

# THE SILVER MESSENGER

Winter 1979  
Vol. 1 No. 2  
\$1.50



# An Herb Seminar

The faint aroma of drying orange peels at home is one of the lasting reminders of the herb workshop held in December at the Shaker village of Pleasant Hill. The drying peels are the attempts to continue the lessons of the workshop.

It was a bonanza of good fortune, good friends and good food.

Steven Foster, who worked with the Sabbathday Lake Shakers cultivating the herb gardens, stopped by on his way to California and shared his knowledge of herbs.

Leading the workshop was Mrs. Elmer (Jo) Lohmolder of Chagrin Falls, Ohio, an officer in the Herb Society of America. Also taking part was Mrs. Debbie Larkin Pope, the village herbalist who was responsible for the herb garden restoration at Pleasant Hill and who wrote the article about the restoration beginning on page 10.

An herb luncheon was planned by Mrs. Elizabeth Kremer, director of foods, and her assistant Jack Lennard. Recipes from the luncheon are found in the Kitchen Sisters page.

To try your hand at potpourris and closet bags, using herbs and spices, we have included some recipes.

## In this issue...

A study of the contrasts between North Union on the hills overlooking Cleveland and Cleveland itself is provided in an article by Mary Lou Conlin. The Shakers at first appeared to prosper much better than the world's people in Cleveland until river traffic brought commerce, manufacturing and expansion to Cleveland and the two worlds finally met.

The Shakers of Canterbury opened the door to the 20th Century with the use of an artificial Christmas tree this holiday season. The story gained nationwide attention over The Associated Press newswires.

A non profit organization has been formed to preserve and restore the South Family buildings that remain at Watervliet, N.Y. The Shaker Heritage Society plans to purchase 44 acres with eight of the remaining buildings.

THE SHAKER MESSENGER is published in January, April, July and October by The World of Shaker, P. O. Box 45, Holland, Mich., 49423. © 1979 The World of Shaker. Subscriptions are \$6 a year or \$10 for two years. Single copy price \$1.50. Address all correspondence to THE SHAKER MESSENGER, P.O. Box 45, Holland, Mich., 49423. Editors are Paul and Diana Van Kolken who welcome editorial comment and suggestions for stories and pictures.

THE COVER PHOTO is by Mark Copier and shows an herb wreath and potpourri made at the Herb Workshop held at Shakertown, Pleasant Hill, Ky. Oval boxes are by the Guild of Shaker Crafts.

THE COVER DRAWING is based on detail from an inspired drawing from Holy Mother Wisdom to Joanna Kitchell, September 11, 1845. (Western Reserve Historical Society Library.) © 1976 by The Western Reserve Historical Society. Used by permission.

# Letters

DEAR SHAKER FRIENDS:

I was pleasantly surprised to receive the first issue of THE SHAKER MESSENGER. I was sorry to see the end of THE WORLD OF SHAKER and had no idea that the unexpired subscription would be picked up by a successor publication.

... (Now) I'll give you a zinger. There is no Staughton, Mass. It's Stoughton, Mass.

Alfred L. Dowden  
Ossipee, N. H.

EDS Note: Correct. And thank you so much for spotting the error.

DEAR FRIENDS:

I feel quite remote from the Shaker influence in Oklahoma, and I know that I shall enjoy receiving future issues.

I wrote my master's thesis on the Western Shakers and the design characteristics of their furnishings.

Jayne Markert  
Stroud, Okla.

DEAR MESSENGER:

I have missed THE WORLD OF SHAKER and am delighted about your new venture. I am a horticulture student and have a special interest in the Shaker seed industry (as well as in the artistic integrity of Shaker - manufactured furniture and products of all kinds.) I like your new format and look forward to many more issues.

Carol Greentree

DEAR MR. AND MRS. VAN KOLKEN:

May I explain that I am founder and present curator of the Lebanon, N. H. Historical Society, Inc., (now 20 years old), in the next town west of Enfield, N.H. However my principle hobby is the Shaker history of Enfield, N.H. and I'm the 4th generation of my family to have known them as friends.

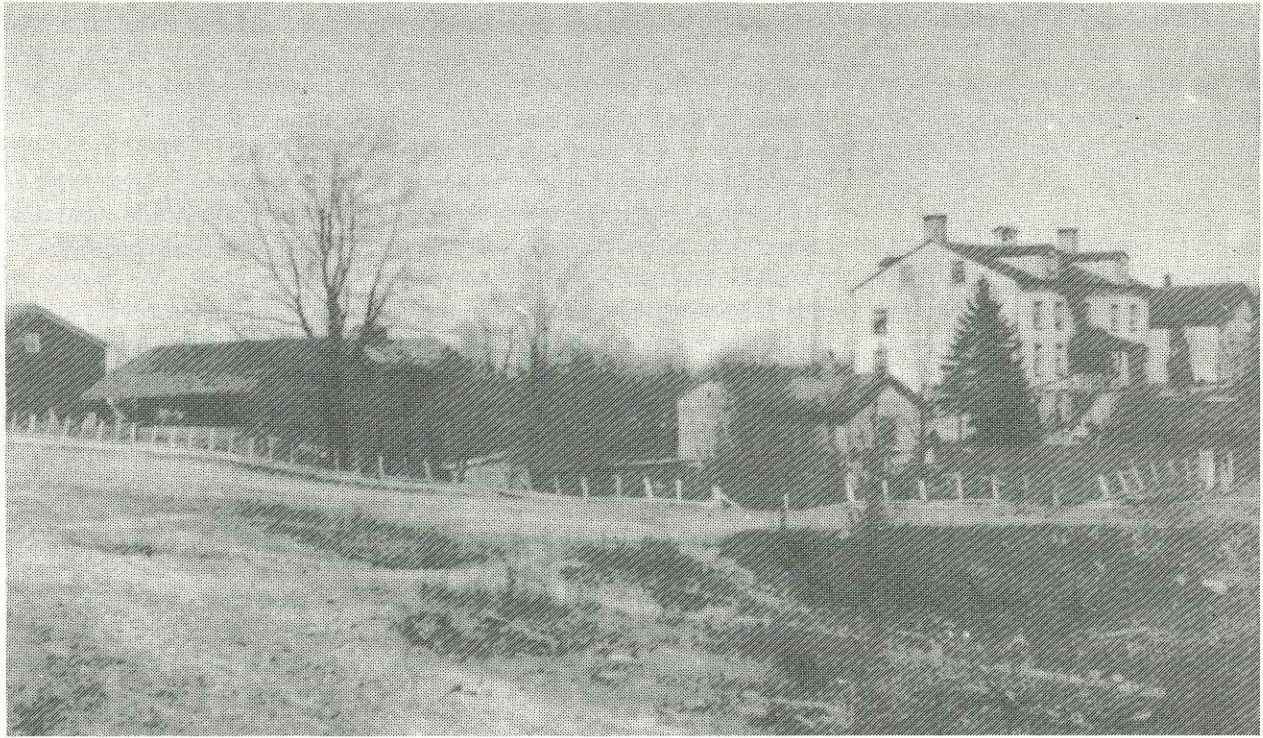
It was my pleasure to speak at the 4th Elmira College Shaker Seminar at Enfield, N.H. in July as I like to encourage any interest in the history of the Enfield, N.H. Shakers.

Your article on the Enfield, N.H. Shakers was very well done. However I expect others have told you, in the interest of historical accuracy, that there is a slight error in the last paragraphs on Page 5. The last Shakers left the colony (Church family), Enfield, N.H. in 1923, not 1918. That was when the South family was sold. Also there were only seven Shakers who were left to remove to Canterbury, N.H., six sisters and one brother, not 11 as written. The LaSalette order took over the property in 1927.

Robert H. Leavitt  
City Historian  
Lebanon, N. H.

EDS Note: There were conflicting reports in our resource material on the exact dates the last Shakers left Enfield, N.H. and just how many there were. We are appreciative of Mr. Leavitt for his comments.

# North Union and Cleveland: Two Worlds on a Collision Course



**The Mill Family settlement stood near the intersection of Coventry Road and North Park Boulevard.**

On August 6, 1774, a small boat landed in New York from England. Nine passengers were aboard. They called themselves the United Society of Believers in the Second Coming of Christ.

