

Primary Sources Speak: Part 2— The Harmonists of Western Pennsylvania

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Overview

Last year I participated in a PTI seminar, “A Restless People: Americans on the Move, 1790-1860.” At that time I created several lessons in a curriculum that chronicled the westward movement of Americans across the North American continent. All activities were based upon primary sources created by Lewis and Clark, the Cherokee Nation, Narcissa Whitman, Senator Thomas Hart Benton, and a Piute Indian princess, Sarah Winnemucca. Currently, I am teaching that curriculum to five classes at the Pittsburgh Gifted Center. The challenge of using primary sources with seventh and eighth grade students has proven to be intriguing, and I decided to expand the course.

This time I narrowed my focus and followed one group of immigrants in a case study approach. The purpose of this year’s curriculum is to use primary sources to allow students to discover why a specific group of German immigrants came to America, and then to chronicle their stay in Pennsylvania. In my initial work last year I did not include religious dissenters who left the Old World for the New. Instead I used the movement of Lewis and Clark and others into the Louisiana Purchase land as a beginning point. The European origin of the “Old Immigrants” was not considered. Now, it will be.

Lessons created this year could be added to the original lessons in an expanded course offering that would provide more depth and choice of topics than it does now. Actually, they might form a prequel that would set up the New World environment as an area of land that beckoned to Old World dissenters. Also, teachers could choose to do one or both of the curriculums. Either way they would be fo-

cusing upon the movement of people in American history.

Many immigrants (perhaps, as many as 100,000 during the colonial period) came from the area in central Europe that is now Germany. The reason for this Germanic exodus is firmly rooted in history. The Thirty Years War (1618-1648) devastated the region. In fact, the population of the Germanic area probably fell from sixteen million to about six million during the fighting. From 1648 to 1680, an estimated one-third of the land was left uncultivated because of a manpower shortage. Fighting between rival nobles with their marching armies continued to destroy crop lands well into the next century while ruinous taxes added to the general misery of the lower classes. When religious persecution is added to the mix, the motivation of Germanic people to leave the area becomes even more understandable. (1) <http://www.ucc.org/aboutus/shortcourse/move.html>
<http://anabaptists.org/history/ss8001.html>

The Germanic emigration to America in the late 18th and early 19th centuries was primarily Protestant in religion, but the denominations varied. The Reformation began when Martin Luther challenged the Catholic Church with his 95 theses tacked on a church door in 1517. Over time the Protestant churches that emerged strictly enforced their religious dogmas and rituals just as vigorously as the Catholic Church did. Resentment grew against the rulers of the various duchies and principalities who demanded that everyone living in their territory follow the religion of their lord and master. Ordinary citizens not only had to be Protestant in name, if the local lord was, they also had to strictly adhere to all teachings of that particular state religion. Deviation from Protestant dogma was not tolerated yet there were many who questioned the core beliefs and religious rituals. The same was true in Catholic areas. (2) <http://www.newadvent.org/cathen/06475c.html>

Mennonites, Swiss Brethren, Amish, Rosicrucians, Seventh-Day German Baptists and German Pietists such as the Moravians, Schwenkfelders, German Baptist Brethren and the Rappites were all German religious dissenters who sought refuge in America. All came to Pennsylvania, but substantial numbers of some groups also went to Maryland, Georgia, North and South Carolina. Their religious beliefs varied, but they shared the desire to start over in a new land where they would be protected by a national policy of religious toleration. The desire of some groups to live apart in a communal setting is understandable. As religious dissenters, they had suffered from repression in the Old World. Now, they had a chance to create a secure religious community where they could live according to their beliefs. (3) <http://www.anabaptists.org/history/ss8001.html>
<http://www.newadvent.org/cathen/06475c.html>

The history of each group has attracted researchers. They have examined the “push” forces that drove each group from original homes in the Old World and

the “pull” attractions that brought them to the New World. The subject of religious dissenters fleeing Europe is immense, and yet it is only part of the story. There were, of course, political and economic as well as religious reasons for seeking a better life in the New World. I made a conscious decision to restrict my curriculum to religious dissenters, and then to further limit it to one particular group. I believe that such a wide topic as the appeal of the New World to all types of malcontents (political, economic, and religious) would be too broad. I also realize that religious dissenters very likely also suffered economic and political persecution. While they would emigrate in search of religious toleration in America, their move also might result in an improvement in both economic status and political freedom.

Rationale

A case study approach has several merits for middle school students unaccustomed to research and the broader implications of research on a specific group as representative of a much larger group. Students need to know and appreciate that while a case study tells a great deal about a specific group it also has significance because it is part of a larger pattern. This case study of one group of religious dissenters should make students more aware of the religious history of our nation and the pull of our constitutionally guaranteed freedoms to oppressed people elsewhere. Also, students must take more than a cursory glance at the desire of people for religious freedom. All too often the freedom of speech, press, assembly, religion and petition (the Freedoms Amendment/First Amendment) are lumped together as part of a memory exercise when students are preparing for a test on the Bill of Rights. In this case study, freedom of religion is highlighted through the study of a particular group of Germans immigrants to Pennsylvania. As students read a variety of primary sources and do the accompanying worksheets, they will focus their attention solely upon the fundamental yearning for religious freedom, a basic human right.

This case study of a particular group should make the importance of religious freedom stand out as something our American ancestors made great sacrifices to attain. Students will examine details about a unique group of religious dissenters who separated from their homeland in search of religious freedom. The path they followed in America was shaped by their beliefs, but it was not unique in the sense that no other group would choose to live a communal life in the United States apart from the larger society. The rise and fall of communal religious societies has been very much a part of American social history. Students using this curriculum need to be reminded that this is a case study of a larger group of communities founded by people motivated by personal religious convictions to live apart.

