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# The Friends' Quarterly

A Newsletter from the Enfield Shaker Museum

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Spring 1999

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## Museum Buys Ministry House

Another Shaker building has been added to the Museum complex. The Enfield Shaker Museum purchased the Ministry House on March 30th, the ninth building to be acquired since the Museum's founding in 1986. The 1854 Barn is now the only Shaker-built structure on the Church Family site which remains in private ownership.

The Ministry House was built in 1880 and replaced a smaller Ministry Shop that was sold and moved into North Enfield where it can be seen today. In 1929 when the LaSalettes built the Mary Keane House, they moved the Ministry House to its current location.

The Ministry House is the last important structure built by the Enfield Shakers, and is in good condition. The exterior looks much as it did when the building was first constructed, and the interior retains its original staircase and most of the original built-ins and peg rails. The installation of kitchen and bath facilities represents the most significant interior alteration. The building is currently rented as both residential and commercial space, and the Museum anticipates no change in this arrangement for the short term.

In addition to the fact that this purchase allows us to ensure the preservation of the building, the Ministry House also provides important benefits to our interpretive program and our overall site planning. Historically the Ministry House served as both a dwelling and work space for the members of the New

Hampshire Bishopric, and now the Museum has the opportunity to interpret the Shakers' hierarchy of leadership and spiritual guidance. The building also physically and visually links the Laundry/Dairy Building and other stops on the walking tour with our two buildings on the other side of Route 4A. Sitting at the southern gateway to the Museum, its acquisition helps insure the integrity of the entrance to the site.

Its greatest value, however, lies in the fact that the significance of this complete historic complex is larger than the sum of its parts. The buildings of the Enfield Church Family depict the workings of a progressive spiritual and social community. Visitors often express feelings of awe and reverence that the spirit of the former Shaker community still lives on at this site. It is this spirit that the Museum is working to preserve and interpret.



*In this Enfield photo (c. 1890) the Moses Johnson Meetinghouse (1793) is on the right, the Ministry House (1880) in the center, and the Ministry Wagonhouse (1828) with Seedhouse addition (1842) is in the left background. Note the Shaker brother and four boys mowing among the fruit trees in the yard.*

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## From the President

Dear Friends,

Our most exciting news is that we have purchased the Ministry House! With the help of Mascoma Savings Bank we now own the irreplaceable Shaker building that sits prominently at the entrance to our Museum. Many people have worked hard over the years to acquire this building and its inclusion in the Museum preserves a significant piece of architecture and adds another level of interpretation to the Enfield experience. I want to thank all of you who so generously responded to our appeal to purchase this building which came so quickly after our Annual Appeal.

The ice is now gone from the Lake and spring is definitely in the air. Our calendar will soon be mailed and we are looking at a very exciting year ahead. A midweek lecture series, "Expectation or Fulfillment: Living Out Apocalyptic Scripture," runs for four Tuesday nights beginning on April 27th and continuing on May 11, May 25, June 8. Part of the NH Humanities Council series "The Many Faces of God," the series features four prominent scholars on Millennialist thought who will provide insight into the historical origins of this very current topic.

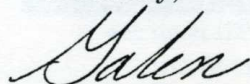
Also new this year will be a permanent exhibit in the Mary Keane Chapel entitled "A Religious Life Continues: LaSalette Stewardship of the Enfield Shaker Site." This exhibit will compare and contrast these two religious communities and their use of the site. The exhibit will open on June 27th with a concert by "Anima," a women's vocal ensemble based in Montpelier, Vermont that specializes in sacred music of the Middle Ages.

We plan to hire a new director and a new store manager, and look forward to both these positions being filled by summer. This is a big leap forward for us as we have been understaffed. The slack has been picked up by our amazing volunteer corps. Last year, volunteers did much of the work in both our stores, from selecting and ordering merchandise to staffing. The gardens are also run by an expert and loyal group of volunteers who this year will work out of the West Brethren's Shop. Additionally, the Museum's Board has contributed its expertise to site planning, architectural issues, programming, a well-crafted Vision for the Museum, a Long Range Plan, and the development of a capital campaign. We are all excited by the prospect of a new director who will lend additional ideas, leadership, and energy to an already exciting museum.