Like many other immigrant groups of the time, the group hoped to establish an ideal society where they could live according to their own religious convictions. They believed that Ann Lee, one of their number, was the second coming of Christ.

They believed in equality of the sexes, simplicity and functionalism in their possessions and in celibacy. Families who became members of the Believers were required to renounce all marital and family ties and to live with each other as a "family" of brothers and sisters.

They believed in equality of the sexes, simplicity and functionalism in their possessions and in celibacy. Families who became members of the Believers were required to renounce all marital and family ties and to live with each other as a "family" of brothers and sisters.

**The destruction of the grist mill was symbolic of Shakerism's downfall.**

In 1776, the group established its first community at Niskeyuna, New York, near the present site of the Albany airport. The number of members increased to the thousands, and nineteen communities were eventually established in New York, the New England states, Kentucky, Indiana and Ohio. One of the communities was North Union, which was established in 1822 in the area now known as Shaker Heights, Ohio.

Now it is common for people to identify the Believers with the shaking dances that were part of their worship. These dances gave the group its name of "Shakers," a name the group eventually accepted. It is also common for those who know of the Shaker practice of

celibacy to assume that their celibacy caused the sect's decline. This is, however, too simple an answer, for certainly there were religious orders that practice celibacy and that have remained strong for thousands of years. Indeed, there are other reasons for the decline of Shakerism. And some of those reasons can be found in what happened to North Union, which was the last of the communities to be gathered and the first to be closed. The truth is, North Union, ensconced on a high plateau southeast of Cleveland, was one world. Down in the valley of the Cuyahoga River and hugging the shore of Lake Erie was another world -- the world of Cleveland. Here were two worlds, or civilizations, nearly in sight of each other, but light years apart in thought and action. These two different worlds were, from the beginning, on a collision course.

North Union was founded by a man named Ralph Russell. He was living, in 1821, on his property near what is now the intersection of Lee Road and Shaker Boulevard in Shaker Heights. Ralph became interested in the Shakers through a friend whose brother was an Elder at Union Village. Union Village, located in

Lebanon, Ohio, was the governing community over the Shaker communities in Ohio, Kentucky and Indiana.

In the fall of 1821, Ralph Russell walked to Union Village for a visit. He became convinced that he should become a Shaker. According to one account, Ralph then walked back to his cabin, started to make arrangements to rent out his land, and began preparing to move to Union Village. Then, so the story goes, two elders came from Union Village to visit him. They discovered that Ralph had interested his relatives and neighbors in Shakerism. They also found that Ralph's property was already much "improved," as they put it. They decided to establish a community on his property. This community was first called Warrensville, after the township in which it was located.

The name was soon changed to North Union, however, to identify its location north of Union Village.

On September 20, 1822, the first public meeting of the North Union Shakers was held in the cabin of one of Ralph's brothers, Elijah Russell. Elijah's cabin was located close to the present Fairmount Boulevard and Lee Road intersection. At this meeting, the North Union residents were taught some of the

Shaker dances by the visiting Elders from Union Village. Later visitors from the eastern Shaker communities would criticize the North Union members for the way they performed the dances and would spend their evenings trying to teach the westerners better ways. But if they were clumsy in the dances, the North Union Shakers were at least well-mannered; for they always made the eastern visitors feel the corrections were appreciated. Indeed, any visitor from the eastern communities seemed always to merit the deference of the North Union residents.

By the end of 1823, Ralph had brought his brothers Elisha, Return and Rodney into the Shaker community. Rodney was not married, but Elisha and Return brought their wives and children with them. Elisha owned land along the present Fontenay Road and added it to the North Union acreage. Return, with the financial help of the Society, bought land along the west side of the present Lee Road, in the Shaker Boulevard area. He also bought 118 acres at the present Coventry Road-North Park Boulevard intersection. There was a partially built sawmill on this property, and the Shakers soon completed the mill for their own use.



**The Shaker meetinghouse stood on the northeast corner of Shaker Boulevard and Lee Road.**

All this land, along with land brought in by other converts, became the common property of the Shakers.

By February, 1824, enough members had gathered at North Union to organize the Center Family in cabins that Ralph and his brothers built at the Lee Road-Shaker Boulevard site. Log cabins were also added at the mill site, and some of the members moved there to help operate the sawmill and the gristmill that was soon added onto the sawmill. Elisha and some other members lived on his property along the present Fontenay Road. Thus, in early 1824, the members were living at the three sites that would be occupied at different times by the groups designated as the Center, Cabin, South, Mill, School, Gathering and East Families.

The community continued to "increase and prosper," according to the North Union journals, and in May, 1826, the members began to build frame houses to replace the log cabins. The first frame house to be completed was the dwelling house for the Center Family. It was located on the west side of the present Lee Road, at the Shaker Boulevard intersection. The house was 30 by 46 feet and the stone for the foundation was quarried from Doan Brook at the Mill Family site. The house was painted green.

Certainly the records indicate that the Shakers were in many ways successful in achieving their ideals and in establishing an ordered community at North Union. The membership increased to 89 by 1829; to 148 in 1841; and to 153 in 1860. The men of the community were almost always occupied with building mills, shops and barns. The mills were a major source of revenue for the community. And in May, 1829, the Shakers replaced the old gristmill with a new one, which is described as being about one quarter mile west of the sawmill and having two run of stone and two overshot wheels. In 1836, a new sawmill and dam were put up at the Mill Family, the old mill and dam being "almost wore out," according to the Shakers.

Then in 1845 the gristmill was again replaced - this time with a magnificent stone structure that is variously reported as having five or six stories on its south

side and two stories on its north end, where the road passed. No pains were spared, so the records note, in making everything in the mill strong and durable.

Like the other Shaker communities, North Union had an inspirational or revival period in the early 1840s. The communities were instructed to prepare an outdoor place of worship. At North Union, a grassy clearing surrounded by a circle of trees, north of the present Shaker Boulevard in the Paxton Road area, was chosen. The North Union Shakers gathered here, in their Holy Grove, for such important celebrations as Mother Ann Lee's birthday. Here, too, the members heard gifts of songs, saw the return of deceased members and made testimonies against the flesh.

But there were problems. Ralph Russell left the community, with his wife and children, shortly after he helped frame the second gristmill in May, 1829. The young people left too, drawn away, perhaps more than at most communities, by that other world that was so close by in the valley to the west. Between 1837 and 1845, the number of families was reduced from five to four by moving the school children into the South House Family. Next, in 1845, the South House Family was broken up, and laborers from Cleveland moved the South House to the Center Family, where it was used as an infirmary or nurse shop. In 1872, the

Gathering Order, which had as its purpose the "gathering souls in out of the world who are desirous of salvation and are willing to make the necessary sacrifice in order to obtain it," was moved from the East Family to the Mill Family site. The fields of broom corn at the East Family were rented out. Next, on July 4, 1885, the records note that the East Family house was being rented out. Then, early in 1886, the records state that the stone quarry at the Mill Family was being run by Charles Reader of Cleveland.

On July 5, 1886, Reader held a Fourth of July celebration at the stone gristmill site, which had been rented to him as part of the quarry lands. A balloon ascension that failed and a man walking a tightrope across the Doan Brook chasm were part of the day's events. But the celebration was climaxed by the blowing up of the stone gristmill.

In 1888, the governing Shakers decided to disband North Union. In the sometimes maddening ways of Shaker journals, the event is simply observed and the reasons for the decision are not given. The following year, the 27 remaining members were taken from North Union, which the Shakers called the Valley of God's Pleasure, to other Shaker communities. And all the strong, durable and lovingly built dwelling houses and shops were left to rot, crumble and fall down.



**Built in 1845 the stone gristmill was located about a block west of Coventry Road on the north side of Doan Brook and was blown up during a Fourth of July celebration in 1886.**

(Photos courtesy The Shaker Historical Society)

But what of that other world, so close by to the west? In 1822, when the first meeting was being held in Elijah Russell's cabin, the population of Cleveland was only about 600. The majority of the early settlers who came to the Western Reserve chose to live in the Youngstown-Warren area where access to roads and to the Ohio River was better than transportation access from Cleveland. In fact, the men back in Connecticut who owned land in the Cleveland area were bemoaning their bad luck in drawing the Cleveland lots; and some were even drowning their sorrows in tankers of ale. So as it looked in 1822, Cleveland was to be only an sleepy, sparsely-settled town and little threat to

## *"Each day the world of the city came closer to the world of North Union."*

the blossoming village on the hill to the southeast.

