DESERET EVENING NEWS: SATURDAY, NOVEMBER 23, 1901.

PASSING OF A QUAINT KENTUCKY COMMUNITY

United Society of Believers in Christ's Second Appearance, Commonly Known as the "Shakers," is Waning-It Was Founded Nearly a Century Ago, and for Years Was Wonderfully Prosperous-Its Great Houses Are Now Deserted-Who Will Get the Property of 8,000 Acres?

The settlement became a magnificent

In the northern part of Kentucky had flourished some years. The first there's today an estate that, founded by Shakers in the beginning of the last century, enlarged and made more beautiful as years went by, is soon to be without owner or tenant.

Thousands of acres of land and im-mense houses that could easily accom-modate 1,000 souls, now remain in the possession of but forty individuals, the entire membership. Many of these are part the three source and ten mark oth entire membership. Many of these are past the three-score and ten mark, oth-ers approaching it, and as no recruits are being added another decade will duobtless see the present enrollment blotted out. As the property was built up by the industry of succeeding gen-erations working under the law of com-mon score and furthermore, under

erations working under the law of com-mon property and, furthermore, under the law of cellbacy, there are no heirs. The interesting question presents it-self. What is to become of this estate? It is thought by some that the order at large, as it exercises a sort of juris-diction, might lay claim to the property. estate of \$,000 acres; immense barns for storing crops, herds of fine stock-in-This, however, in no wise simplifies matters, for as the Society of Shakers is everywhere moribund, it would be but a, short time until the same question would again be presented.

would again be presented. South Union Chapter, Logan county, Kenrucky, known throughout the state as "Shakertown," was established in 1907 by three missionaries from Mount New York, where a colony

Shakers were enterprising in business dealings with the outside world. Canvas covered wagons, under charge of quaint looking "sisters," went daily through the neighborhood peddling fruits, pre-serves, butter and eggs and garden seed--the raising and preparing of which as an industry they were the first to institute. The "brothers" went on more protracted trips, vend-ing their wares through Kentucky, Ten-nessee and as far south as Mississippi. The majority of the population, how-ever, remained recluses, never ventur-ever, remained recluses, never ventur-ing off their own territory; some passed a whole lifetime without once leaving the community. An illustration of this is Silas Blakey, who, born on the place seventy-six years ago, has never stepped outside the confines of Shaker-

> There came a rude awakening to this There came a rude awakening to this dream of fortune. A series of misfor-tunes following in rapid succession brought to a close the day of prosper-ity. In 1868 the several mills, with a large quantity of manufactured goods, were burned by unknown persons, sup-posedly envious neighbors, entailing a become of the crist will was rebuild. had flourished some years. The first convert was John Rankin, a land own-er and head of a large family. The first house was built in 1810; others were soon erected to shelter the con-stantly growing membership. With their own hands the Shakers hewed the timber, guarried and dressed the stone, and forged the hardware, even to the nails used in construction. With the exception of several that were destroy-ed by fire the buildings atill remain, all in a state of preservation that bears posedly envious neighbors, entailing a heavy loss. The grist mill was rebuilt, only to be destroyed a few years later. Several other buildings suffered the same fate at various times, sadly in-creasing the losses. A heavier blow was inflicted by a defalcation of a large amount of money by a "brother" and a "sister." The example of this elder, who was at the head of the West formity and a man of influence in the family, and a man of influence in the community, proved extremely demoralin a state of preservation that bears witness to the quality of the work. As the years went by there sprang up ma-chine shops, a grist mill, silk and wooltermulative protect expounder Lembers left, singly and in pairs. Some few-the defaulting brothers for one-after being buffeted by the world, returned to the quiet seclusion, always finding chine shops, a grist mill, silk and wool-en mills, everything, in fact, to make the community complete in itself. Silk worm culture was the first industry at-tempted in the Shaker estate and one of the first in this country. The products of the mills were sold throughout the states and even in Europe, handsome profits being realized on the undertak-ing. welcome