In fact, visionaries had been trying to create personal utopias for centuries. Sir Thomas More is credited with entering the word “utopia’ into our language in 1516. He wrote a book, *Utopia*, that was about an imaginary island where everything from law to politics was perfect. The religious dissenters who came to America in search of religious toleration were motivated primarily by a desire for religious freedom rather than social and political reform. When they established settlements under charismatic religious leaders in America, they generally were not trying to convert the world to their way of thinking. They just wanted to live in peace with like-minded people in their own communities within a society that tolerated their religious beliefs.

Once I decided to do a case study of a religious community, all that remained was to find an appropriate group to study. I soon discovered that there was a fascinating topic in my own backyard, so to speak. An area in adjoining Butler County was once the site of a communal religious settlement that began in the very early nineteenth century. George Rapp of Wittenburg, Germany and nearly 500 of his followers purchased 4,500 acres near Pittsburgh in December 1804 and created the Harmony Society at Harmony, Pennsylvania the following spring. Their three basic beliefs in the community of goods (things held communally rather than individually), millennialism, and abstinence from sex marked them as quite different from others in the area. Yet, they not only survived for several years, but also prospered as farmers, herders, manufacturers, and eventually as investment capitalists. They remained in Harmony, Pennsylvania until 1814. At that time they purchased 30,000 acres in Indiana and then moved to their new settlement, New Harmony, in that state. Ten years later they returned to Pennsylvania and established the settlement of Economy in what is now Ambridge. Their founder and patriarch, George Rapp died in 1847, and the Harmony Society dissolved in 1916. (4) Pitzer

I will not attempt a detailed history of the group as it moved from Harmony, Pennsylvania, to New Harmony, Indiana, and then back to the new Economy settlement in Pennsylvania. Instead, I wanted to focus upon their life in Pennsylvania, both in Harmony and Economy. I also wanted to create lessons that would prepare students for a field trip to either Harmony or Economy. Possibly, the trip could be to both as they are in the same general area north of Pittsburgh. I have visited both the Harmony Museum and the Economy Museum and have used the various buildings and artifacts as a guide when creating lessons. Students on a field trip to these museums should have specific background knowledge gained from the lessons in this curriculum that will make their visit more meaningful.

The Harmonists were very conscientious record-keepers. In fact, the Harmony Society is recognized as one of the best-documented communal societies in the world. In 1937 the Duss family donated a massive amount of documents to the

Commonwealth of Pennsylvania. Until 1979 they were stored at Old Economy Village. Then, they were transferred to the Division of Archives and Manuscripts of the Pennsylvania Historical and Museum Commission in Harrisburg. Nearly 70 percent of the 311 cubic feet of the material in the collection has been micro-filmed and is available at various libraries across the state. They are known as *Manuscript Group 185, the Harmony Society Records, 1786-1951*. Teachers and students who may want to know more should consult these records. (5)

<http://www.harmonymuseum.org> and

<http://www.oldeconomyvillage.org/interest.html>

I think this group of religious dissenters merits inclusion in a primary sources course that requires students to look at original sources to reconstruct the past. William Penn's Holy Experiment, the Commonwealth of Pennsylvania, is often showcased as a safe haven for those in search of religious freedom in America. The Harmonist Society found religious freedom here, and that should make them of special interest to our local students. This study of the Harmonist Society combines local history, state and national history. Teachers of all grade levels who want to take the suggested field trip to the Harmony Museum or the Old Economy Museum could adjust the lessons to fit into different age levels, but they will be written specifically for the Middle School students.

It should be noted that I teach at the Pittsburgh Gifted Center. It is not a school in the strict conventional sense. Rather, it is an educational center created for a specific special education population. I will use this curriculum with my students, but I have written it to be used by other middle school teachers as well. Because of our flexible course offerings, students select courses each semester. This curriculum will be one of the courses offered to our students.

Objectives

As noted earlier I wrote this curriculum to expand the opportunities our students have for delving into primary sources. I will continue to teach the Primary Sources course I developed last year ("Primary Sources Speak: Documenting Westward Expansion," but I intend to supplement it with this case study of the Harmonists. My entire primary sources course (18 one hour teaching periods) next year will be devoted to using this expanded curriculum. Because of time constraints, other middle school teachers may decide to use parts rather than the whole curriculum. Teachers may want to use the case study of the Harmonists first and then pick one or more of the five primary source topics (Lewis and Clark, the Cherokee Nation, Narcissa Whitman, Senator Thomas Hart Benton, and Sarah Winnemucca) that form the original curriculum. Also, elementary and high school teachers may want to select portions of the curriculum as enrichment activities in American history. They should feel free to modify it to fit the specific

age levels and educational needs of their students.

The lessons in the Harmonist curriculum have been developed from a variety of primary sources. In recent years educators have given more and more recognition to the importance of children going to the source of information rather than relying upon someone else's interpretation. If you are studying history, you need to look at historic records. It is as simple as that. Several things happen when primary sources rather than secondary sources are used. Students get a real sense of what the people were like from the language they used, and the way they expressed themselves. Students get a chance to look at real individuals not summarized versions of people. On the other hand, primary sources do present some difficulties to neophyte historians. Secondary sources offer the perspective of scholars who have studied the period and offer commentary on the events described. Classroom teachers need to expect that students will have questions about events mentioned in the primary sources that normally would have been explained in a secondary source. In other words, teachers may have to do some homework to become familiar with the events of the time period. Also, the grammar, punctuation and syntax common two centuries ago often looks strange to modern readers. To deal with that potential problem, some specially prepared worksheets accompany the primary sources. When the primary sources are introduced to the class, they must be read aloud. The language is much easier to understand when read orally

I decided to use the Jefferson Petition (Appendix D) as an introduction to this group of European religious dissenters who desperately wanted good, fertile American land for growing marketable crops. George Rapp submitted their written request for land in America to President Jefferson in 1804. He and some others had gone ahead to find land and prepare the way for others to follow. This Jefferson Petition makes clear their unhappiness in Europe and their willingness to do whatever it took to make a successful new life in the United States.