But in 1824, the first steamboat built in Cleveland, the *Enterprise*, was launched and began carrying merchandise between Buffalo and Cleveland. In 1825, a group of dignitaries turned the first shovelful of earth for the Ohio Canal. In 1826, a new stage began operating between Pittsburgh and Cleveland. In 1827, the first manufacturing concern, the Cuyahoga Steam Furnace Company, was opened in the Flats. And on July 4, the first boat came down the canal from Akron to Cleveland.

Once the Ohio Canal was opened, Cleveland became a boom town. Schools, libraries and factories were established. Cleveland soon boasted of sailmakers, wagonmakers, carriage manufacturers and brewmasters. There were department stores with ready-to-wear clothing and retail drugstores with patent medicines. So no one needed to go up on the mill anymore for Shaker flannel, yarn or medicinal herbs. There was entertainment in Cleveland, too, when the Oberlin Ladies' club debated such topics as whether sewing societies were evil and hoopskirts a nuisance. There was even a three-day appearance of the Siamese

twins at the Franklin House. But up on the hill, the Shakers were laying out the Holy Grove, packaging their seeds and herbs, setting up the Gathering Order for those who sought salvation and closing their meetings to the public.

And so it continued. Down in the city, men took out charters for railroads, converted to steam power and began to think about electricity. But up on the hill, the Shakers built another dam across Doan Brook to create the Upper Shaker Lake and the water power needed to operate a woolen mill.

Each day the world of the city came closer to the world of North Union. It seemed there was to be no financial help from Union Village nor any transfer of

members from other Shaker communities to help maintain the operations and industries at North Union. The members drew back, instead, into the citadel of the Center Family. Finally, when they rented out the gristmill and quarry site to one of the world's people, Charles Reader, the two worlds of North Union and Cleveland met.

That meeting was soon marked by the blowing up of the stone gristmill. Legend has it that it took five attempts before the building was brought down. But it did come down. That same year, an earthquake shook the vault doors of the Mercantile Bank Building in Cleveland, and its seven stories rocked. But, perhaps symbolically, that building did not fall.

When Reader blew up the stone gristmill, some Shakers were there to observe the tragedy. One Shaker journalist saw the collapse of the great building as the downfall of original Shakerism, and events soon proved the observation to be accurate.

The North Union lands were sold, and the money gained from the sale was used, most unwisely and in worldly ways, at Union Village. Instead of buying machinery or converting to sources of

power that would have made Shaker operations simpler and more efficient, the Shakers planted pine trees along roadways and remodeled their once-fine buildings in the "modern style." The loss of Shaker values is symbolized in what was done to the original Shaker office, built in 1810 at Union Village.

The building was architecturally true to the Shaker values of simplicity and functionalism. But the simple structure was turned into an architectural conglomerate with turrets, arched windows, scroll saw ornamentation and mansard roof. It was the kind of Victorian excess that William Dean Howells, in his first Shaker novel, *The Undiscovered Country*, pictured as "material tokens of social decay."

Indeed, Howells traced in his Shaker novels, the decline of original Shakerism. When he first wrote of the Shakers, he saw social decay, corruption and skepticism only in the world, the world of the city. In a visit to a Shaker village, his characters found a "sweet, fresh cleanliness" and, pervading all, the "angelic life" of the Shakers.

But in his first Shaker novel, *The Vacation of the Kelwyns*, Howells shows that the Shakers have changed. The Shaker brother of the novel states that "the sect was everywhere in decay, and that his own Family was now a community of aging men and women, and must soon die out unless it was recruited from the world outside." All around are signs of materialism and moral decay, even to the modern furniture which, like the furniture bought for the remodeled office at Union village, replaced fine old simple Shaker pieces. There were imperfections, it seemed, even in Utopia.

Howells looked on the decline of the Shaker world with great sorrow and regret, much as we can view the earlier loss of the world of North Union to the world of Cleveland. And Howells said of this decline of an admired world, "All other dreamers of such dreams have had nothing but pleasure in them; I have had touches of nightmare."

(Mary Lou Conlin)  
(Cuyahoga Community College)

(Reprinted from the Sept.-Oct. 1977 issue  
Western Reserve Historical Society News  
by permission of the author.)

The following appeared in The Associated Press news report to member newspapers across the nation for use before the Christmas holiday.

## Canterbury Shaker Christmas Draws National Attention

By The Associated Press  
CANTERBURY, N.H. — Three elderly sisters of the nearly extinct Shaker culture, famous for its superb craftsmanship and coveted straight-lined furniture, will gather around an artificial Christmas tree this year.

The 20th Century has slipped its way into the fading sect that prides itself on self-sufficiency, resourcefulness and living off the land. "We always had our Christmas tree cut from our own woods," says Bertha Lindsay, who came to Canterbury as an 8-year-old orphan in 1905. Canterbury is one of two remaining Shaker communities in the country.

But this year the tree is synthetic, "which I don't like but it was much easier for us the ages that we are," she says. "It doesn't make as much dirt on the floor and it's safer."

Nine Shakers remain, all women, six in Sabbathday Lake, Maine, and three in Canterbury. And the celibate elders have agreed not to take on any new members.

At the peak of the Shaker religion in 1870, 6,000 celibate members lived communally in villages around the Northeast and Southwest. Their inventive minds forged the first revolving oven, marketed herbal medicine and the first flat broom.

But despite the devotion to hard work, they found time to herald the festive season with glorious singing and colorful decorations.

Sister Bertha remembers when evergreen vines tied with red bows were wound around pillars in the Canterbury chapel where the Shakers, an off-shoot of Quakers, prayed on Christmas Day.

Wreaths of fir balsam, bedecked with milkweed pods, pine cones and elderberries, brought the scents of Christmas to the 20 buildings in the Canterbury community where about 100 Shakers

busied themselves making presents for each other.

But today the working community where Shakers once spun their own yarn and built furniture, sought universally for its elegant simplicity, no longer exists.

The looms with which the Shakers wove their own cloth stand idle. The buildings lie undisturbed, their white clapboard walls camouflaged by acres of fresh-fallen snow.

Following tradition, Sister Bertha plans to give presents this year that are useful — a bathrobe, bedsheets and magazines. But because her eyesight is poor, she must buy her gifts, mingling with the bustling shoppers in nearby Concord.

She is preparing Christmas dinner with all the trimmings for a few guests and her two Shakers sisters, also in their 80s.

And she is looking forward

to a visit from Christmas carolers from the town of Canterbury, where the Shakers once strolled door to door serenading the townspeople during the holidays.

She and her sisters are content to let most of the Christmas hoopla pass them by.

"I think Christmas is for children. As you grow older it takes on the spiritual side," she says. But she remembers Christmas as a Shaker child, anxiously waiting to see what Santa Claus brought.

Of course, Shaker children believed in Santa Claus, she says with a smile. "We're just like everyone else. The Shakers don't believe in being long-faced. It's a joyful religious holiday. Why not enjoy Christmas and all the little fantasies that go with it?"

A bit of reality that even Christmas joviality can't

conceal is that the Shaker religion is dying.

"It's very sad that it might be going out of existence in a few years," says Sister Bertha. "But the spiritual side will never die. Our homes will be our memorial."

In their final years, the Shakers are doing their best to acquaint the public with their culture. They have turned their community into a museum and they spend the entire summer opening their home to tourists. Last season, 15,000 people tromped through the grounds.

Winter is the time for respite. One sister lives in a dwelling house while the other two go about their business in the Shaker Village office.

The sign on the door reads "Closed." Sister Bertha pulls it down. "Now, that's not very Christmasy, is it?"



Eldresses Bertha Lindsay (left) and Gertrude Soule decorate their artificial Christmas tree at Canterbury before the holiday.

(AP Laserphoto used by permission)

# From the Shaker Pegboard

Dr. Robert F. W. Meader, director emeritus of the Shaker Museum, Old Chatham, N.Y., has been named historian at the Hancock Shaker Village near Pittsfield, Mass.

