and businesses.

Except for the leased fields, the Shaker land is tax exempt. The Shakers continue a long tradition of making payments to Canterbury in lieu of taxes, said Hill.

Kathman said he believes the village's neighbors will like the master plan, both because of concern about property values and out of love for the Shaker tradition. "There's a genuine loyalty to the Shakers by people who knew them, or whose parents and grandparents knew them. Part of that is that the Shakers were fair dealing, good neighbors. But they also had a certain way of life that earned respect — even if it wasn't appealing enough to join. I think you always respect the person who elects to devote their whole life to spiritual exercises and spiritual community."



Monitor/Ken Williams

Shaker Village is planning to preserve what it has, and serve the 15,000 people who visit each year.