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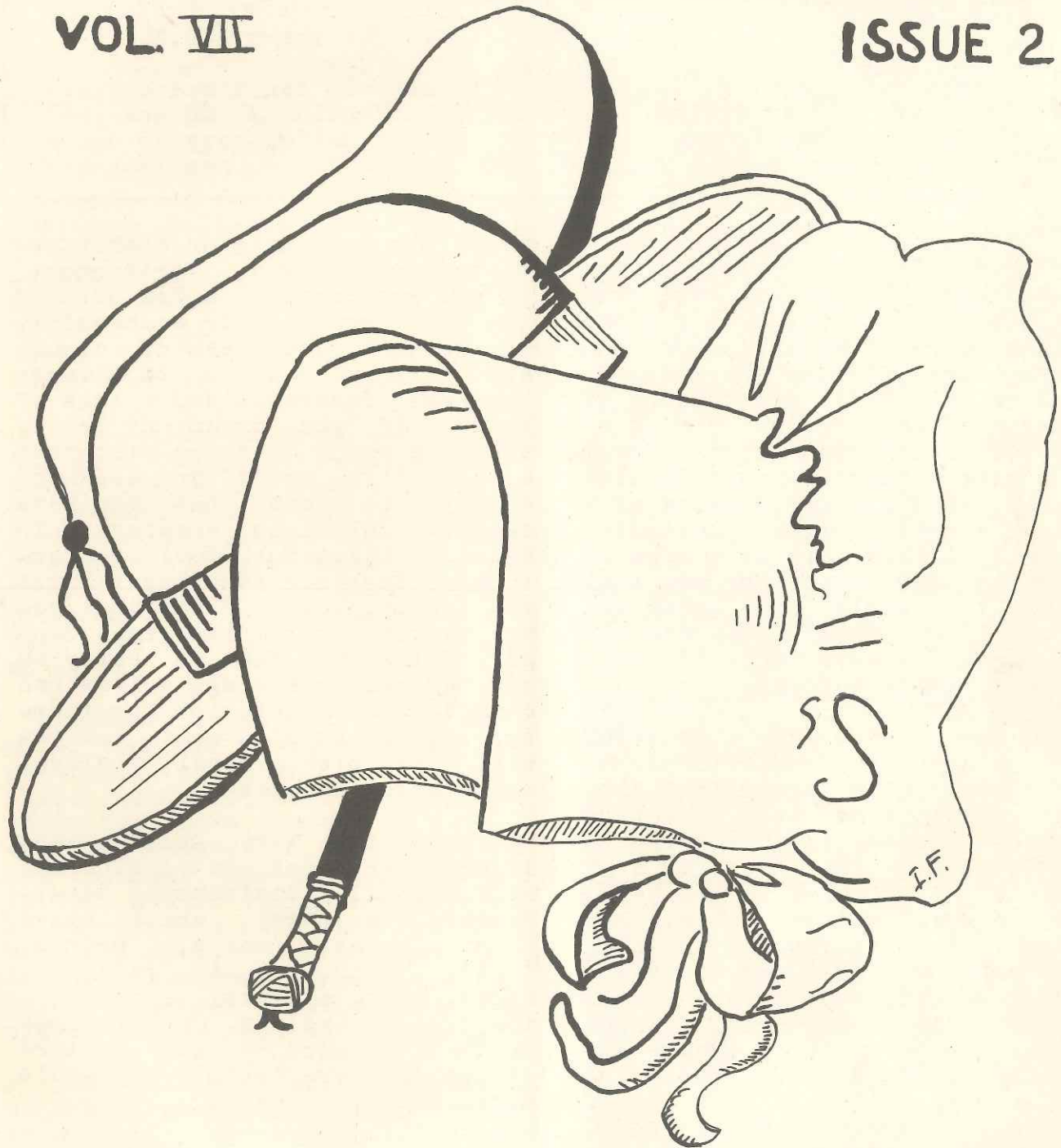
38

PROMENADE

AMAGAZINE OF AMERICAN FOLKLORE

VOL. VII

ISSUE 2



The American Square Dance Group

New York, N.Y.

P R O M E N A D E

"The purpose of the American Square Dance Group is to make available those rich stores of native dance, music, and general Americana which comprise American folk culture; to conduct activities without regard for race, creed, color or social position; to cooperate with those who hold similar views."

Constitution of the A.S.D.G.

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Dreams have played an important part in the history of the human race. Daydreams have been the source of inspiration for untold numbers of ambitious men and women; night dreams have terrified or thrilled generations of superstitious people. One of my earliest childhood memories is of my sister informing our startled family that she had dreamed of a man on a white horse. According to ancient lore this is a sign of impending war. Since she had that dream the world has known two wars; I'm thankful that she did not dream of a regiment of soldiers on white horses!