A preview showing of Shaker furnishings from the Greenwillow Farm Shaker Gallery in Chatham, N.Y. continues through Feb. 18, 1979 at Jay Johnson America's Folk Heritage Gallery, 37 West 20th St., New York City. Highlights of the collection include an Enfield, Conn. Shaker-made goat cart in its original green and yellow paint; two rare settees from Mt. Lebanon, N.Y. and a two-drawer documented tailoring counter from Harvard, Mass. Weekend hours 1 p.m. to 5 p.m.; midweek by appointment. Call (212) 213-4336 or (518) 392-9654 for details.

Shaker Built, one of the Smithsonian Institution Traveling Exhibition Service (SITES) programs, will be shown at the Albany, N.Y., Institute of History and Art through March 4. It includes reproductions of measured architectural drawings and photographs from 11 Shaker villages and was prepared by the Historic American Building Survey.

A small black walnut bed made in the late 1870s by Brother Emmory Brooks of Groveland for Polly Lee, who later became known as Eldress Polly of the North Family at Watervliet, N.Y., has been purchased by the Town of Colonie (New York) for return to the Watervliet Shaker area. The bed had been on exhibit in the museum at Sabbathday Lake, Maine and has been replaced in the museum by a similar bed which was a permanent gift of Mrs. Arthur (Trudy) Shurburne who as a girl lived with the Watervliet Shakers. Mrs. Shurburne purchased the Watervliet bed in 1930.

Page 8

A book of measured drawings of Shaker furniture has been accepted for publication by the University of Massachusetts Press. The book is the work of John Kassay, an industrial arts professor at San Francisco State University.

A Shaker Christmas open house candlelight tour and tree trimming was held Dec. 14 at the Kettering-Moraine Museum in Kettering, Ohio. Decorations featured colorful paper chains similar to ones used by the Shakers at Canterbury, N. H. Society members decorated a tree for children in one of the three Shaker rooms in the museum with symbols of imaginary gifts recorded in inspirational drawings of the Shakers including silver sacks fastened by gold cords and filled with the bread of life, a flock of white doves with small branches in their mouths, a gold basket filled with white roses and bright silver crosses representing spiritual light.

The Shaker Historical Society of Shaker Heights, Ohio, recently acquired a tin pail from Sabbathday Lake, Maine and seven hand-blown glass herb jars with original labels from Canterbury, N. H., as gifts from the Women's Committee.

The home of Steve Kistler in Cincinnati, Ohio, gained national attention in the fall/winter issue of Better Homes and Gardens "Furnishings & Decorating Ideas" (pp. 52-53). Kistler's was one of those homes featured in a section call 'A Question of Style' and represented the Shaker influence. Kistler combined contemporary pieces with Shaker and among the Shaker items shown in the color photographs were a spindle-back Brother Gregory chair, Mt. Lebanon rockers, stacked oval boxes, a Shaker door and a Shaker rake.

Kistler also was cited in the Oct. 20, 1978 issue of The Cincinnati Enquirer in an article about a walking tour of the Columbia-Tusculum neighborhood in which he lives. The neighborhood on Cincinnati's east end has become an historic area where the wood frame houses are being preserved. Visitors to his home were treated with a mini-lesson in Shaker history. Kistler's interest in Shaker began in 1968 during his Army tour while on a backpacking trip that took him to Pleasant Hill, Ky.

Shaker design came in for a six-page spread in the 1978-79 issue of Better Homes and Gardens "Traditional Home Ideas" (pp. 58-63). Photographs of Shaker buildings and furniture were taken at Hancock Shaker Village, Pleasant Hill and Sabbathday Lake.

The Margaret Woodbury Strong museum in Rochester, N.Y., has received three sewing baskets and two small maple sewing carriers made by Shaker sisters at Alfred, Maine and a child's rocker made at New Lebanon, N.Y., all the gifts of Miss Elizabeth Cheney of Oak Park, Ill. The baskets were made of woven poplar lined with silk and equipped with a pincushion, beeswax, emery berry and needlecase. The carriers are of maple and each bears the label of Alfred, Maine. The chair is made of maple stained to simulate mahogany. The back and seat are of woven cloth tape.

A recreated Shaker room at the Dunham Tavern Museum in Cleveland is to be featured in a forthcoming book by Victoria K. Ball and published by Wiley and Sons.



**BARRETTS**  
CHAIRMAKERS  
**BOTTOMS**

P.O. Box 1245 / Morgantown, WV 26505  
Fully Illustrated 36-page catalog \$2.50 ppd



A non-profit organization has been formed in the Albany, N.Y. area to preserve and restore lands and buildings of the original Shaker settlements in nearby Watervliet.

It was at Watervliet that Mother Ann Lee established the Shakers in 1776 and where she died in 1784.

For years attempts have been made to preserve the land and buildings still standing and in 1972 a 700 acre site with 28 structures was recognized as The Watervliet Historic District and placed on the National Register.

In November a non-profit organization called the Shaker Heritage Society was formed to acquire, preserve and restore some of the lands and buildings that are part of the Watervliet Shaker Historic District.

The organization has received its certificate as a non-profit agency and its tax exempt status from the Regents of the State of New York, which is the accrediting agent for educational organizations in New York State.

Dr. C. Eugene Kratz of Latham, N.Y., serving on the chancellor's staff of the State University of New York, is president of the society.

In late November plans were announced by the society for the purchase of 44 acres of land with eight buildings of what was the South Family. The land and buildings now are owned by the Leonard Bol and Anthony Bol families.

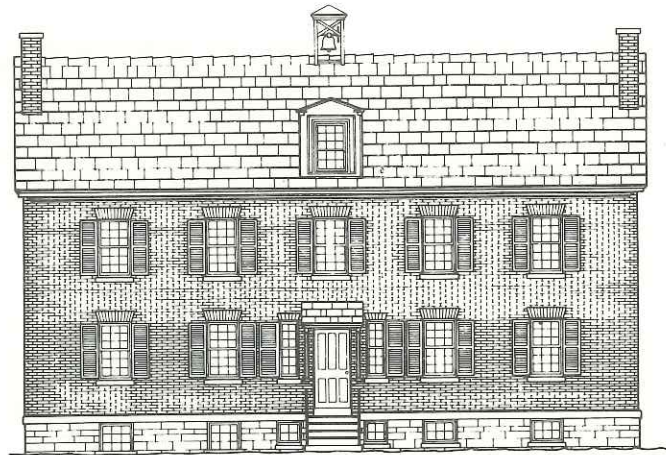
The eight buildings include a bell house, Brothers dwelling, trustees house, barn, Sisters sale room, foreman's house, wood shed and the gate keepers house.

The buildings now are private dwellings and apartments.

The primary 44-acre site of the South Family is located southeast of the intersection of Sand Creek and Watervliet-Shaker roads in the Town of Colonie near the Albany County Airport.

The site is south and west of the Ann Lee Pond, a mill pond developed by the Shakers who lived in the area near where the airport now stands.

Kratz told a news conference the society plans to empty and restore the houses one by one, with the first becoming a Shaker Heritage Center and a second to be used as a seminar and meeting center. The first phase of the work, including purchase, could eventually cost \$1.5 million, he said.



**SHAKER BELL HOUSE, circa 1800, South Family. Drawing by Howard Zweig. From the Watervliet Shaker Historic District. Town of Colonie, Albany County, N.Y.**

## Shaker Heritage Society Formed to Save Watervliet South Family

Additionally the society expects to rebuild in line with original drawings certain other buildings lost from fire and other causes in prior years.

In the restored site the society plans to conduct a combination of programs which will realize the site potential as an historic and visitor's resource center, providing a visible link with the past.

Town of Colonie historian Mrs. Jean Olton said the 700 acre historic district includes 28 of the original Shaker buildings of the Watervliet Shakers. The district was recognized in 1972 and placed on the National Register.

But local governmental efforts for financial support for the preservation of the district were fruitless until the formation of the Shaker Heritage society.

Of the 700 acre district, about one-third is owned by Albany County including the Ann Lee home and the Ann Lee pond.

The pond has been included in an Albany County nature and historic bill which is designed to provide funds for the cleaning of the lake now overgrown with weeds and vegetation. A grant in 1977-78 which would have provided the funding failed to materialize.