I then used the Articles of Association (Appendix E), which is the American legal document that created the Harmonist Society in 1805, and two later revisions of this document. The fact that it became necessary for the Harmonists to revise their original contract speaks volumes about the problems the group encountered as time passed. In addition I wanted students to examine the actual wording that puts forth the conditions of membership in the Harmonist Society. They will be required to recognize what members of the congregation agreed to do, and what the Society promised they would receive as members. In addition, they will need to do some reading "between the lines" to understand the strength of the attraction of religious freedom.

I think that students will have a better understanding of the Harmonist Society

when they examine a primary source (Appendix F) that records an interview conducted by a council of seven brethren. They were interviewing a unmarried emigrant from Germany who wanted to join Father Rapp's congregation. They asked some tough questions, and then decided to place him with a family for a period of several months so they could better assess his fitness as a potential member of the Harmonist Society. This primary source should put to rest any possible ideas about a negative image of the Society. People did want to join, and they had to undergo a rigorous interview to gain acceptance.

The next primary sources that students will read (Appendices G and H) are first-hand accounts of travelers who described the Harmonists and their community. Students will discover that visitors were fascinated by the prosperity and apparent happiness of the Harmonites. They will read some descriptions of Harmony and Economy as well as an article- by -article inventory of the furniture in the Baker House in Economy. These descriptions will help make the Harmonists come-to-life as real people living in a real community.

The prosperity of the Harmonist Society rested upon a solid foundation of good old- fashioned work. This is brought to the student's attention in Appendix I. The three primary sources in this appendix include a quote from Father Rapp on the importance of work as a God-given directive. There is also a summary of the labor expected from the women and children. The fourth observation in this appendix is not a primary source. Hilda Kring, a historian, concisely listed the wide variety of skills and occupations that were mastered by the Harmonists. Students reading this should gain a better appreciation of the talents and hard work that together made the Harmonists Society successful in the nineteenth century.

Strategies

Before students examine any primary source in this curriculum, they need to be prepared for the experience. They need to know what primary sources are, and why they are valuable tools in unlocking the truth about the past. Three introductory activities were created to address this need. They are located in the original primary source curriculum, "Documenting the Westward Movement." They are entitled: "Primary Sources and Me," "Sources: Primary and Secondary," and "Bulletin for the United States Census for 1890." These three activities may be found in Appendix A of that curriculum which is in the seminar booklet, *A Restless People: Americans on the Move, 1760—1900*. To facilitate their use, I have replicated them in the current unit. Once again, they are located in Appendix A. Teachers who decide to use the case study of the Harmonists should consider using them.

As noted earlier, students may have difficulty understanding the language used in

specific primary source documents that were written approximately two hundred years ago. I have created a generic worksheet, “Searching for Information in Primary sources,” (Appendix C) to help alleviate that potential problem. This worksheet is to be used each time a primary source is presented to the class. It should be used with each of the primary sources given to the students because it will provide continuity in how our students are trained to search for information in primary source documents. It is often difficult to isolate important information in documents that may follow different rules of spelling, grammar, and syntax. This generic analysis sheet should help direct student attention to relevant information. Then, a second worksheet will ask questions that are specific to that particular primary source. This was the approach used in the curriculum I created last year (“Primary Sources Speak: Documenting Westward Expansion”). The new curriculum this year is a supplement to the original curriculum so it made sense to use the same format of interpreting primary sources

Students need to appreciate that there is great variety in primary sources. Letters, diary entries, newspaper accounts, birth certificates, death certificates, and legal documents of all sorts are primary sources. So too are photographs, maps, and other types of records of the past that document life as it was lived in the communal religious settlement of Harmony and Economy in the nineteenth century. Teachers who take students on field trips to these sites will see an original map of the settlement at Harmony drawn in 1814 as well as a town map of Economy that was drawn in 1834. Each map has a key that indicates the use of the commercial and communal buildings.

These maps can be used easily as the focal point of a discussion on how the buildings in a town reflect the life of the townspeople. Students could be asked to brainstorm a list of buildings that are typically found in an average 21st century community and then compare that with those found in Harmony and Economy in the 19th century. The teacher could elicit responses that focus upon how the buildings at Harmony and Economy reflected the self-sufficient nature of the townspeople and the importance they placed upon religion while the buildings in a 21st century town show much less self-sufficiency and more reliance upon recreation and leisure.

The museum shops at each historic site have a variety of articles that also could be used in the classroom during a post-field trip discussion. These include such things as coloring books that are coded for historical accuracy, printed sayings of Father Rapp, and simple tools that were used. Finally, it should be noted that strategies that include hands-on activities work particularly well with middle school students. The various classroom activities mentioned below call upon students to be active participants in their learning about the past through the vehicle of primary sources.

Classroom Activities

Teachers who choose to explore the topic of religious freedom will need to decide the best time to incorporate the Harmonist lessons into their American history curriculum. The unit would fit very nicely into its chronological niche during the first half of the nineteenth century. Specifically, it could be used as an example of one of the more than one hundred utopian communities that flourished in America during the late eighteenth and early nineteenth centuries. It also could be used as an example of the pull of religious freedom when students are studying the First Amendment (the “Freedom’s Amendment”).

Civics teachers also might use this curriculum to document an important episode in the history of religious freedom. Teachers might want to assign either a motivated individual or a group of students to complete this unit as an independent project. Possibly, they could go directly to the unit on the Pittsburgh Teachers Institute’ website. Also, it could be done for extra credit if the teacher did not have sufficient class time to present the curriculum to all students.

One special feature of this unit should be mentioned. It is a condensed version of Harmonist Society history titled, “The Harmonists of Butler County.” This will appear in Appendix B. Teachers should give a copy to each student. It is appropriate to use it as a starting point for the study of the Harmonists, and the broader topic of religious toleration practiced in our Commonwealth. I think it is necessary because the United States history textbooks used in Pittsburgh Public Schools are like those found in classrooms across the country. Typically, American history books name the Harmonists as a religious group in the 19th century but do not provide the details that would make this group of people come alive in the minds of students.