Few recruits were added and the membership decreased at an alarming rate. In 1883, under the impression that rate. In 1883, under the impression that a large number of new converts were about to be enrolled, the new "West house" was erected und furnished throughout. Unforturately the new members failed to arrive and the house has stood to the present day unoccu-pied. A few years later a bank where were deposited their savings failed, causing another loss of many thousands of dollars. Shakertown, now failen into a state

deed, everything attested prosperity. Scores of children were adopted and brought up in the Shaker belief, twen-ty-five being taken from an orphan asylum in New Orleans after the great of donars. Shakertown, now failen into a state of picturesque decay, is but the shadow of the community that was. At the south of the village is the yellow fever plague and as many more from a similar institution at Clarksville, Tenn., after the war. Despite their strict seclusion the

cemetery, which, like everything else, is laid out with mathematical exact-ness. The graves are arranged in or-derly rows, and each has a cast iron or marble head piece. A little further south is the wreck of the magnificent pine grove planted more than eighty years ago for the purpose of making a spot for holding outdoor religious exercises. On this "holy ground" were held the services, which consisted of dancing to a slow chant, accomparted by a peculiar and undeniably comical rhythmic movement of the hands and arms. arms.

The natives, regarding this some-what in the light of a circus, came from every direction to look on, but finally became so boisterous that the outdoor ceremonies were discontinued-One brother was asked if he did not One brother was asked if he did not One brother was asked if he did not become weary of the seclusion and wish to go away, "Yea," he repiled, in a soft drawl, "I can't say that I haven't. See that big hill over yonder three or four miles? Well, I always wanted to go up there and see what the world looked like on the other side, so one day when I was out with the wagon I drove over and looked."

"Were you disappointed at what you groom," Four years later she, with Baw' "Nay; for it was very beautiful. There were fine farms and several properly

"Shakers," so called, are, properly peaking. "The United Society of Liespeaking, "The United Society of Be-llevers in Christ's Second Appearance," whose origin is found in the revolutionists of Dauphine south in the two intron-ists of Dauphine and Vivarais, about the year 1689. Some of these went to England in 1706; offshoots from them formed a society there in 1747. Out of this society Anne Lee arose in 1779, being received as the bride of the "bride-

seven converts, landed where, as in England, landed in America they suffered great persecution. At length, however, they established a church in Nislayu-na, now Watervillet, N. Y. "The name "Shakers" was given in dentsion to "Shakers" was given in

18.

The name "Shakers" was given in derision, because, as they express it, "in their religious meetings in the wresting of soul against the powers of sin they are led of the spirit to shake." The institution is not a democracy, but a theorem is which democracy, but a theocracy, in which both sexes have equal rights,-Kansas City Star.



Health for Declining Years

Tillatoba, Miss., April 5, 1900.

I have used your Wine of Cardui and have found it all you claimed in taking me salely through the change of life. I have recommended it to all my friends. You may refer people to me, for I cannot say enough in its praise. I also used Thedford's Black-Draught at the same time and it is splendid for the liver and constipated bowels. Mrs. N. F. BOWEN.

You may pass through the change of life without distress. The great trouble is women do not prepare for this transition. When a woman allows menstrual irregularities to run all her life she pays the penalty at the turn of life and it is severe. You need not pay that penalty. If you are nearing the age of 43, get a bottle of

WINE OF CARDUI

and begin taking three doses a day, according to directions. This medi-cine will regulate the menses and stop the dreadful drains which undermine womanly health. It enables a woman to pass through this change to a beautiful and healthy old age. Do no allow the change of life to come upon you when you are suffering. If you do, you will find an early grave. Isn't it better to safeguard your health by taking Wine of Cardui?

Briceville, Tenn., January 28, 1901. Wine of Cardui is a good medicine. I never knew it to fail. W. M. JOHNSON.

For advice and literature, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.



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