Kratz, who has lived in the Albany area ten years, became interested in the Shakers through his wife who operates an antique shop in the Latham area and began handling Shaker pieces. The in-

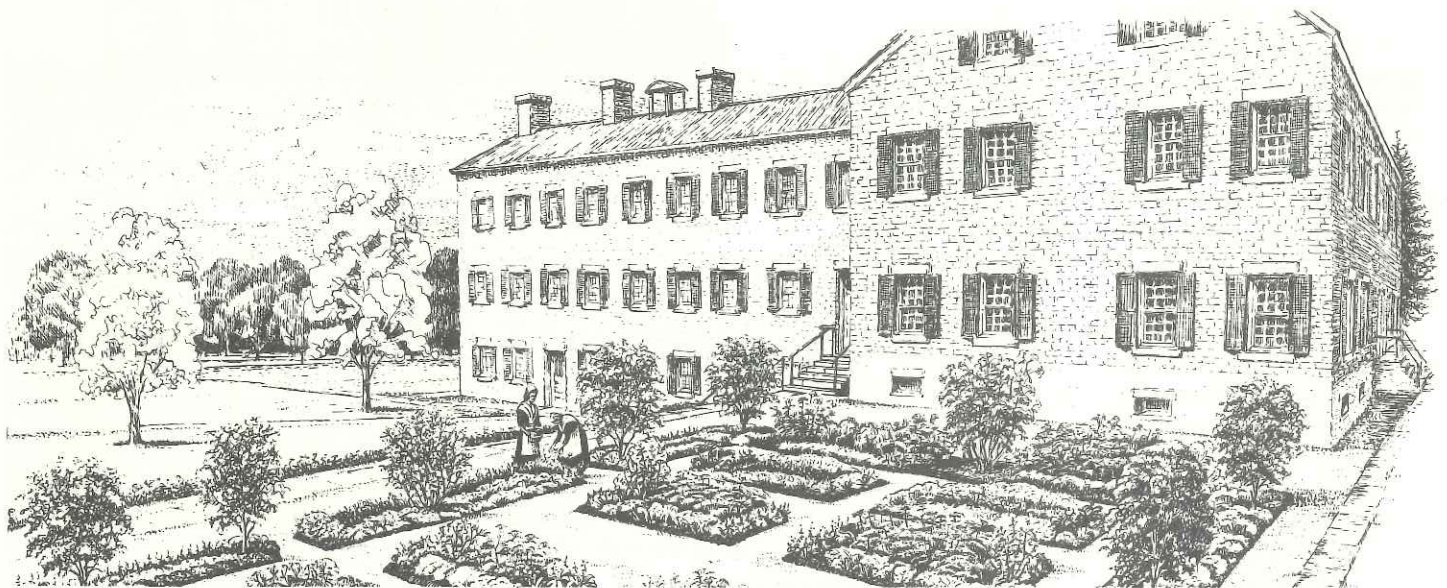
terest in the Shaker lifestyle grew from involvement in the antique store.

The society's board includes K. A. Swyer, area builder and president of the Saratoga (N.Y.) Performing Arts Center; Jean Olton; William Kahl, president of Russell Sage College in nearby Troy, N.Y.; Edgar S. Pitkin, former interim president of Russell Sage; Harry Herbrandson, Rensselaer Polytechnic Institute chemist and past president of the Albany County Historical Society; A. Mosely Hopkins Jr., past president of the Colonie Historical Society; John Desmond Jr., a Philadelphia businessman with an interest in the Americana Inn, and Patricia Ruch and Julia Wyatt, members of the Colonie Historical Society.

To aid in the development the society has created a variety of membership opportunities. Contributions are tax deductible. Memberships include Individual (\$12); Student 7-12 grades (\$5); Student K-6 grades (\$1); Contributing (\$25); Supporting (\$50); Sustaining (\$100); Patron (\$500) and Life (\$1,000).

For further information contact Shaker Heritage Society; Twin Towers, 99 Washington Ave.; Albany, N.Y. 12210 or telephone (518) 436-1774.

# Pleasant Hill Restores Shaker Herb Garden at Centre Family



**A sketch of the early Shaker herb gardens of the Centre Family Dwelling House which have been restored.**

**By Debbie Larkin Pope  
Pleasant Hill Herbalist**

Research, historical documentation, and modern horticultural practices laid the foundation for the recent rebirth of the herb garden at Kentucky's historic Shaker Village at Pleasant Hill.

From the beginning, the restoration intended to plant an herb garden. The Glenview Garden Club of Louisville, Ky., donated funds towards the project in 1968.

In 1977, Mrs. Betty Morris, executive vice president and treasurer of Shakertown, Inc., asked Mrs. Elmer Lohmolder, then chairman of the members-at-large of the Herb Society of America, for help in designing the garden.

Mrs. Lohmolder consulted

William Paxton, a landscape architect from Ligonier, Pa., who came to Pleasant Hill to do research on the garden.

Journal references suggested that there were several different herb gardens through the years at Pleasant Hill. One of them was on the present site west of the Centre Family Dwelling House. This location was chosen for the recreated garden because it was the most convenient for visitors' enjoyment.

The garden was underway by May, 1977 and Debbie Larkin Pope, a University of Kentucky graduate with a B. S. degree in horticulture, had been hired to take charge of the planting, cultivating,

harvesting, and processing of the herbs.

Probably the "Shaker medic garden" was a 28 by 11 foot rectangle. Since the present site sloped, an adaptive plan was developed to prevent washing, and also to provide easier tending and open viewing for visitors.

Raised beds, five feet wide and of varying lengths, were arranged in an overall square shape with paths on all sides.

The beds were framed with redwood planks, and top soil was brought in from the farm area for fill. Soil tests showed high acidity, so the soil was limed to a neutral pH.

Every spring, a compost of sheep manure is worked in around the plants (except on

the mints, as it causes rust). To cut down on weed growth in the summer and to aid in over-winter protection, the plants are mulched with straw.

All the plants in the garden are documented, Shaker-used herbs. Some were actually cultivated by the Shakers at Pleasant Hill, and others are examples of the species that they gathered from the wild.

The majority of the herbs are perennial, biennial or self-seeded annuals. The only ones reseeded annually are dill, opal basil, sweet basil and nasturtiums. Sweet marjoram plants are purchased each spring.

Plants for the garden have come from two major sources

- Kentucky and Ohio nurseries, and donations of herbs by Mrs. Lohmolder and Lowell Taylor of Alden, N.Y.

The herbs harvested in 1977 and 1978 were used in the dining room and for demonstrations of the making of soup bags, closet bags and pot-pourris. The products were sold in the craft sales shops.

Pleasant Hill's herb garden is planted in two mirrored parts - the east half in 1977 and the other in 1978. Next summer both halves should reach their full potential creating a beautiful, symmetrical garden with bountiful harvests.

Here is a list of the herbs planted:  
 American Pennyroyal - Hedeoma pulegioides  
 Aconite - Aconitum napellus  
 Angelica - Angelica archangelica  
 Ambrosia - Chenopodium botrys  
 Agrimony - Agrimonia eupatoria  
 Borage - Borago officinalis  
 Bergamot - Monarda didyma  
 Catnip - Nepeta cataria

Chives - Allium schoenoprasum  
 Clary Sage - Salvia sclarea  
 Comfrey - Symphytum officinale  
 Costmary - Chrysanthemum balsamita  
 Dill - Anethum graveolens  
 Elderberry - Sambucus canadensis  
 Fennel - Foeniculum vulgare  
 Feverfew - Chrysanthemum parthenium  
 Foxglove - Digitalis purpurea  
 Horehound - Marrubium vulgare  
 Hyssop - Hyssopus officinalis  
 Lavender - Lavandula vera  
 Lemon Balm - Melissa officinalis  
 Lovage - Levisticum officinale  
 Nasturtium - Tropaeolum majus  
 Opal Basil - Ocimum purpurescens  
 Parsley - Petroselinum hortense  
 Pot Marigold - Calendula officinalis  
 Quince - Chaenomeles sp.  
 Rosemary - Rosmarinus officinalis  
 Rue - Ruta graveolens  
 Sage - Salvia officinalis  
 Salad Burnet - Sanguisorba minor  
 Southernwood - Artemisia abrotanum  
 Spearmint - Mentha spicata  
 Sweet Balsam - Gnaphalium polycephalum  
 Sweet Basil - Ocimum basilicum  
 Sweet Cicely - Myrrhis odorata  
 Sweet Marjoram - Origanum majorana  
 Tansy - Tanacetum vulgare  
 Tarragon - Artemisia dracunculus  
 Thyme, English - Thymus vulgaris  
 Thyme, Lemon - Thymus vulgaris citridorus  
 Winter Savory - Satureia montana  
 Wormwood - Artemisia absinthium  
 Wormwood, Roman - Artemisia pontica  
 Yarrow - Achillea millefolium



Herbalist Debbie Pope inspects the Pleasant Hill garden.