I have created six worksheets (Appendix K) to help students focus upon the content present in each primary source. Worksheet # 1 is to accompany the historical sketch found in Appendix B. It calls upon students to create a graphic organizer and then to write a critical thinking type essay based upon the information found in the Appendix B handout, “The Harmonists of Butler County.” The graphic organizer will require students to recognize the chronology of significant events in the Harmonist Society. The essay will require students to select relevant pieces of evidence from Appendix B to support a prepared topic statement, and to draw a reasonable conclusion from the evidence selected.

It is important that teachers understand the reason why the worksheet questions in Appendix C has been separated from the other worksheets and placed in a separate appendix. The questions in “The Who, What, When, Where, Why and How

of Primary Sources” (Appendix C) are to be used with **each** primary source. It is the first thing that students are to use when handling a primary source. It provides some consistency in how students are to approach the primary source. They will focus upon the key questions listed here with the understanding that some questions may not be able to be answered on all documents. Even so, these questions will help students stay focused when reading documents that are about two hundred years old.

The questions in Worksheet # 2 are simple and straight-forward. They call upon students to go through the Jefferson Petition (Appendix D) to find answers to specific factual questions. They will discover why the petition was written, why George Rapp’s followers wanted to leave Europe, what occupations they had, why they originally wanted to get land in Ohio, why they could not pay the full price right away, but would be able to pay in a short time. This worksheet is important in providing a factual base for the migration of George Rapp and his followers from Europe to the United States.

Worksheet # 3 was created to facilitate the interpretation of the Articles of Association found in Appendix E. Students would probably have great difficulty understanding the legalese of this 200 year-old primary source without Worksheet # 3. I have provided seven summary sentences at the end of this worksheet. Students may select and then match these sentences with the original paragraphs. In other words, they will have to read the primary source, but their interpretation of the meaning of each paragraph will be made easier when they select the summary sentence that most closely summarizes the thoughts contained in a particular paragraph.

Worksheet # 4 is to be used with Appendices F and G. The two primary sources located in these appendices center upon the admission process into the Harmony Society and the positive impressions of this society by a widely read foreign visitor. Although the followers of George Rapp teachings would gradually diminish after his death in 1847, the Harmony Society flourished for many years prior to that date. Applicants had to undergo rigorous questioning to gain admittance. Students will read a primary source that is a record of an actual admission interview (Appendix F) and then interpret that primary source in Worksheet # 4. They also will answer some questions on this worksheet about James S. Buckingham’s observations of the Rappites in 1847. Together these two primary sources paint a picture of how the Harmony Society was perceived, and Worksheet # 4 is the vehicle that students will use to react to those primary sources.

Worksheet # 5 contains four questions that refer to four contemporary observations about the community of Harmony. Students will be required to find and quote evidence to support their answers, reflect upon the passages to come up with answers, and make comparisons between the way the Harmonists lived, and

how we live today. Students will use Appendix H for this activity.

Worksheet # 6 is similar to Worksheet # 5, but the focus is different. The questions in Worksheet # 6 are based upon the Harmonist's work ethic. Examples of their attitudes about work are found in Appendix I. It includes observations about the importance of work, woman's work and the way children worked. Students answering these questions will gain a better understanding of just how important work was to the Harmonists. Together worksheets 5 and 6 should help students interpret primary sources and gain a better understanding of George Rapp's followers.

Teachers may decide to use some or all of the Special Activities listed in Appendix J. They were created as extension or enrichment activities, but teachers may want to make some of them requirements. This list will include ideas championed by Howard Gardner (Harvard University). He stressed the importance of utilizing the multiple intelligences we possess. The structured list includes examples of how the original seven intelligences identified by Gardner may be incorporated into individual and group projects.

Projects and various assignments that require the interpretation of written primary sources call upon Verbal/ Linguistic Intelligence. Drawing, sketching and creating three-dimensional models call upon Visual/Spatial Intelligence. The map activity that requires students to organize and create scale models of buildings in the town plan is an example of Logical/Mathematical Intelligence. Composing a song that incorporates Harmonist values would be an example of using Musical Intelligence. Acting in a one-act play that recreates the history of the Harmonist Society would utilize Kinesthetic Intelligence. Students working independently on the various assignments use Intrapersonal Intelligence while the group projects that call upon interaction with others promote the use of Interpersonal Intelligence.

These classroom activities should help students develop a better understanding of this group of Old Immigrants who came to the United States in search of religious freedom. They came, they lived apart, they worked hard, they prospered, and then they declined. This life cycle was not unique to them. Many other groups have arrived on our shores and have had a similar experience. Each has contributed a unique chapter to the American history book. Together, these groups and individuals within those groups have collectively become the foundation of our society and government today. Luckily for us, the religious freedom that beckoned them across the ocean still exists two hundred years later.

End Notes

1. “A Short Course in UCC History: Evangelical Churches in Germany,” pp.1-2. <http://www.ucc.org/aboutus/shortcourse/move.html> and “The Germans Come to North America,” *Christian Light Publications*,” pp. 1-4. [http:// www.anabaptists.org/history/ss8001.html](http://www.anabaptists.org/history/ss8001.html)
2. *Catholic Encyclopedia: Germans in the United States. pp. 1-22.* <http://www.newadvent.org/cathen/06475c.html>
3. “The Germans Come to North America,” *Christian Light Publications. pp. 1-4.* <http://www.anabaptists.org/history/ss8001.html> and “Germans in the United States,” pp. 1-22, <http://www.newadvent.org/cathen/06475c.html>
4. Pitzer, Donald E. ed. *America’s Communal Utopias.* Chapel Hill: The University of North Carolina Press, 1997. pp. 57-83.
5. <http://www.harmonymuseum.org> and <http://www.oldeconomyvillage.org/interest.html>

Annotated Bibliography for Teachers

Arndt, Karl J.R. ed. *Economy on the Ohio 1826—1834: George Rapp’s Third American Harmony.* Worcester, Massachusetts: Harmony Society Press, 1984.