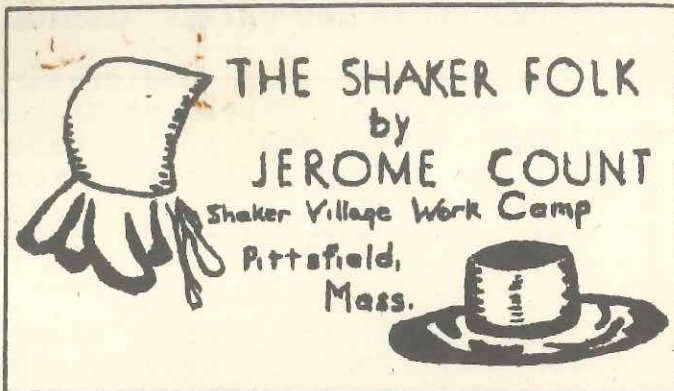
I have never made a study of the history of dream-interpretations, but quite recently I discovered an old songster an entire section devoted to this science. The songster, The American Star Songster, published in New York, has no publication date. But judging from the songs the book must be about one hundred years old. The section of dreams is alphabetically arranged, which makes it very easy to locate the meaning of any dream.

Do you dream, for instance, about air? Probably not, but if you do, and if it is clear, se-

rene air you will be highly esteemed and beloved. Furthermore, if you are pressing a law suit at the time you will be successful. If, however, you dream of cloudy and dark air there is sadness business reversals and a loss of goods. If you dream of losing money it means that you will have a short life, and if you dream of a monkey it means that you have secret, malicious enemies. To dream of beautiful music is fortunate, for your sweetheart loves you dearly, but to dream that you are married signifies great danger. It seems that as early as one hundred years ago wolves had earned a bad reputation for themselves; dream of a wolf and you will encounter a cruel, disloyal and avaricious person.

This is a very helpful and informative book but I find myself a little distressed about-Heavens to Betsy, what ailed them? - wheat, wasps, wounds, toads, teeth, snakes, rats, oranges, owls, oysters, peacocks, - the list is endless. My only hope is that the good family doctors of the day were trained to handle such cases.

Margot Mayo



The traditions and history of the religious sect known as the Shakers represent a segment of American folklore which is rich in culture and achievement. The greatest accomplishments of the Shakers were made during the fifty year period which occurred between the rapid rise and early decline of the sect.

Shakerism arose in this country just before the American Revolution, when Ann Lee, its founder, brought her little flock over from England. Mother Ann Lee propounded a doctrine based upon the second coming of Christ. She preached the principles of celibacy, pacifism and the simple way of life.

Shaker communities were made up of communal dwellings and ingeniously efficient work shops. These villages, several generations ago, were centers of interest for thousands of sightseers and tourists. The public even attended Shaker religious services as spectators. In this manner, the influence of the Shakers upon their contemporaries extended far beyond the mere 6,000 members included in the sect at its peak.

The effective self-government of this group of people gave equal voice and authority to men and women members. They raised

communal industry and housekeeping to the level of highly developed arts. Their communal organizations resulted in almost self-sufficient economic groups, basically agricultural, but leading to all types of industry and creative crafts. In these latter fields the Shakers displayed inventive ability by such creditable industrial developments as Babbitt metal and the buzz saw.

Because of their religious ban on superfluous ornamentation, the Shakers created cabinet work which is remarkable for its rare simplicity and fine craftsmanship. A sense of pure mass in design became a common characteristic of Shaker products no matter what Shaker community produced them. The famous Shaker rocker and straight chair were found in homes throughout the country.

The dance and song rituals of the Shakers form a particularly fascinating study for folklorists and students. The songs and the group dances were originally developed from the folk material which the early converts brought