MASTER CHARGE - VISA

*“Fine Shaker Replicas Since 1963”*

**CANDLESTAND No. 1408**

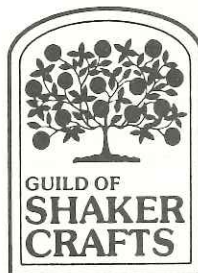
Elegant simplicity at its finest. Although the Shakers created several designs for their stands, we think this is one of the nicest of their “round stands.” Our replica captures every detail in solid cherry. Truly a unique accent piece for your home or office. Your finish can be either hand-rubbed lacquer or tung oil. Top diameter is 16”; overall height is 25¼”. \$70.

**HOGSCRAPER CANDLESTICK No. 1222**

Authentic right down to its thumbscrew candle raiser. Iron construction assures years of service. Low-lustre black finish. 7½” h. 4” diameter base. Perfect with our Shoemaker’s Candlestand. \$9.50.

**TAPERS**

Our hand-dipped beeswax tapers burn smokelessly and lend just the right touch to any occasion. The right companion for your Hogscraper Candlestick. Dript two-to-the-wick. Each taper is 8”. Order several. \$2 per pair.



Illustrated catalog  
 \$2.50  
 REFUNDABLE

**Guild of SHAKER CRAFTS INC.**  
 401 W. Savidge Street  
 Spring Lake, Michigan 49456  
 (616) 846-2870

## Potpourris

### GARDEN PATCH POTPOURRI

(Ingredients may be  
purchased in grocery)

- ½ C whole leaf mint
- ½ C whole leaf marjoram
- ¼ C whole leaf rosemary
- ¼ C whole leaf thyme
- 1 Tb whole coriander seed
- 1 Tb whole allspice
- 1 Tb whole cloves
- ½ C dried orange peel

### FIELD FLOWERS

- 4 oz lavender
- 2 oz caraway seed
- 2 oz thyme
- 4 oz calamus
- 4 oz roses
- 1 oz whole cloves
- 2 oz mint
- 2 oz marjoram
- 1 oz rosemary

## DUBARRY

- 5 oz orange blossoms
- 2 oz lemon peel
- 3 oz rosemary
- 1 oz sandalwood
- 1 oz lime peel
- 1 oz calamus

## CEYLON

- ½ C khus khus
- ½ C roses
- ¼ C patchouli
- ¼ C mace

## Closet Bags.

1. One handful each (½ C)  
Thyme  
Tansy  
Southernwood or wormwood  
1 Tb crushed cloves  
(Add 2 C sweet fern)
2. Two handful each (1 C)  
Lavender  
Wormwood  
1 Tb crushed cloves  
Small amount lemon peel  
(Add 2 C geranium leaves)

## 3. Old French Recipe

- 1 C dried rosemary
- 1 C dried tansy
- 1 C dried mint
- 2 C southwernwood
- ½ C ground cloves  
(add 2 C ambrosia)

4. ¼ C tansy  
¼ C mint  
¼ C wormwood  
¼ C thyme  
1 Tb crushed cinnamon stick

5. 1 C southernwood  
1 C tansy  
1 C balsam needles

6. 1 C lavender  
1 C mint  
½ C clevelandii sage  
1 Tb cloves

## 7. One handful each (½ C)

- Santolina
- Tansy
- Mint
- Wormwood
- 1 Tb crushed cinnamon  
(Add 2 C lemon verbena)

8. 2 Tb lavender  
1 Tb rosebud  
1 Tb southernwood

9. 3 Tb southernwood  
2 Tb thyme  
2 Tb tansy  
1 Tb ground cloves or anise

10. 2 C woodruff  
1 C patchouli  
½ C sandalwood



RAUP ROAD  
CHATHAM, NEW YORK 12037  
518-392-9654

## For impeccable Shaker

Plan a visit to our Shaker Gallery, where the world's largest collection of Shaker furnishings and artifacts are available for your perusal. Authenticity guaranteed.

Open 7 days a week, year-round — Appointment mid-week advisable.

We shall be exhibiting at Jay Johnson, America's Heritage Folk Art Gallery in New York City, January 18-February 18, 1979. Call (212) 243-4336 or (518) 392-9654 for an appointment.

Dr. Robert F. W. Meader, Director Emeritus, Shaker Museum, Old Chatham, New York will autograph copies of "Illustrated Guide To Shaker Furniture" at the preview.



Follow our ads in "The Magazine ANTIQUES".

# Shaker Days Remembered

Martha Hulings of Nunica, Mich., lived with the Shakers of the South Family at Watervliet, N.Y. where she says she was the youngest of the children. She has written several articles for the World of Shaker under the title "Shaker Days Remembered" and the series now is in the hands of a publishing agent. She continues the series in **THE SHAKER MESSENGER.**

By Martha A. Hulings

Many years ago I was Martha Mailander, the youngest of the children who lived with the Shakers at the South Family in Watervliet, N.Y.

I am not exactly sure whether I was four and one half or five years old when one summer day my mother took me to the South Family.

The only thing I remember about the trip is the walk down the lane, and that I was wearing a straw hat with red streamers. I think the year was 1919. I lived with the South Family until the summer of 1925.

It is of these days I have written in the World of Shaker and in my book.

One of the most exciting things about Christmas at the South Family was the trip to Albany to shop. I don't know where the money came from, or how much it was, but Victoria and I were allowed to buy a few small gifts.

Most of the gifts given by the family to each other were hand made, but I was too small to make anything much, though I did put a very simple edging on some handkerchiefs. These were not really good enough, so a few purchases were necessary, for we must learn to give as well as to receive.

For days Vicki and I looked forward to the day with great excitement, and after an eternity of waiting it came.

Dressed in our best we went in the car with our care-taker, Pauline, and one other sister, often Mary Dahm. We would shop all morning, then there was the thrill of lunch in a restaurant, and the grand climax, an afternoon at the movies.

The picture was usually Charlie Chaplin, silent of course. I had fun trying to read the words on the screen before they flicked away.

I remember one Christmas in particular when I was about seven. We walked up and down Pearl St. trying not to miss any of the bright lights, the red and green decorations and all the wonderful things displayed in store windows. We visited every dime store along the way, looking at its innumerable gift possibilities.

It was in Woolworth's that I saw it; the most beautiful little black and white horse on wheels. Forefeet lifted, head tilted he appeared to be prancing with eagerness. How I loved and wanted that little horse.

Suddenly I had an idea. I was supposed to buy a gift for Pauline. Why not that lovely horse? Now I suppose I knew in my mind that such a thing was a child's gift and not for a grown-up at all. I suspect that subconsciously I thought that Pauline, not wanting the horse, would give it to me.

"Mary," I cried. "I want to buy that horse."

Mary looked a bit startled and said, "Martha you are here to buy a present for Pauline, Victoria and Eldress Ann, not for yourself."

"I know," I said. "I want to give it to Pauline."

Gently Mary smiled down at me.

"You really want that horse, don't you?" she said.

I didn't answer.

She went on: "When we buy Christmas presents for people, we try to think of what they would like, not what we want. Christmas is a time to

think of others."

I pondered this awhile, looking longingly at the horse and then at Mary.

Finally I said, "I guess Pauline wouldn't want the horse, would she?"

"No," Mary said. Taking my hand she led me to other counters, carefully avoiding those which had toys,

She did not offer to buy the horse for me nor did I ask for it. I have no idea what I gave Pauline that year, but the experience lingers and each Christmas a little prancing horse on wheels rolls across my memory and I repeat to my children and grandchildren the simple truth that Christmas is for others.

## Yale Divinity School Shaker Symposium

Yale University Divinity School, along with the Yale Institute of Sacred Music and St. Peter's Church in New York City, have scheduled a symposium entitled "Visible Theology: Emblems of Shaker Life, Art, Work and Worship."

The symposium is scheduled March 30-31 at Yale Divinity School, New Haven, Conn. There is a program for the parish April 1 at St. Peter's Church, N.Y.C.