The Inn at the Great Stone Dwelling will be entering its second operating season with increased business which will also increase ours. They have accomplished so much in their first year and I do recommend to those of you who haven't already gotten there, to try it out this summer - the food is great, and a night in a real Shaker Dwelling House is a rare experience indeed. We are doing a lot of programming with the Inn, from gala evenings and workshops to Halloween and bus tours, and it is working well for both of us.

We look forward to seeing each of you this summer. Please introduce yourself to our new staff when you come. Plan to attend one of our great programs, come for lunch or dinner, or just come to watch the site work evolve. We'd love to get your input.

Sincerely,



Galen Beale

*The Friends' Quarterly* is a publication of The Enfield Shaker Museum. It is mailed as a service to Museum members. For information on membership write:

The Enfield Shaker Museum  
2 Lower Shaker Village  
Enfield, NH 03748  
Or call (603) 632-4346

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## Sage Thoughts

By Happy Griffiths,  
Museum Herbalist

This summer, the plant labels in the herb garden will have a new look thanks to a generous donation in memory of Karl Scherer. We have purchased new aluminum stakes, like those you see in the best botanical gardens throughout the country, to replace the old wooden stakes that were originally used.

The garden owes a great debt to Karl who spent many hours making labels for the herbs in the garden. Clark and Happy Griffiths will mount *Karl's labels on the new stakes*. This summer while you wander through the garden and look at the newly mounted labels, think of Karl. Karl's wife Kitty, assistant herbalist, may be there to greet you.

### Calendula

*Calendula officinalis* is one of the 'staples' which flourish in the Museum's herb garden. It is an ancient flower and its name derives from the Latin word *calends* which denotes the first few days of every month. Also known by its old-fashioned name pot marigold, it should not be confused with the African or French marigolds which are members of the *Tagetes* family, a different botanical genus altogether.

Historically calendula was valued for medicinal, culinary, and domestic uses. The Shakers described calendula as a pot herb, meaning one that is eaten, and in this case, some people ate the flowers. Since ancient times, calendula has been used as a substitute for saffron to color rice dishes and herbal vinegars. In cooking, the fresh petals add a yellow hue to butter, cheese, custards, and puddings, or can be sprinkled on salads.

Calendula is better known, however, for its value as a medicinal herb. The bright orange-yellow flowers have antiseptic and astringent properties which stimulate the immune system and enhances the body's fight against infection. It also has antibacterial properties which makes it one of best plants for treating fungal infections such as thrush. It is known as a first aid remedy to stanch bleeding of cuts and abrasions. When the flowers are allowed to soak in some oil for a few days and then strained out, the resulting

infusion makes a wonderful mixture for superficial wounds and abrasions to rapidly promote tissue repair and minimize scar formation.

Calendula is an easy to grow, hardy annual and new plants will keep coming back year after year if the seeds are allowed to form the preceding fall. They can be started indoors in a cool place or direct seeded in May once the soil has warmed up a bit. Germination takes from 4 to 10 days. In the garden give them plenty of space, preferably full sun, and good garden soil. The blossoms close up at night and on dark days, and open to the sun again each day. To keep each plant looking attractive and blooming throughout the summer, dead-head the spent blossoms.

If you have only have a small garden, consider growing one or two calendula plants for their brightly colored flowers and beneficial uses.

### Coming Events:

Want to learn more about historic preservation? The Museum is hosting two workshops on historic preservation this June. The events are run by The Preservation Institute, a division of Historic Windsor, in Windsor, Vermont. The Preservation Institute is well known for the high quality of their restoration workshops, and the Museum is delighted to welcome them to our site for these events.