Karl John Richard Arndt, a 20th century historian, devoted much of his life to researching the Harmonist Society. Most of his books were written first in German and then translated into English. Serious researchers should look first at Arndt’s prolific studies of the Harmonists. The seven studies listed here represent his work on the German origins of the Rappites and the American record of the Harmony and Economy communities in Pennsylvania. Other works not cited here focus upon the New Harmony settlement in Indiana.

_____. *George Rapp’s Years of Glory: Economy on the Ohio, 1834-1847: Okonomie Am Ohio (George Rapp’s Third Harmony,* Peter Lang Pub., 1988.

See the first annotation on Arndt. This focuses upon the second settlement established in Pennsylvania during the height of its development prior to George Rapp’s death.

_____. *George Rapp's Separatists 1700-1803: The German Prelude to Rapp's American Harmony Society*. Worcester, Massachusetts: Harmony Society Press, 1980.

See the first annotation on Arndt. Here you find the European background of the Harmonist Society, and information on the rise of George Rapp.

_____. *George Rapp's Re-Established Harmony Society: Letters and Documents of the Baker-Henrici Trusteeship, 1848-1868*. New York and Bern: Peter Land Publishing, Inc., 1993.

See the first annotation on Arndt. This covers the years immediately following the death of George Rapp and the elevation of Baker and Henrici to leadership.

_____. *Harmonie on the Connoquenessing 1803—1815: George Rapp's First American Harmony*. Worcester, Massachusetts: Harmony Society Press, 1980.

See the first annotation on Arndt. The hard work that went into creating the original settlement at Harmony is detailed in this volume.

_____ and Leigh Ann Chamness, eds. *George Rapp's Disciples, Pioneers and Heirs: A Register of the Harmonists in America*. Evansville, Indiana: University of Southern Indiana, 1994.

Leigh Ann Chamness of the University of Southern Indiana's Center for Communal Studies collaborated with Arndt in this comprehensive listing of the members of the Harmonist Society. This volume also includes a concise history of the Harmony Society and information on the availability of Harmonist records.

_____ and Richard D. Wetzel, "Harmonist Music and Pittsburgh Musicians in Early Economy," *The Western Pennsylvania Historical Magazine*, 43, Numbers 2,3, and 4 (1971).

This is a specialized history of the part music played in the Harmonist settlement at Economy. Persons interested in this subject should also read Wetzel's monograph, *Frontier Musicians on the Connoquenessing, Wabash, and Ohio: A History of Music and Musicians of George Rapp's Harmony Society, 1805-1906*. Athens, Ohio: Ohio university Press, 1976.

Berry, Brian Joe Loble. *America's Utopian Experiments: Communal Havens*

from Long-Wave Crises (The Nelson A. Rockefeller Series in Social Science and Public Policy), Dartmouth College, 1992.

The Harmonist Society is placed within the context of the larger communal movement in America.

Duss, John Samuel & John Duss. *Harmonists: A Personal History (The American Utopian Adventure)*, Porcupine Press, 1973.

The Duss family was prominent within the Harmonist Society so this inside look is particularly valuable. The Duss family donated valuable personal records for preservation by the Pennsylvania Historical and Museum Commission.

Hinds, William Alfred. *American Communities*. Secaucus, N.J.: Citadel Press, Inc.: paperbound printing, 1973.

This was originally published in 1878, and remains an important source on the utopian movement in America. Hinds made personal visits to those communities still existing in the 1870s and recorded his observations. He, himself, had been a member of the Oneida colony, so wrote from personal knowledge of communal life. He has a chapter on the Economy community.

Nordhoff, Charles. *The Communistic Societies of the United States from Personal Observations*. New York: Dover Publications, Inc. 1966.

Charles Nordhoff, an author and journalist in the late 19th century, visited virtually all existing communal societies and then wrote his impressions in this book. It is valuable as a first hand account by an observant writer. He was, however, describing communal societies that were already in decline.

Williams, Aaron. *The Harmony Society of Economy, Penna.* Pittsburgh: W.S. Haven, 1866.

This contemporary account of the Harmony Society was written to inform Americans about this communal society. It covers the history of the society in America and includes information on the visit of Count Leon.

Annotated Bibliography for Students

Coleman, John M, Robert G. Crist, and John B. Frantz, eds. *Pennsylvania's Religious Leaders*, University Park, PA: Pennsylvania Historical Association, 1986.

Father George Rapp is included among the biographies of important religious leaders in the history of the Commonwealth.

Ewing, Margaret, "A Geographical Study of George Rapp's Harmony Society," *Milestones*, Vol. 2, No. 1 (Winter 1976).

Geographers look at history from the perspective of their discipline. This article incorporates a geographical approach into the study of the Harmony society.

Gromly, Agnes M. Hays. *Economy: An Unique Community (The Harmony Society)*. Swickley, PA: The Village Print Shop, 1910.

Mrs. Gormly was a German-speaking neighbor of the Harmonists at Economy. She wrote this as a sketch of her interactions with the Harmonists over a period of three generations.

Kring, Hilda Adam. *The Harmonists: A Folk-Cultural Approach. ATLA Monograph Series No. 3*, Metuchen, N.J.: The Scarecrow Press, Inc. 1973.

This is an outstanding account of the Harmony Society from many different angles. You will find details of daily life as well as cogent explanations of their religious beliefs.

Larner, John W., Jr. "Nails and Sundrie Medicines: Town Planning and Public Health in the Harmony society 1805—1840," *The Western Pennsylvania Historical Magazine*, XLV (June 1962).

This interesting article looks at practical matters in the Harmony Society and shows the influence of religious beliefs on all aspects of life.

Pitzer, Donald E. ed. *America's Communal Utopias*. Chapel Hill: The University of North Carolina Press, 1997.