The symposium will approach the Shaker form of life first of all from its religious intent and expression; that is, recognizing the Shaker tradition as being theologically rooted. The fruit of its spirit was planted in faith.

Yet it is a faith that has richly expressed and embodied itself quite visibly in the world of artifact and drawing, dance and hymn, table and chair.

For the Shakers, these things rose out of a unity of work and worship; they were first and foremost religious expressions, not self-conscious art.

The beauty of these forms is apparent to those with aesthetic eyes, their spirit to those with religious eyes; with eyes of both sort the depth of

the Shaker tradition becomes visible and there is an understanding of what it can offer those who stand outside of and yet beside it.

The symposium is intended for those who come with a variety of backgrounds and interests. The common denominator is a perception and sensitivity to the Shaker spirit and tradition.

Its presupposition is that the Shaker spirit is as a leaven to this time, quietly at work in the world.

Friday and Saturday  
March 30-31

Yale Divinity School, 409  
Prospect St., New Haven,  
Conn. 06510.

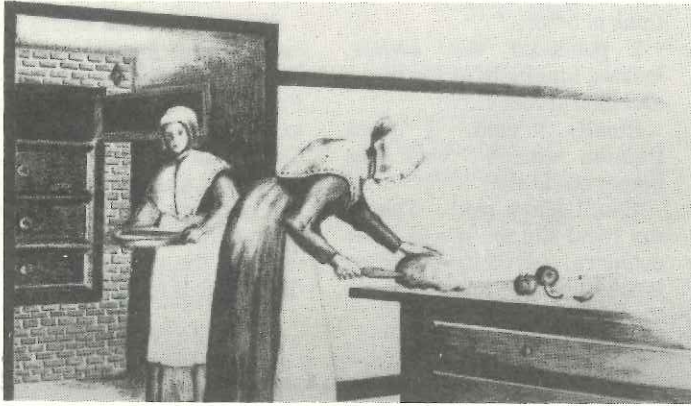
Sunday  
April 1

St. Peter's Church, 54th and  
Lexington Ave., New York,  
N.Y. One day program for the  
parish.

Registration fee \$10. (Does  
not include meals or lodging).

For further information  
contact:

Susan and Michael P. Thomas  
Yale Divinity School  
P. O. Box 165  
409 Prospect St.  
New Haven, Conn. 06510  
(203) 239-2716



From **BY SHAKER HANDS** by June Sprigg. © 1975. Published by Alfred A. Knopf, Inc., N.Y. Used by permission.

## Kitchen Sisters

### Recipes from Pleasant Hill

#### FAMILY CHICKEN WITH ROSEMARY

1 frying chicken, cut up  
1 C flour  
1/8 tsp white pepper  
3 tsp fresh or dried rosemary  
4 Tb butter or margarine  
1 Tb oil  
salt to taste  
3/4 C dry white wine  
3/4 C milk  
water

Dry chicken pieces. Mix flour, pepper and rosemary and dredge chicken in the mixture. Brown well in a mixture of the butter and oil. Remove chicken to paper towels to drain. Loosen crispies in skillet with spatula and add about 3 Tb of leftover flour mixture. Blend well. Add salt to taste and cook gently, stirring for about one minute. Do not brown. Blend in wine and stir until thick and smooth. Blend in milk and return chicken to skillet. Cover tight and simmer for about 45 minutes or until very tender. Check liquid occasionally and add a bit of water if necessary to keep the gravy from becoming too thick.

Serves 4.

#### DILLY BREAD

2 pkgs dry yeast  
1/3 C warm water  
1 1/2 C cottage cheese

2 eggs, beaten  
3 Tb sugar  
1 tsb instant onion flakes  
1 1/2 Tb butter  
3/4 Tb dill weed or seed  
1 1/2 tsp salt  
3 3/4 C sifted flour  
garlic salt

Soften yeast in warm water. Heat cottage cheese thoroughly and add eggs, sugar, onion flakes, butter, dill weed, salt and soda. Cool. Mix thoroughly and add yeast.

Add flour to make a stiff dough, turn out on a floured board and knead for 3-5 minutes. Place in a greased bowl, cover and let rise until doubled in bulk, about 1 hour. Knead again and make into two loaves and put into greased loaf pans. Brush top with melted butter and let rise until doubled in bulk. Bake at 350° for 35-40 minutes. Butter tops of loaves and sprinkle lightly with garlic salt.

Makes 2 loaves.

#### GARDEN BEAN SALAD

2 envelopes unflavored gelatin  
2 1/2 C cold water  
1 Tb finely chopped onion  
1/2 C tarragon vinegar  
1/2 C sugar  
1/2 C grated carrots  
1/2 C celery  
1 tsp salt  
1/2 C chopped pimiento  
1 C whole canned green beans

3/4 C sliced canned mushroom (or cooked fresh mushrooms)

Sprinkle gelatin over 1/2 C cold water in saucepan; stir in onion. Place pan over low heat; stir constantly until gelatin is dissolved, about 3 minutes. Stir in remaining 2 C water, vinegar, sugar and salt. Chill until slightly thickened; fold in remaining ingredients. Pour into pan 8 1/2 by 12 and chill until firm.

Makes 24 small or 18 large servings.

#### CURRIED FRUIT

Large can peaches  
Large can pears  
Large can pineapple  
Large can apricots  
(use any selection canned fruits)

1/3 C butter  
3/4 C brown sugar  
4 tsp curry powder

Drain fruit and arrange half of it in a baking dish. Melt butter, sugar and curry powder and pour half of it over fruit layer. Repeat with remaining fruit and sauce.

Bake for 1 hour in a 325° oven. Serve warm with the main dish. Can be fixed ahead and refrigerated. Reheat when ready to serve. It is really better fixed this way.

#### TURNOVER FOR GREEN TOMATO MINCEMEAT

Cut 5 1/4 inch pastry circle. For turnover filling, place 2 Tb mincemeat, seasoned with bourbon. Fold over and seal edges with fork. Prick top with fork.

Glaze - Beat 1 egg white until foamy. Fold in 1/4 tsp of sugar and a pinch of salt. Sprinkle with a little sugar. Bake until golden brown. Can be served with foamy Sauce.

#### FOAMY SAUCE

Beat the white and yolk of one egg separately until very light. Add 1/4 C granulated sugar to yolk and beat well. Fold in 1/4 C sugar to the whites. Combine the two and add 2 Tb of sherry wine or fruit juice.



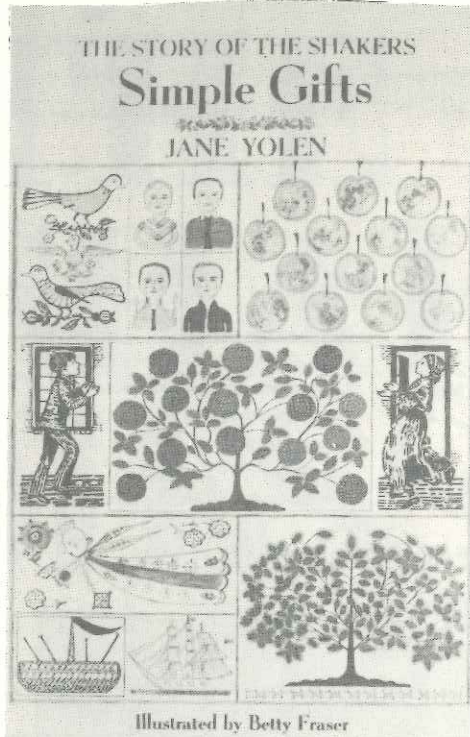
**THE SHAKER GOOD ROOM** - offers fine dining in the Shaker tradition. Home-made foods from century old recipes are served by waitresses dressed in Shaker garb. The simple Shaker decor lends a quiet nostalgia to your family dining. Phone 846-4282.

**Featuring Old Style Cookery  
Open 7 Days**

**Breakfast - Luncheon - Dinner  
Homemade Soups & Desserts**

**Phone (616) 846-4282 406 W. Savidge  
Spring Lake, Michigan 49456**

# Book Corner



## SIMPLE GIFTS

The story of the Shakers

Jane Yolen

Viking Press 1976

A simple story of a simple people who believed in love, joy, peace and hard work is told by Jane Yolen about the Shakers. She puts to rest the many misconceptions people have about the Shakers as merely a group of religious fanatics worshipping in frenzied dance and "tongues".