The first workshop, "Paint: Historic and Contemporary Materials and Practice" will take place Monday and Tuesday, June 7 and 8. Instructors will be Sara B. Chase, architectural conservator, and Thomas Visser, Interim Director of the graduate program in historic preservation at UVM. The second workshop, "Wooden Window Repair," will run from Friday, June 25 through Sunday, June 27. Instructor John Leeke is a nationally recognized specialist in window restoration. Call for registration information and cost.

Two other dates to put on your calendar are the last two lectures of our millennial thought lecture series "Expectation or Fulfillment: Living Out Apocalyptic Scripture."

On Tuesday, May 25, Mary Ann Haagen will present her talk "The Great Disappointment: The Followers of William Miller" and on Tuesday, June 8, Susan Ackerman of Dartmouth College will speak about a very timely subject "Contemporary Millennial Communities."

## The Volunteer Niche

by Kathy Gamache

In our recently developed Vision Statement (a visualization of what we hope the Museum will be in the year 2010) PEOPLE were considered to be the strongest resource in the realization of the Museum's mission and success.

The Museum has always had a strong, positive volunteer network. Now, with the acquisition of 5 new buildings in the last 2 years, and the growth of our educational programming, volunteering has become even more important...and exciting.

People like you and I make up the vibrant volunteer community at the Enfield Shaker Museum. We bring our skills, interests, and talents and in return we experience a wonderful sense of community and belonging, enjoy our accomplishments, and take satisfaction in our ability to impact the organization. We might even learn a new skill or hone an old talent which might enrich our personal lives or lead to a new employment opportunity.

Sure, many of us are working at paying jobs but there are plenty of available "time slots" to volunteer on the weekends or in the evenings. Did you know that two-thirds of the volunteers in the U.S. are employed full time as well?

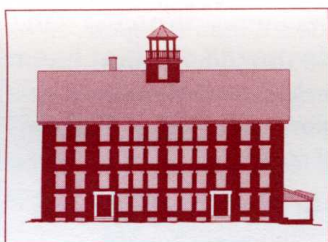
Many of us are retired. We are convinced that pleasurable active involvement, such as volunteering, helps

keep our bodies fit and our minds sharp - and not just because recent research says so! Others of us might be homemakers or students looking to broaden our experience. All of us want to help and have FUN!

Please come join us at this important time in the development of our Museum. Volunteers may be assigned to work in the Museum's two stores, to help with cataloguing the collections, work in the herb garden, or design a project with a staff member. We can work out a schedule to fit most needs. Call us to find out more.



*Five- and ten-year volunteers were recognized at the Volunteer Appreciation Brunch on March 28. (L to R) Charlie Depuy, Marge Gibbs, Audrey McLellan, Kitty Scherer, Mary Ann Haagen, Galen Beale, Jean Beard, Barbara Brady, Benny Benton. Not pictured are Ron Boehm, Jim and Debbie Griffiths, Jane Heald and Marty Pusey.*



**Enfield Shaker Museum**  
2 Lower Shaker Village  
Enfield, New Hampshire 03748  
(603) 632-4346

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# Long Live the Apple, Part II

By Galen Beale

*The first installment of this two-part article introduced the history of cultivation of the apple in the new world and described its importance as a commercial crop to the New Hampshire Shakers. This conclusion traces the changes in large-scale apple cultivation in the 19th and 20th centuries, and places the New Hampshire Shaker experience in that context.*

The Shakers planted extensive orchards in the mid 1800's, and every fall the community's work centered around harvest and preparation of the apple crop. Nicholas Briggs at Canterbury described these apple-related activities: *"From now until late in the fall, the entire Family convened in the large room at the laundry two or three evens each week to cut and prepare sauce apples for drying, cutting about sixty bushels each night. The sexes occupied opposite sides of the room. The brethren with machines pared and quartered, and the sisters, boys and girls finished them for the kiln. This dried fruit supplied our table with pies and sauce in spring and summer, furnished the markets with the well known Shaker apple sauce.*