Karl J.R. Arndt wrote the section devoted to the Harmony Society. It is an easy to read and comprehensive summary that students will find useful. Donald E. Pitzer's "Bibliographical Essay" is a must for anyone interested

in researching the history of the communal movement in the United States.

Wagner, Elise M. *Economy of Old and Ambridge of Today*. Ambridge: Centennial Souvenir Program, June 6, 7, 8, 1924.

This is an interesting comparison of the emerging steel town of Ambridge with the religious community established by the Harmony Society.

Annotated Bibliography for the Class

Bole, John A. *The Harmony Society: A Chapter in German American Culture History*. Philadelphia, Pennsylvania: American Germanica Press, 1904.

The Harmony Society is placed within the context of German American history.

Dare, Phillip N. *American Communes to 1860: A Bibliography (Bibliographies on Sects and Cults in America Series, Vol. 12)*, Garland Publishers, 1990.

This is a valuable resource for anyone researching the Harmonist Society prior to 1860.

Fogarty, Robert S. *Dictionary of American Communal and Utopian History*, Greenwood Pub. Group, 1980.

This is a helpful reference work for anyone studying the history of the utopian movement in the United States.

_____. *All Things New: American Communes and Utopian movements, 1860-1914*. Univ. of Chicago Press, 1990.

Fogarty concluded that there was no connection between economic distress and interest in religious utopian movements in the period 1860-1914.

Selected List of Web Sites on the History of the Harmony Society

<http://www.harmonymuseum.org>

<http://www.oldeconomyvillage.org/interest.html>

<http://www.noblepreservation.com/consultingservices/historyresearch/html>

<http://www.newadvent.org/cathen/06475c.html>

<http://www.ulib.iupui.edu/kade/newharmony/history.html>

<http://www.ucc.org/aboutus/shortcourse/move.html>

<http://www.bchistory.org/beavercounty/BeaverCountyTopical.html>

<http://www.anabaptists.org/history.html>

Appendix A: Primary Sources and ME: Or,
“How Will Anyone Know About Me When I Become Famous?”

Name _____ Class Period _____ Date _____

Scenario: Imagine that you become famous as an adult. Maybe, you will become President of the United States, the discover of a cure for cancer, or a pop music star, or Future generations will want to know about you, but many of the secondary sources (articles in the *Inquirer*, etc. and tell-all books) may not be accurate. Finally, a first rate writer and winner of the Pulitzer Prize decides to set the record straight in an accurate biography of your life. The author needs to do research using primary sources that record the real story of your life. To do that he/she needs public documents and private records.

Your Task

Decide what made you famous (what you did to become famous). Then, make a list of primary sources that could help this biographer write an accurate story. These sources could be public records of when and where you were born as well as your parents’ names (a birth certificate), other public records or documents, newspaper interviews, etc. List at least ten primary sources that would shed some light on your life.

Complete this statement: I will become famous because I

Ten Primary Sources:

1. _____ 2. _____
3. _____ 4. _____
5. _____
6. _____ 7. _____
8. _____
9. _____ 10. _____

Final Question: Even if you don't become famous, the primary sources that record some of the events of your life could be of interest to historians of the 21st Century. Why?

Sources: Primary and Secondary

Name _____ Class Period _____ Date _____

Students: Anyone who reads a history book comes in contact with both primary and secondary sources. In fact, the history book is a secondary source that contains some primary sources.

When you do research to find out what really happened in the past, you need to look at primary sources so it is important to know what a primary source really is. **A primary source is:** a book, person or document supplying first hand information. **A secondary source is:** an interpretation of the original book, person or document by someone trying to explain what it means.

A Social Studies book explaining the history of the United States is a secondary source, but the excerpts from diaries, letters, and newspapers written by real people at the time are primary sources. The U.S. Constitution printed in the Social Studies book is another primary source.

Question # 1. Name at least three other primary sources found in your Social Studies book.

A. _____

B. _____

C. _____

Question # 2. People moving westward across the United States created primary sources that we can study. List at least three primary sources that pioneers may have created that we can study to find out what life was really like for them. Use your imagination. For example, they may have filled out an application to join a wagon train in which they agreed to pay a certain amount of money or agreed to do certain kinds of jobs.

A. _____

B. _____

C. _____

Question # 3. As the Native Americans came in contact with the advancing settlers, what kind of primary sources may have been created by either themselves or the settlers? For example, Native American chiefs may have signed peace treaties or...

A. _____

B. _____

Bulletin of the United States Census for 1890

Name _____ Class Period _____ Date _____

Directions: The frontier may be defined as land that forms the furthest extent of a country's settled or inhabited regions. Since the days when colonists first arrived in North America, there was always land to be explored and settled to the west. In the following quote from a primary source, the U. S. Census of 1890, the superintendent of that official U.S. Census said the frontier didn't exist anymore because all lands between the east and west coast had some settlements. He announced that the westward movement of settlers had effectively populated our national territory and that the American frontier in the continental United States no longer existed. His exact words were:

“Up to and including 1880 the country had a frontier of settlement, but at present the unsettled area has been so broken into by isolated bodies of settlement that there can hardly be said to be a frontier line. In the discussion of its extent, the westward movement etc., it can not, therefore, any longer have a place in the census reports.”

Source: Superintendent of the Census for 1890, Bulletin quoted by Eugene Kuziriand and Larry Madaras, editors, Taking Sides: Clashing Views on Controversial Issues in American History, vol. 1, 2nd ed.(Guilford, Conn.:The Dushkin Publishing Group, Inc., 1987), p.268.

Question # 1:

With a classmate brainstorm ideas of why the frontier and the unexplored lands beyond were important to Americans from 1607 until 1890. Then, share these ideas with the class.

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____
- F. _____

Question # 2:

What would you find on the frontier that you wouldn't find in the unexplored and/or unsettled lands beyond the frontier? With a partner list at least three things.