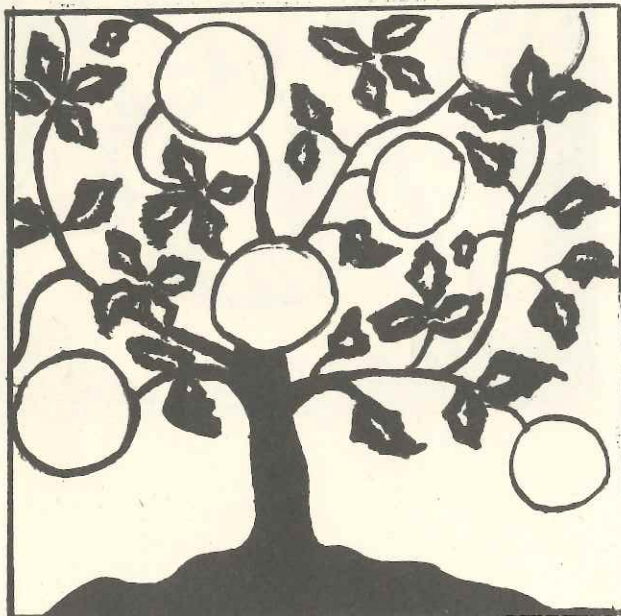


with them as part of their memories of "worldly life." Many recognizable folk songs are to be found among the songs used in the religious meetings of the Shakers, and the dance-rituals bear a striking resemblance to some of the group folk dances of both our country and England.

Out of the mass of literature to be found in public and private collections, much of it written by the Shakers themselves, there may emerge some clue to the decline of a people so favored by talent and devotion. The usual explanation ascribed to the decline is the advance of mechanical production and the inability to recruit converts to the rigorous religious doctrines of The United Society of Believers in Christ's Second Appearing.

A more comprehensive view might ascribe the decline to an irresistible wave of reaction against the intense spirit of emotional revivalism which gave birth to Shakerism and decreased with it.

The Shakers themselves feel simply that "the gift is gone." Whatever the explanation for the importance and gradual disappearance of the Shakers, the rich reservoir of their folklore remains to be investigated.



JEROME COUNT AND SHAKER VILLAGE

Jerome Count is co-director, with his wife Sibyl, of Shaker Village Work Camp, New Lebanon, New York. By profession a lawyer, by inclination an educator, Mr. Count is a camp director with ideals..

This was the camp's second season, and from all appearances, Shaker Village is really going to accomplish the things many of us dream of. It is the aim of the camp to enable the teen-age campers to experience a rich and varied type of community living, with manual work balancing creative cultural activities.

Members of the American Square Dance Group have an active interest in Shaker Village Work Camp. Johnny O'Leary, our caller-in-chief, Hal Aks, our singing-master, Stuart Jamieson, president of the A.S.D.G., and Margot were all members of the staff of this camp, and many of our new members came to us from Shaker Village. We all feel that the camp will, in due time, become a folklore center where the arts will be an integral part of community life.

FOLKLORE ON THE AIR

New York City station WNEW is presenting a series of broadcasts entitled, "A Treasury of American Folklore," under the direction of Ted Cott. It consists of dramatizations taken from Ben Botkin's book Treasury of American Folklore. This program may be heard every Tuesday evening at nine o'clock.

"NEW" OLD SONGS

Hargail Music Press will soon publish seven early American four part songs from Margot's collection.

ROCKY HILL

Collected by Margot from the singing of Rufus Crisp, Allen, Ky.

As I went up Rock-y Hill, Rock-y Hill was gras-sy

there I spied a pret-ty fair miss oh, good God how sassy, to my CHORUS:

lar-ro, lar-ro lan-cy, oh good God how sas-sy, to my

lar-to, lar-ro lan-cy, oh good God how sas-sy

2. Where you going my pretty little miss,
 where you going Miss Nancy?
 She answered me with a hey, ho,
 "going home to mammy"
 CHORUS: To my larro larro lancy,
 Toddling home to mammy

3. "Marry me, my pretty little miss,
 marry me Miss Nancy
 She answered me, "Hey, law,
 you'll have to ask my mammy"
 CHORUS: To my larro larro lancy
 You'll have to ask my mammy

4. Take my grip-sack on my back,
 musket in my hand
 Marching 'way to New Orleans,
 there to be a soldier
 CHORUS: To my larro, larro lancy,
 Oh, good God how sassy

5. Coffee grows on a white oak tree,
 rivers flow with brandy
 Hills and rocks are lined with gold,
 and girls as sweet as candy
 CHORUS: To my larro, larro lancy,
 Girls as sweet as candy.

ROBERTSON'S SCHOTTISCHE

We learned this American couple dance from an old-time champion fiddler, Mr. Sanderson, at Swarthmore, Pennsylvania. The melody, transcribed from a recording Mr. Sanderson made for us, was arranged for piano by Gladys Mayo.

FORMATION: Couples, in a circle, facing counterclockwise.

MUSIC: Robertson's Schottische.

- A. Partners face each other in regular ballroom dance position, the lady's right hand in the gent's left, his right arm around her waist. The lady's left hand rests on her partner's shoulder. The position of the hands is never changed during this dance.

The couple performs two step-close movements to the gent's left. He starts with his left foot. She starts with her right. (Measure One.)