*"The boys sat at a long table each with his wooden tray, and a dear old sister waited upon us and inspected our work to see if it was rightly done. Tallow candles, home-made, gave us light, and when it grew dim there was a cry, perhaps a chorus, of 'Snuff the candle, John.' It was an animated and pleasant scene, and even if we had worked hard all day as most of us had, the consciousness that we were doing it for each other and for the whole, made us forget our weariness, and the hours to pass swiftly."<sup>12</sup>*

Not all apple growers had the labor resources of the Shakers. Driven by a demand to make farm life easier, agricultural technology expanded rapidly and was embraced by worldly farm families to increase their yields and incomes. The Shakers adopted these improvements as a way to create more free time for

worship. Rural families became increasingly well informed, reading such publications such as *The American Agriculturist* and consulting the newly established experimental agricultural stations for studies of different fruits and recommendations about what to plant.

Large scale ventures were initially overwhelmed by such orchard pests as the codling moth, canker worm, leaf eating insects, apple scab and other fungous diseases, but the practice of using Paris green and other arsenic poisons as well as fungicidal sprays stabilized the industry by the decade of 1885-1895. Cold storage practices had been refined, and preservation by canning became popular, increasing interest in fruit growing. By 1900 there were 1,000 varieties of apples sold in the US. However, weather continued to control the fate of apple orchards. The cold years around 1918 finished off many orchards, and great replantings began. In 1935 Canterbury's Jessie Evans reported another cold snap, and *"nearly 100 apple trees were killed by the unusual weather conditions of last winter are cut down. Almost all of these are Baldwins"*.<sup>13</sup> These opportunities to replant changed the face of the original orchards.

While the European settlers brought

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*Apples were not only a staple food for the Shakers but were sold in a variety of forms to provide income as illustrated by this label from the North Family at Mount Lebanon, NY. Private collection.*

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scions to their new homes and a few nurseries propagated these varieties, the American varieties quickly dominated the market. An attempt to list all the known apple varieties was begun in 1845 by A. J. Downing and revised in 1869 by his brother, Charles. They listed 1,856 varieties of apples; 585 of foreign origin, 1,099 of American origin, and the remainder unknown. Thirty-six years later, S. A. Beach compiled a list of the favorite commercial varieties in New York State. Baldwin was the most popular, followed by the R.I. Greening, and together they supplied at least two thirds of the New York market. The Northern Spy came next and was followed by: Tompkins King, Roxbury, Golden Russet, Hubbardston, Esopus Spitzenburg, Black Gilliflower, Ben Davis, Tolman Sweet, Twenty Ounce, Pumpkin Sweet, Swaar, Westfield Seek-No-Further, Fameuse, Fall Pippin, Yellow Bellflower, Yellow Newtown, Green Newtown, Jonathan, Red Astrachan, Oldenburg, Maiden Blush, Wealthy, McIntosh, Gravenstein, Alexander, Early Harvest, Yellow Transparent, St. Lawrence and Blue Permain.<sup>14</sup>

The last orchard at Canterbury was planted in 1918 and reflected the continued popularity of these varieties. Eldress Bertha Lindsay recalls: *"By 1918 most of the orchards were past their producing ability. We decided to set out an orchard of apples south of the vegetable garden. 1,000 trees were ordered including these*

*varieties: Baldwins, McIntosh, Jonathan, Wine-sap, Maiden's Blush, Delicious, Canada Red, Pippins, Duchess of Oldenburg, Twenty Ounce, Arkansas Red, Gravensteins and Tolman Sweets,... some of the varieties we had ordered were unavailable so Ganos were substituted, a good keeper, otherwise a very poor apple."*<sup>15</sup>

In addition to Eldress Bertha's 1918 list, other varieties known to have been grown at Canterbury included Roxbury Russet, Northern Spy, Astrachan, Fameuse, R.I. Greening, Permain, Turkey Eggs, Golden Ball, Sheepnose, The President, Banana, Porter, Nonesuch and the Chenango, also known as "Virgin" to the Shakers because it was planted there by a brother Virgin.