- A. _____
- B. _____
- C. _____

Question # 3:

In spite of the very real dangers of traveling in unexplored lands, why did so many Americans take the risk and join the westward migration? With a partner list at least three reasons people had for moving to the frontier and then beyond the frontier.

- A. _____
- B. _____
- C. _____

Question # 4:

Do you think the loss of the frontier and open land beyond was a good or bad thing for Americans (yes or no)? Explain your answer.

Question # 5:

What other frontiers exist today that challenge people to move into and beyond? Try to think of frontiers in things other than land.

- A. _____
- B. _____
- C. _____

Appendix B: The Harmonists of Butler County

The Harmonists who came to America to practice freedom of religion in the early 19th century were part of a larger group of Europeans who were dissatisfied with the official religions they were required to follow in their native lands. They found this freedom in America. They were excited by the revolutionary ideas expressed in official American documents. Thomas Jefferson had eloquently proclaimed in the Declaration of Independence "... We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." The first Amendment to the United States Constitution went on to specifically guarantee freedom of speech, press, assembly, religion and petition. That acted as a powerful magnet drawing those in search of freedom. One particular group of religious dissenters in central Europe united around a charismatic leader, George Rapp, who told a group of followers in 1791, "I am a prophet and am called to be one." They were German Pietists who wished to break away from the Lutheran Reformed Church, and live free from those who opposed their religious beliefs.

George Rapp left Wurttemberg (in present day Germany) in 1803 in search of American land for his followers. The following year he purchased 4,500 acres of land about thirty miles north of Pittsburgh in Butler County. Some of his followers from Germany arrived in the fall of 1804, and the settlement at Harmonie (original spelling) began that year. Within five years the religious community he founded had about 2,000 acres in productive cultivation and 130 buildings including a church, school, gristmill, resident halls, and various commercial buildings.

They dedicated themselves to the task of making their religious community self-sufficient. Constant hard work paid off handsomely. They became very prosperous yet they were not satisfied. They wanted to live apart from worldly temptations. George Rapp declared, "A society can only be happy whilst every species of luxury is excluded entirely." It was time to move to a more remote area. Also, they had originally wanted to settle on lands further west in Ohio, but could not afford it. They had been in Harmonie, Pennsylvania, for only ten years when they left in 1814 for greener pastures. Their hard work and prosperity made the move possible.

The place chosen was further west on the banks of the Wabash River in Indiana. They sold their town of Harmonie to a wealthy Mennonite, Abraham Ziegler, for \$100,000 (a lot of money, then). They purchased 30,000 acres in Indiana and founded their new religious community of New Harmony, Indiana in 1814. Once again they prospered, yet once again they were dissatisfied. They had

some problems with their neighbors in Indiana.

Remember, they were a unique group. The Harmonists under George Rapp's leadership in America had three basic beliefs: 1. the community of goods (things held communally rather than individually); 2. millennialism (Jesus Christ would soon return to Earth to reign for 1,000 years) and 3. celibacy (no marriages). They held their possessions in common, were waiting for the end of the world, and did not believe that members of their group should marry and have children.

In 1824 they sold their Indiana land and community to Robert Owen, a social reformer. They decided that Pennsylvania was a more tolerant place to be, and came back to the same general area. This time they purchased land in what is now the town of Ambridge. They named their new religious community Economy. The name came from their belief in the "Divine Economy" or a new perfect world order. They continued their business like ways and prospered growing silk worms, grapes for wine, and manufactured a wide variety of products for sale outside of their community. Gradually, as the members aged, they shifted from agriculture, to manufacturing and finally to investment capitalism. They would remain at the Economy settlement from 1824 until the Harmony Society officially dissolved in 1905.

Their three beliefs were strong enough to hold them together for several decades, but not forever. A tour guide at Economy recently remarked to a crowd of visitors "They had everything but freedom so they left." She was explaining why the Harmonist Society no longer exists. Although as many as 800 Harmonists lived in Economy, the number would decline over time. Eventually, older members died without children to take up the ways of parents. Also, some residents of this wealthy religious community left to live elsewhere even though all of their worldly needs for food, clothing and shelter had been abundantly met in the Economy settlement. Perhaps, the biggest reason for leaving was to marry and have children.

Celibacy was not originally a part of the founding group's beliefs nor had it been a belief of the German Pietists. That changed soon after they started the settlement in Harmony. Marriage focused a couple's attention on each other. The rule of celibacy was adopted in 1807, and a member could not remain a Harmonist if he/she married. Now that members were celibate they could concentrate all their attention on the greater good of the whole group rather than the wants and needs of a married partner.

Those who joined the group in 1805 were required to give up their personal worldly possessions and turn them over for the entire community to use.

Eventually, there was some trouble over this. Individuals who decided to leave sometimes filed lawsuits to get their possessions returned. The strong belief in the imminent return of Jesus Christ to Earth centered upon their founder, George Rapp. From the time when the Harmony Society officially organized in 1805 members thought that he would physically lead the group to Christ. When Rapp died in 1847 at the age of ninety, some began to waver in their belief that Christ would return to Earth soon.

These factors combined to weaken the group so much that it officially ended in 1905. Shortly after that in 1916, the Commonwealth of Pennsylvania acquired the area covered by the Economy settlement. The Pennsylvania Historical and Museum Commission now administers it. In 1974, a large section of the town of Harmony was designated as a National Historic Landmark. Today, local visitors often tour both settlements to get a glimpse of what these German immigrants experienced in Pennsylvania. They came to America in search of religious freedom. They found it; they lived together in unique communities; and then their chapter in the history of religious freedom in America came to an end.

Students wanting to find out more about the Harmonists should read: Pitzer, Donald E. ed. *America's Communal Utopias*. Chapel Hill: The University of North Carolina Press, 1997. pp. 57-83.