The couple performs three quick slides, in the same direction, being sure to finish that third slide so that the gent's left foot, and the lady's right foot, will be free. (Measure Two.)

- B. The couple performs two waltz steps, turning clockwise, with the gent beginning with his left foot, the lady with her right. The first waltz-step brings them half way around, and the second completes the turn. The couple is now facing in the counterclockwise direction of the dance. (Measure Three.)

- C. The lady turns to face in the opposite direction, and stands out to the right of her partner. The gent is still facing in the direction of the dance. The couple takes four plain walking steps, the gent moving backward and the lady directly forward. The dancers practically retrace their steps. The gent begins with his left foot, and the lady with her right. (Measure Four.)



Robertson's Schottische

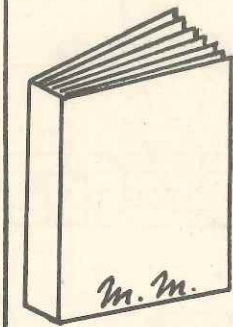
The first system of musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. It contains a melodic line with eighth and sixteenth notes, including a triplet of eighth notes. The lower staff is in bass clef with the same key signature and time signature, featuring a bass line with chords and single notes.

The second system of musical notation continues the piece. It features similar melodic and bass line patterns to the first system. The piece concludes with the word "fine" written at the end of the lower staff.

The third system of musical notation introduces a more complex melodic line in the upper staff, characterized by repeated triplet figures of eighth notes. The bass line continues with chords and single notes.

The fourth system of musical notation continues the triplet melodic pattern in the upper staff. The piece ends with a double bar line and the initials "D.C." (Da Capo) written below the lower staff.

BOOK REVIEW



The People's Song Book

Waldemar Hille,
Editor

Boni & Gaer
New York 1948
\$2.50

This new songbook, arranged for community singing, is a valuable addition to anyone's library. The book is attractive, with its brightly colored jacket and its clear print. There is a preface by Ben Botkin and a foreword by Alan Lomax.

The material in the book covers four categories of American song. Part One includes songs "that helped build America." Many old and all-time favorites are presented here. Beloved folksongs like "John Henry," "Midnight Special," "Take This Hammer," and others appear in this section.

Freedom songs from different nations form Part Two. "Abe Lincoln," "Kevin Barry," "Meadowland," and eighteen other representative songs are in this section. Twenty-two union songs, all more or less familiar but important, are included in the third section of the book. The final section is devoted to topical and political songs, mostly of modern vintage.

In all, there are an even hundred songs in this book, and they are good songs, suitable for many different occasions.

This book, like the People's Songs organization, is a cooperative adventure. Waldemar Hille is the Editor-in-Chief, but he is supported by an all star cast! Alan Lomax, Earl Robinson, Peter Seeger, and Irwin Silber acted as associate editors. Herbert Haufrecht served as consultant editor

The piano accompaniments in the collection have been arranged by various musicians and many of the songs have been set in choral form. There is a page of charts for guitar chords, which should prove valuable to the aspiring guitarist.

The People's Song Book will be of great use to the teacher, the camp counselor, and to the average person who is simply interested in knowing and singing the songs which have helped to build our country.



WALDEMAR HILLE

Waldemar Hille, editor of The People's Song Book, was born in Minnesota and was graduated from Elmhurst College in Illinois. He studied music there, and he also taught the history of music, and the theory of music, and was musical director of several choruses at the college. Mr. Hille, who has collected and studied folklore since 1935, has always used a great deal of folk material in his teaching.

Hille has recorded folk music in Arkansas, Tennessee, Alabama and other Southern states. He is well acquainted with the various types of folk songs which comprise our folksong heritage. He has attended prayer meetings, and visited schools in the South. In the midwest as well as in the South, Mr. Hille is familiar with the people who work on farms, in factories and in the towns.