In contrast, the varieties of apples grown at Enfield are not well documented. One might guess that they were similar to those at Canterbury as the two Bishopric communities were in close proximity and had similar climates. The best surviving evidence comes from documentation of an orchard planted by Hervey Elkins' several decades after he left Enfield.

Elkins entered the Shaker Society with his family in 1837. A contemporary of William Wilson and Henry Cummings (mentioned in Part I of this article), and a farmer and caretaker of the boys, Elkins was perhaps more in tune philosophically with Seth Bradford. Like him, Elkins chose not to remain a Shaker. Dissatisfied with his life at Enfield, Elkins left in 1852

**Continued on page 7**



*Several quotes in the first part of this article (Winter '99 Friends' Quarterly) referred to the boys' gardens and orchard on the Turning Mill Pond in Canterbury. This stereoptican view shows some Canterbury boys on the island eating apples. Private collection.*

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at age 29. He married a former Shaker in 1854, and after her death, remarried in 1858.

For the next ten years Elkins traveled Vermont preaching as a Universalist minister and then retired to his family farm, Beech Hill, in Andover, New Hampshire. He lived the life of a self-sufficient farmer spending many hours raising and gathering a wide variety of small fruits: grapes, gooseberries, raspberries, etc., as well as doing the usual round of farm chores. Elkins kept his close ties to the Shakers.

In 1870, after his decade of travel, Elkins began to seriously replant the fruit trees in his fast-disappearing orchard. He earned money for new trees by selling trees for a local nursery and he also dug, bought and bargained for others. In 1889 he reported that there "are 110 apple trees in young orchard and 15 pear trees." The tree varieties that Elkins selected were no doubt based on what he had learned in the orchards at Enfield and what he continued to observe there. In his ever expanding apple orchard, Elkins planted a large variety of trees: Swaar, Baldwin, R.I. Greening, Golden Russett, Gravenstein, Tolman Sweet, Rusty Core, Sweet Bough, Bailey Sweet, Fameuse, Twenty Ounce, Early Harvest, Monmouth Pippin, Sweet Bough, Sops of Wine, Porter, Red Astrachan, King of Tompkins County, Esopus Spitzenburg, Early Harvest, and Williams Favorite. He also found places for several Russian varieties including the Dutchess of Oldenburg.<sup>16</sup>

In 1999, as part of its ongoing site restoration work, the Enfield Shaker Museum is preparing an area in which to plant an orchard. Historically, the green space between the Great Stone Dwelling and the Laundry/Dairy Building was once planted with fruit trees, and here we will again grow a small orchard. We will choose our varieties from those grown by Hervey Elkins. The Museum conceived this orchard as a way to recreate the agricultural feeling of the site, and because we too, value the significance of apple trees on the site as a symbol of the variety of Shaker Believers who lived here. Mother Ann best described the connection between the Shakers and their apple trees when, looking at an apple tree in bloom, she said:

*"How beautiful this tree looks now! But some of the apples will soon fall off; some will*

*hold on longer; some will hold on till they are full half grown and will then fall off; and some will get ripe. So it is with souls that set out in the way of God. Many will set out very fair and soon fall away; some will go further, and then fall off, some will go still further and then fall; and some will go through."*<sup>17</sup>

## Footnotes

- <sup>12</sup> Briggs, Nicholas, "Forty Years a Shaker," Canterbury, N.H., *The Granite Monthly*, January, 1921, v. 53, pg. 30.
- <sup>13</sup> Evans, Sister Jessie, Diaries; Shaker Village, Inc., Canterbury N.H.; Beach, S. A. *The Apples of New York*, Vol. 1 & 2, J.B. Lyon Co., Albany, NY, 1905.
- <sup>14</sup> Beach, S. A., *Apples of New York*; Martin, Alice A., *All About Apples*, Houghton Mifflin Co., Boston, 1976.
- <sup>15</sup> Lindsay, Eldress Bertha, "Orchard" tape, Shaker Village, Inc., Canterbury, N.H.
- <sup>16</sup> Elkins, Hervey, Farm Journals 1877 - 1894, Enfield Shaker Museum Archives.
- <sup>17</sup> Sears, Clara E., *Gleanings from Old Shaker Journals*, Houghton Mifflin Co., Boston, MA, 1916, pg. 30.