With respect and dignity Ms. Yolen traces the beginning of the Shakers to the life of Ann Lee, born and raised in poverty in England but always seeking a better world.

Introduced to a small religious sect which combined the Quaker idea of God within Man and the hysterical worship of the French Camisards, Ann found a religious framework around which to center her life and later her ministry.

Through the infant deaths of Ann's four children she came

to believe that celibacy was necessary to salvation. And after a brief imprisonment Ann emerged convinced that she was the female counterpart of Jesus. "The Mother in Christ."

A very small group of believers emigrated to America where, after several years of patience and work, a community was established and grew. Through the rapid growth, peak and subsequent decline of the religious body, several ultimate goals and beliefs remained constant.

Mother Ann feared poverty and abhorred waste by the wealthy. She preached simple living putting hands-to work and heart to God. The Shakers lived communally, governed by sexual equality, bound by chastity, seeking to establish perfection on earth.

They were not an insular group but welcomed new members and converts and contributed much to the world in which they lived. They established orphanages and

## Classified Rates

Classified advertising rates in THE SHAKER MESSENGER are 20 cents per word with a minimum \$4 order, prepaid, for a single insertion. There is a 10 percent discount for a classified ad running unchanged in two or more consecutive issues. All classified advertising must be prepaid.

Advertising deadlines are one month in advance of publication dates of January 1, April 1, July 1 and October 1.

Mail check or money order with advertising copy to THE SHAKER MESSENGER, P. O. Box 45, Holland, Mich., 49423.

cared for many needy children. They encouraged creative thinking and members developed tools and machinery which contributed to easing work loads for many.

Even from the beginning Mother Ann realized the natural cycle of the Shakers would be growth and then decline. For various reasons the Shaker world declined: the Industrial Revolution undermining the self-sufficient life, over-extension in land and business prospects, and a constant drain by drop-ins who used the communities as temporary havens without contributing to them.

But most important, the Shakers lost their zealous spiritual worship, and the watered-down version was comfortable but not as attractive.

The Shaker world is nearly gone, yet we have been left much to ponder and perhaps strive for - a joy in work and community, equality for all, and a simple life of serving and worshipping God within.

WANTED - Buy or borrow: an original Shaker-made working drawing/sketch of a piece of Shaker furniture. John Kassay, 2490 Rollingwood Dr., San Bruno, CA. 94066.

DR. ROBERT PETERS' heralded poems THE GIFT TO BE SIMPLE are still in print. Autographed copies \$3.75 from 9431 Krepp Dr., Huntington Beach, CA. 92646.

SHAKER SEED BOX - A unique reproduction of a Mt. Lebanon, N.Y. Seed Box, limited edition, numbered and dated to protect collectors with original boxes. \$35.00 includes postage & handling. Oval Herb carrier, \$37.50 & a nest of three Oval Boxes, \$73.00, maple stain only. These items are all truly handcrafted but are clearly labeled as reproductions. Write to Steve S. Kistler, 515 Tusculum Ave., Cincinnati, Ohio. 45226.

CONGRATULATIONS and best wishes to THE SHAKER MESSENGER. The other California Shaker collector wishes to buy shippable Shaker artifacts. Does anyone have real Shaker clothspins for sale? Interested in any old, unusual clothspins. Jacqueline Castleman, 2016 Buckingham Pl., Glendale, Ca., 91206.

(w)

SHAKER FOR SALE - Write for free November list of Shaker items for sale. Also interested in purchasing Shaker you may wish to sell. Cheshire Village Antiques, 59 South Street, Cheshire, Mass., 01225.

(w)

As Jane Yolen states, "...these are the not so simple gifts that Mother Ann has bequeathed all her children."

Jan Strader, MLA  
Children's librarian  
Herrick Public Library  
Holland, Mich.

**The Shaker Messenger**  
**P. O. Box 45**  
**Holland, Mi. 49423**

**BULK PERMIT**  
**#96**  
**HOLLAND, MICHIGAN**  
**49423**

A number of back issues of **THE WORLD OF SHAKER**, predecessor of **THE SHAKER MESSENGER**, are still available at \$1 each, postpaid. To order simply indicate which issue or issues you want and mail with your check or money order and name and address to **THE SHAKER MESSENGER, PO BOX 45, HOLLAND, MICH., 49423.**

Some of the major items in each of the issues still available are listed below.

#### **Spring, 1977 (last issue published)**

My Favorite School Teacher, Eldress Bertha Lindsay.

Maple Sugering, Sister Marcia Bullard (1906).

Shaker Communities in America - Enfield, Conn.

#### **Summer, 1976**

Shaker Trees, Eldress Bertha Lindsay.

Brother Irving Greenwood, Eldress Bertha Lindsay.

#### **Spring 1976**

Shaker Architecture

Sister C. Helena Sarle, Eldress Bertha Lindsay.

An Englishman looks at Pleasant Hill, John Batstone.

#### **Winter, 1975**

The Shaker Order of Christmas.

The Gift of Shaker Music, Salli Terri.

A Tribute to Elder Henry C. Blinn, Eldress Bertha Lindsay.

William Perkins, Woodcarver. Robert F. W. Meader.

#### **Fall, 1975**

Inside a Shaker Meetinghouse, Clifton Johnson.

Life as a Shaker Boy, Mrs. Myrtle Calvert.

Shaker Days Remembered - Gentle Manners, Martha Hulings.

#### **Summer, 1975**

The Making of a Shaker bonnet.

"Getting Back to the Shakers", Donald Milton.

The Shaker furniture of Elder Henry Green, Mary Grace Carpenter.

#### **Spring, 1975**

The Shakers and Their Adventures with Seeds and Herbs, Irene Zieget.

Shaker Days Remembered - Byron's Bees, Martha Hulings.

#### **Winter, 1974**

Shakers View of the Bicentennial Celebration, Eldress Bertha Lindsay.

Historical Notes about Change of Dress, Elder Henry Blinn's Journal.

Shaker Bicentennial National Convention, Cleveland, Ohio.

#### **Fall, 1974 (limited number available)**

Shaker Bicentennial Conferences, Sabbathday Lake, Maine; Canterbury, N. H.

Shaker Auction

Functionalism in Shaker Crafts, Eugene Merrick Dodd.  
In Memory of Sister Lillian.

#### **Summer, 1974 (Special Shaker Bicentennial Issue)**

Who Are the Shakers?, B. Lillian Phelps.

A Historical Record of the Society of Believers in Canterbury, N. H., Henry C. Blinn 1783.

The Shaker Exhibit in Germany.

#### **Spring, 1974**

The Shaker Herb Industry, Alive and Flourishing. Marius B. Peladeau.

South Union, Ky.

The Shaker Museum at Old Chatham, N. Y.

#### **Winter, 1973**

The Shakers Today.

Fire Destroys Great Barn, H. B. Roche.

Record Numbers Visit Sabbathday Lake, Marinus B. Peladeau.

Our Shaker Adventure, Mrs. Irene Zieget.

#### **Fall, 1973**

Fire Destroys Barn.

Sister Mildred's 70th Shaker Birthday.

Edward Deming Andrews Collection.

American Museum in Britian, Cynthia Rubin.

#### **Summer, 1973**

Functionalism in Shaker Crafts, Eugene Merrick Dodd.

Im Memory of Sister Lillian.

#### **Spring, 1973**

A First Visit to the Canterbury Shakers.

A Travelers Account of the Shakers.

Shaker Days Remembered, stitches, Martha Hulings.

#### **Winter, 1972 (incorrectly dated Winter, 1973)**

George Washington Communicated with the Shakers Beyond the Grave.

Observations of the Shakers.

Shaker Days Remembered, Martha Hulings.

## **Subscribers Please Note**

On your address label above appears a code which indicates the expiration of your subscription.

If the code reads "W 79" it means your subscription expires with the current issue.

SP 79 means the subscription expires with the spring issue of 1979.

SU 79 indicates the subscription expires with the summer issue of 1979.

F 79 means the subscription expires with the fall issue of 1979.

Subscribers to the former World of Shaker are having their subscriptions filled with **THE SHAKER MESSENGER**. If the expiration date on the label does not agree with your records, please let us know.