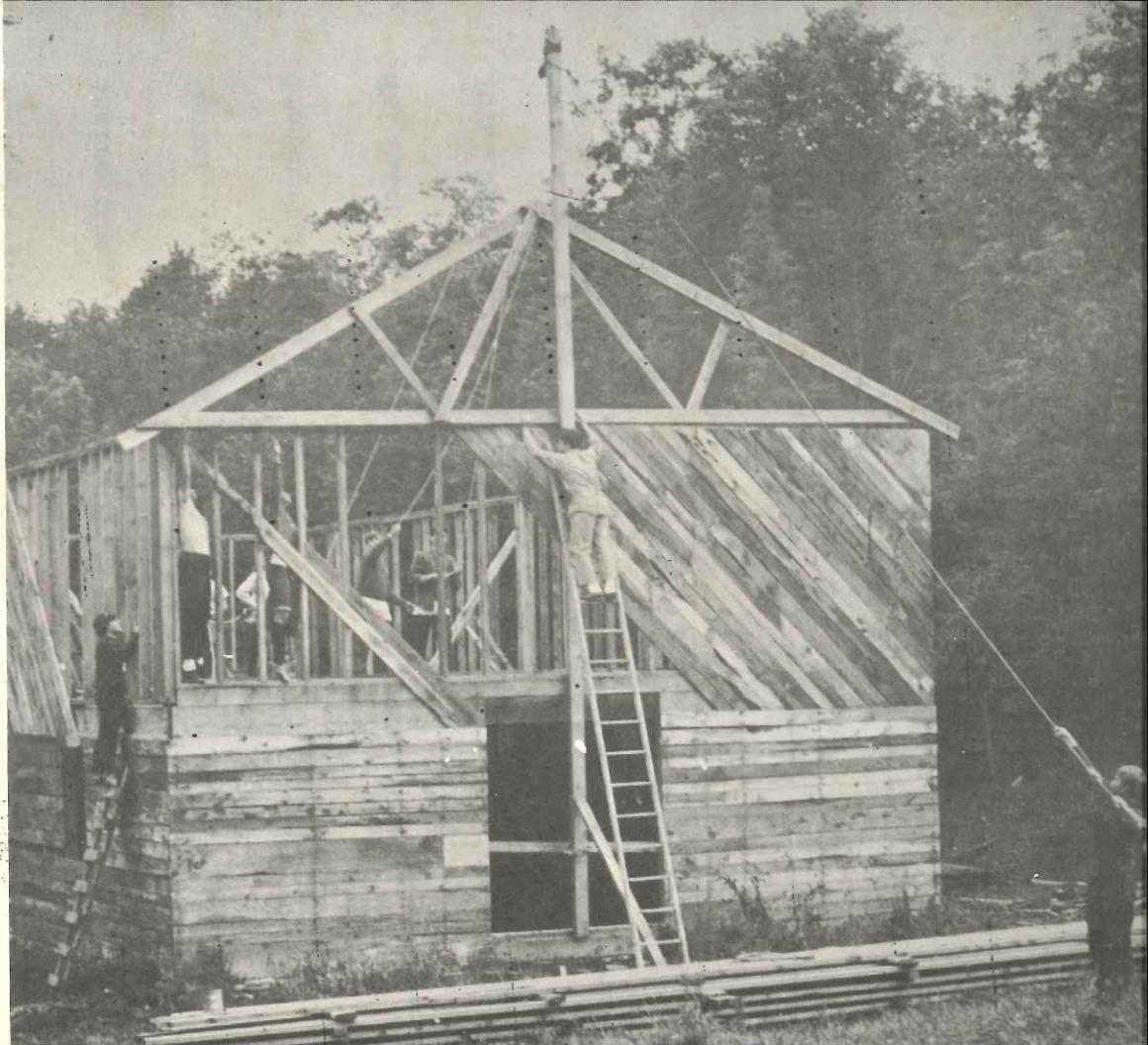
NOTICE

Due to the increase in cost of production, we are forced to raise the subscription rates of Promenade to \$1.50 a year.

50

Teen-Agers Restoring Historic Site

One of the some twenty Shaker structures being restored, or, as with this historic Shaker "Apple Drying House," entirely reconstructed by the Work Group during the summer sessions. Teen-age villagers do every type of work in this seventy-foot long building which was lost to the historic American heritage many years ago. The work includes masonry, carpentry, roofing, painting, glazing, cabinet work, electrical wiring and installation. This photograph shows the restoration of this large 3½ story structure at the stage where one of twenty-four heavy roof trusses are being raised and placed in position by teen-age villagers. Numerous historic buildings remain to be entirely reconstructed over a period of many years in recognition of the designation of this early-American village by the United States Government as a national historic landmark for preservation. This is only one of more than twenty varied projects and workshops of all kinds that villagers select and participate in daily.



Summer 1961

22B

TEEN-AGERS AND THE SHAKERS

The Shaker people and teen-age boys and girls are no strangers to each other. However unlikely it may seem today, many teen-agers were among the first believers in the Shaker religion. They personally knew Ann Lee, the founder of the Order, and many were converted to Shaker beliefs as a result of her direct ministrations. In an early publication, approved by the Society, *Testimonies Concerning the Character and Ministry of Mother Ann Lee*, thirty of the original American converts came to the defense of the Society against the slanders which were being circulated among the "world's people." According to their own statements, it is remarkable to observe that almost one-third of these early believers were teen-agers at the time of their conversion to Shakerism around 1780.