## Wish List:

As the Museum's staff and operations increase, so does our need for office equipment and other items. Please keep us in mind if you are disposing of any usable tools or equipment. We are always happy to provide tax donation receipts for the amount you feel is the fair market value of any donated item.

Macintosh computers	Lawnmower
Modems	Tractor
Laser printer	Metal shelving
Scanner	Bookcases
File cabinets	Video camera
TV or VCR	Fax machine
Yard and garden tools	Track lighting
Wheelbarrows	Desk lamps

## Volunteer Opportunities

There are so many volunteer opportunities at the Museum that no matter what your special skills or interests, we have something here for you to help with. Whether you would like to come once a day, once a week, or once a month, your efforts will be appreciated at the Museum. Following is a list of some of our immediate volunteer needs, but the opportunities are limitless. If there is something you are interested in that is not listed, feel free to give us a call. We are eager to have all the help we can get.

**Village Gardeners:** Work with herbalists Happy Griffiths and Kitty Scherer to maintain the Museum's excellent herb gardens.

**Tour Guides:** Share your Shaker knowledge with visitors on guided tours throughout the site. Tour guide training for this summer begins Tuesday, May 10 and continues each Tuesday until June 8.

**Demonstrating Craftspersons:** Share your knowl-

edge of a Shaker-related trade by demonstrating for our visitors.

**Construction or Restoration Projects:** If you have specific trades skills that could help with the maintenance or restoration of our buildings, we have an endless supply of projects to keep you busy. Even if you do not have construction skills, there will be training seminars in the future to teach restoration skills to volunteers.

**Curatorial or Archival:** Taking care of the Museum's artifacts and helping us establish and organize our library will be important tasks in the coming months.

**The Shaker Stores:** With two stores now, our new Store Manager has a wide variety of things for volunteers to do.

**Yard Work:** We have had three volunteer work days this spring, but the list of things to do outside changes seasonally.

**Painting:** Painting projects, both inside and outside, are ongoing.

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## The 1999 Spring Forum

This year's spring forum, entitled "Cords of Union" delved into the relationships between communities within a bishopric, with particular emphasis on Enfield and Canterbury. Stephen Paterwic's talk, "Three Perspectives on the Shaker Society at Enfield: Part of the Larger Zion, Joint Seat of the New Hampshire Bishopric, and a Long Lived Shaker Community," examined Enfield and Canterbury's relationship, and added new insight into Enfield's place within the larger Shaker context. Beth DeWolfe's talk, "Cords of Disunion: Shaker Apostates," looked at the effect of apostate attacks on communities, how the separate Shaker Communities joined forces to respond to the attacks and the formation of stronger bonds between communities which resulted. The Enfield Shaker Singers, led by Mary Ann Haagen, performed a series of dances based on a manuscript written by a Canterbury sister, Julia Briggs, for another Canterbury sister, Aida Elam. The manuscript is undated, but we know from other sources that these titles were received during the period of Mother's Work (1837 to 1850). Julia Briggs noted that all the dances were received at either Enfield or Canterbury, NH. The manuscript is in the collection of Canterbury Shaker Village.



*The Enfield Shaker Singers. Shaker dances and marches were a physical expression of the union which Shaker communities sought to achieve in daily life.*



*Beth DeWolfe and Stephen Paterwic were presenters at this year's Spring Forum held on April 17.*