One of the outstanding early young converts was just emerging from her teens when she, and her husband of only a few months, became deeply interested in the Shaker religion. Both came from distinguished families and within a short time they left the "marriage order" and joined the Society, remaining as devoted members for the rest of their lives. The young wife was Lucy Wright, later described by Shakers, as:

Possessed of means and social position . . . (she) had the gift of observing closely, a finely balanced sense of proportion, good taste and correct judgment. Her eager mind drank in at every open fountain and she early became a good reader and a clear, correct and forcible writer . . . Always modest and unassuming, her gentle manners and amiable disposition, with her quick, lively ways, made her a pleasant companion, easily winning respect and affection. She grew to womanhood tall and graceful, with a fine figure, beautiful and attractive, a social leader among the young people of her native town.

This unusual young woman, having joined the order at an early age, was within less than a decade appointed head of the Church at the age of only twenty-eight. Spiritual successor to Ann Lee, she became known among the Shakers as "Mother Lucy."

Among her many gifts, Ann Lee deeply understood the ways of adolescence. Rachel Spencer, another early convert, when 16 years of age, visited Mother

artistic ability. The girls were taught the culinary arts, housework, needlework and many things useful to them in later years. Nor was it all work. Time for play and an occasional trip to the city or to visit some interesting place for pleasure was always found.

On becoming of age the young people were free to make their own decisions. Those who so chose became members and carried on the homes. A large percentage went out for themselves. These have been instrumental in spreading much good. Through them many facets of our faith gradually became an accepted part of general thought and belief at large.

A man once wrote us from Texas, "The Shakers have proved that a man can do anything he wants to, if he wants to, enough." Another wrote, "You have what we have all been looking for, but we are not willing to sacrifice what we have, for it." It is true our numbers are few but we feel that life has been rich and rewarding in the things that count most. The principles of Mother's Gospel are deeply entrenched in many more hearts than ever before. It is more widely read and studied than in previous years. We feel that it is not dying out, nor ever will, for the principles of truth and right are eternal.

Eleanor Philbrook

Ann at Watervliet "in the company with a considerable number of other young people from New-Lebanon." "I was soon convinced," wrote Rachel "that they (the Shakers) were indeed the true followers of Christ, such as I had never seen before. We spent the Sabbath there and attended their worship, saw the mighty power of God among them, and heard their testimony, which made a deep and solemn impression upon us all. Many of our company," Rachel said of her young companions, "had been very light and carnal while on our way there; but they returned with very different feelings. On our way home, all were solemn, silent and thoughtful; scarcely a word was spoken by any of the company. None doubted of its being the work of God; nor did they hesitate long in making their choice. Nearly all who went in that company are now living, and are faithful members of the Society."

Another teen-ager, Jethro Turner, along with a group of his contemporaries felt the powerful influence of Mother Ann. Visiting her at the age of sixteen, Jethro later said: "She spoke to us in the following manner: "They that are wise will consider their latter end before it be too late. It is a beautiful sight to see young people set out to follow Christ in the regeneration, before the evil days come on . . . They that are young, who make it their abiding choice to follow Christ in the regeneration, will find it much easier to travel into the gifts of God, in the union of the spirit, than those that have lived many years in the works of the flesh: for every work of the flesh is death to the soul."

In later years, the attraction of Shakerism was not lost upon those of teen-age. Among them was Mary Antoinette Doolittle, later Eldress of the North Family at Mt. Lebanon, who in 1810 "united with the Shakers, of her own choice and determination, at the age of fourteen." Another outstanding Shaker leader, David Parker was appointed to a place of highest responsibility as trustee of the society at Canterbury at the age of only nineteen.

Testimonies Concerning the Character and Ministry of Mother Ann Lee 1827, p. 25.

It was not without deep significance that the vigorous and exceptional "spirit manifestations" of the late 1830's, often related in histories of the Shaker people, began for the first time among children in their early teens, "ten or twelve years of age." According to Anna White and Leila Taylor, these young people were first "seized in the house of worship with shaking, turning and similar exercises. They soon became entranced, and in this unconscious state began to sing songs entirely new to the observers, to ask and answer questions and carry on conversation with beings invisible to those about them." This wave of "spirit manifestations" swept among the young people throughout many Shaker communities. "Always among the children!" these two Shaker authors later observed when describing these remarkable upsurges of spirit and emotion. Later, adult members of the Society were "seized" by these same experiences and the manifestations then continued for about ten years.

Becoming known as "Mother Ann's Second Coming," this period was believed to be intended to establish "the foundation principles of the Gospel" especially for the benefit of the young people of the Society. The decade following the end of these remarkable exercises, first initiated among young teen-agers, marked a momentous turning point in the history of Shakerism: the beginning of its decline in membership, a decline from which it has not recovered in over a century. Those of a mystical turn of mind might be intrigued to speculate upon the possible causal relationship between these two notable aspects in Shaker history.

In daily life and in their published works, the Shaker people showed a deep interest in and rapport with the adolescent. Their *Juvenile Monitor*, first published in 1823, gave proof of an understanding of the adolescent and his needs far beyond that shown by the "world's people" of that time. Among the latter, the "woodshed" theory of education and upbringing of young people was in full bloom. Numerous manuscripts and tracts can be found on the subject of education in the various re-
Shakerism, Anna White and Leila S. Taylor, 1905, p. 164.

positories of Shaker material. Among them, the author possesses a manuscript "spirit message," with the title: "A Communication from the Prophet Daniel — Also from Mother Ann on the Education of Youth and Children," which is inscribed: "Written by inspiration Nov. 23rd, 1840."

Still later, in 1844, the Shakers published *A Juvenile Guide* as a means of assisting members in the rearing and education of children and youth in their charge. Another such writing was *The Gospel Monitor*. Copied "by inspiration at Mother Ann's Desire" in the year 1841, it anticipates by more than a century one of the latest experiments in modern education — the ungraded school class. Under this "latest" innovation, heralded as advanced educational practice, students are now grouped according to learning capacity, rather than merely by age. Yet, more than a hundred years earlier, *The Gospel Monitor* of the Shakers had stated, concerning the instruction of children: "These should be . . . according to their capacity, experience and privilege, and not always according to age." In the same work, published at a time when the adult's word was usually considered the unquestioned "law", modern notions of child rearing were again anticipated by generations. Concerning adults' relations with young people, the *Monitor* said: "If you have occasion to alter your word to them, give them a suitable understanding of why you did so . . ." — a caution which may be found in the latest manuals on "understanding the adolescent."

It should come as no surprise that the modern teenager, too, finds much to fascinate him in the Shaker story. Members of Shaker Village Work Group, who spend the summer months at the South Family of the former Mount Lebanon Shaker community, have listened spell-bound to present-day members of the Society who have visited their project. Searching deeply for answers to modern social problems, they question the visiting members of the Society closely concerning their religious, economic and social beliefs. Teen-age boys and girls show an insatiable interest in the story

of the people who created the village, which these teen-agers are now restoring and preserving as a memento of the way of life once carried on at the site by the Shakers before them.

The South Family of the Mount Lebanon community is now operated by a non-profit organization, the Work Education Foundation. Its purpose is to provide teen-age boys and girls with experience in manual, intellectual and artistic work of all kinds. In recreational and cultural activity and through group living, it seeks to develop sensitive and understanding relationships with others.

These boys and girls, usually coming from about ten different states, spend eight summer weeks at the project, running it as a self-governing community, with the aid of a large adult staff. As the Shakers before them might have put it, the authority of the adult staff is exercised "in union" with the young members of the community. Since 1947, when the project was established, more than a thousand teen-agers have taken part in the program.

Their work has included the physical restoration of buildings which had deteriorated with age and non-use, as well as the conversion of these buildings to their own needs as living quarters, work and recreation areas. In the work of restoration and conversion, the original Shaker character has been carefully maintained. Boys and girls have attempted to achieve the level of craftsmanship and integrity of work for which the Shaker community is so highly respected. This standard is a constant source of emulation for the teen-agers. Fields and woods have been put back to use through farming and forestry activities. Weaving and wood-working shops have been restored to production, using original Shaker tools and equipment. These shops produce items which are replicas of, or are adapted from designs of products formerly made at the community by Shaker craftsmen. It is astonishing to find that many teen-agers — often using unfamiliar tools and skills for the first time — are able to produce a large variety of items of high quality, including for example, oval boxes

and carriers, handweaving and even Shaker-style brooms.

Inspired by living in the former Shaker community, teen-age members of the Work Group have learned the songs of the Shakers and attempted to re-create the march-and dance-formations formerly used in the Shaker worship services. These have been given, with deep respect, for the annual festival held for fund-raising purposes at the nearby Shaker Museum in Old Chatham, N.Y. Books and recordings of Shaker songs have been compiled by these teen-age boys and girls, spreading knowledge of Shaker music throughout many states. Hundreds of visitors come to the project each summer, where they are escorted through the village by young guides, who proudly relate the historic background of their community and tell about the activities of teen-agers in restoring the former Shaker Village to active and productive life.

Perhaps most striking of all, is the transformation that takes place in so many cases in the boys' and girls' views on life and in their relations with other people. To quote a recent member of the Work Group: "I feel that the responsibility that is given to us to operate the village, helps mold the feeling of fulfilling responsibility for other boys and girls. Taking sensible advantage of our freedom, every villager can analyze his character and alter it to his liking before it is too late. Aside from character improvement, the close living conditions make it imperative to improve human relations and achieve self-confidence with contemporaries, which I feel is my greatest weakness." It is a curious coincidence that when this 15-year old boy expressed concern for doing something about his character, he should have used the identical phrase expressed by Ann Lee almost two centuries earlier when speaking to Jethro Turner on the same subject — "before it be too late." To realize that this is the statement of an average American boy will come as a surprise to many of us who know the teenager only through the headlines of our newspapers.

The keen interest in the Shaker story, aroused as a

result of living and working in an inspiring historical setting, continues after the summer experience is completed. A large number of the boys and girls, on their own initiative, later carry on original research on Shakerism in their schools and colleges. One boy did an honors history thesis of 15,000 words. A girl in her senior year of college, did an extensive study of the "Economic Aspects of the Shakers." A fifteen-year old boy recently returned to his high school at the close of his summer at the Work Group. With the intense interest aroused by his experience at the teen-age Shaker Village project, he later did extensive reading on the history of the Society and wrote a term paper entitled, "The Shakers." He concluded with this thoughtful observation:

Unlike the times of the Shakers when people were able to get away from the evils of the world, today unfortunately we aren't able to do so. I sometimes feel sorry that I am not able to get away from some of the present-day horrors, such as the atomic bomb and prejudice. Since we are not able to get away from the evils by leaving the world, we should follow the example shown by the Shakers who tried to make a better world. The Shakers got what they worked for and yet, by worldly standards, failed. Perhaps this judgment is not the final one.

Eldress Emma B. King, upon visiting the Work Group one summer, appropriately said, "All good is related." Many of us still recall the hushed respect with which the boys and girls heard the reading of a letter which she sent following the visit, in which she said:

"The cheerful application to industrial training, the interest and contentment manifested in the daily hours of handicraft study and the satisfaction of accomplishment in art and craft of old time Shaker manufacture called for our admiration and respect. We appreciated the standards and efforts of your group and extend our kind thanks for permitting us to see you at work. May God bless and prosper you all and perpetuate your worthy ideals."

We feel that Eldress Emma's blessing often bears fruit when we receive, as we did just today, letters such as the following. The young woman who wrote it was thirteen years of age when she was a member of the Work Group some time ago. She writes us from Pennsylvania:

I have just returned from a friend's house, whose younger sister is going to Shaker Village for the first time this summer. She queried me at length ('Do people get dressed up on Sat. nights?' 'Does everyone have a boy friend?' 'What happens if you don't want to work?') How I laughed within myself — yet how nostal-

gic I felt. How sad. This is why I now write you: here is Connie, about to enter what I believe to be (or can be) the most exciting experience in her young life, and these are the questions she asks. And more, these were the questions I asked before my Shaker summer. Yet, afterwards,, and this is the amazing part, the questions, instead of being answered, become more numerous. 'What kind of world am I living in' I wonder, 'What people inhabit this world? And in the simple changing of a few nouns my life changes. Instead of 'Shall I take one or two pairs of sneakers?' the words are: 'Shall I tolerate this ignorant attitude?' So I write, saying things which most probably you have heard so many times, yet because they also happened to me, are my own unique words.

"My summer at Shaker was my last happy summer, in fact, the last of any peace or calm that I ever did contain. For the new questions I began to ask that year, the old answers were not sufficient, the old approach to answers was not sufficient. So Connie wonders if she should set her hair each night and I see in store for her that beautifully painful awakening that may come to her one night as she sits on her bed after all-Group Chorus, or on the other hand, may not come to her. And now I ask you a question: Is it fair for me to wish her that awakening? How can I possibly will someone to grow to awareness, when the process hurts so much?

So, it seems, along with the rich heritage in so many other aspects of American life, the Shaker people provided a setting and inspiration for helping to resolve one of the most insistent problems of modern times — the role of the teen-ager in a perplexing and bitterly troubled world. Perhaps, it may prove one of the most significant contributions of Shakerism, that young people are impelled by their example to ask deeply penetrating questions about themselves for which they seek the answers for many years.

Jerome Count.