Appendix C: Searching for Information in Primary Sources

The Historian as a Detective

Name _____ Class Period _____ Date _____

Directions: When you examine a primary source, you are really acting like an historical detective looking for information about past events. Primary sources are full of information for historical researchers. The problem is that the language used may be hard to understand. It helps if you are looking for answers to specific questions.

Find answers to the questions below. Some are easy to find (like who is the primary source about). Sometimes, though, it is about more than one person. It may be about a whole group of people (all members of the Harmonist Society, or even about a particular family). Other questions aren't as easy. They may ask you to "read between the lines" to discover the attitude or opinion of the person (s) in the document.

*The Who, What, When, Where, Why, and How of Primary Sources

1. Is this primary source mostly about one person? _____ If yes, who? _____
2. When was this primary source created? _____
3. Where was the primary source created (written)? _____
4. Why was this primary source created? (In other words, is it a personal diary, a public document like a petition, a legal document, or something else?)

5. Does this primary source tell you anything about a larger group of people? If yes, which group did you get information about?

6. If you found out something about a group of people in this primary source, what did you discover that would be important in describing the kind of people they were? Use adjectives to describe them (rich or poor, hard-working or lazy, thoughtful or selfish)

7. Give at least one example from the primary source to explain your answer to number 6.

8. Does this person or group of people have any strong opinions about religion? _____
If yes, what opinions were held?

9. Do you think that viewpoints or opinions expressed within this primary source would ever change? _____ Explain your answer.

10. These documents were written about 200 years ago. Can you think of anything that you have in common with the people described in the primary source? _____
Explain your answer.

*Since this is a generic worksheet that will be used with all primary sources on the Harmonists, it is possible that you will not be able to find an answer to all ten questions.

Appendix D: The Jefferson Petition

Explanation: The Jefferson Petition printed below was presented to President Jefferson on July 12, 1804. George Rapp gave it to him with the signatures of 178 male heads of households in the Harmony Society. This was a few months before the official Articles of Agreement were signed on February 15, 1805.

Further Explanation: You will notice that spelling and grammatical usage including capitalization is different than usage today. Also, it was written in English by German immigrants not totally familiar with the rules of English grammar. Some words that may cause confusion have a more modern word in parenthesis following the unusual word. The words in parenthesis were not in the original primary source.

TO HIS EXCELLENCY
THOMAS JEFFERSON, ESQUIRE:
PRESIDENT OF THE UNITED STATES OF AMERICA

The Memorial of George Rapp & Society of Harmony in Butler County Respectfully sheweth:

First the Reason of their Emigration to America, Second, their Concerns in that place where they live presently, and Third, their purpose of purchasing a quantity of Land of the United States.

Your Memorialists are natives of the Electorate of Wurttemberg, in Germany, and have been there incorporated to the Lutheran Religion after the Law of the Country yonder; having become acquainted through the Grace of God & Enlightening of the holy Spirit with the decline of the Christianity since Eighteen Years, so they were going the Way of Piety, after the Sense of Jesus, and formed a proper Community, the Number of which now amount to about Two thousand men; having been persecuted & punished in many manner for sake of Truth which they perceived and confessed, they were necessitated to look for a place, where is Liberty of Conscience, & where they may exercise unprevented the Religion of the Spirit of Jesus. Your Memorialists understanding by the History of the United States, America would be such a place, the whole Society was unanimously resolved to send their Leader George Rapp accompanied with some brethren before them, to inquire about the Country; after whose Notice are already in Phila. & Baltimore arrived about Fourteen hundred men, which body of People consists of Tradesman, Farmers and chiefly cultivators of the Vine (growers of grapes for making wine), which last occupation they contemplate as their primary Object, and wilst (while) they know to plant and prepare Hemp & Flax, having good

Weavers among them; so they are intended to erect too a Linen Manufactory (textile factory). Whereas the Culture of Vine (growing of grapes) requires a peculiar climate & Soil, Your Memorialists George Rapp has Eighteen months ago been traveling to the Western part of this Country, on the North side of the River Ohio, in quest of a suitable situation for this body of People & their purposes; where he had found a piece of Land, thirty Miles north of Ohio, & about Eighty miles west of Pittsburgh, which land he understood is the property of the United States, and which he had ... Reasons to believe will answer to the objects in view of his fellow Country men, however, when he was traveling back to Philadelphia to expect the ships with his Friends, an other bought the best section out of said Land which he had choosen, and if they were gone further back into the Woods, they would have put themselves in a Distance of 60—80 miles from all settlements about, which they would not venture out of Warning and Counsel of many experienced men; thereof they bought four thousand five hundred acres of Land in Butler County in a Distance of 26 Miles of Pittsburgh for two Dollars a half pr. (per) Acre.

The Society engreases (increases) dayly, and after the Letters Your Memorialists have got lately from Germany, they expect as much men more as are here already. The Land where they live presently is too small, too brocken & to cold for to raise Vine (grapes). Your Memorialists can not wether hit to their aim (reach their goal) in cultivating Vineyards nor extend themselves; On Account of this Your Memorialists Respectfully solicits from the Government to grant them a Quantity of about Thirty Thousand Acres of Land (more or less, as the Government will deem it) in the western Country, where Your Memorialists will choose a suitable piece of Land for their puposes, if the Government will grant.

Your Memorialists beg to represent, that when they were selling their Houses and Properties in Germany, they got scarce half the value of it; that they had large expences of Travel by land and Sea, having a good deal unwealthy People among them for which they paid Fright (freight), that they brought their Lands above mentioned by Cash, that they spended much Mony by regulating of their Households after the greatest Exigence (taking care of household needs), that they bought Cattles for two thousand Dollars, & that they had a whole Year to buy Victuals (food) for about nine hundred men, in that manner their Estate (cash) has been diminished they can not pay directly the Land for which they supplicate (ask) , they therefore Respectfully Solicit from the Government to allow them a Terms of four, Eight and twelf Years. After three or four Years Your Memorialists will be able to pay thereon about twelf or fifteen thousand Dollars. The whole Society does bind themselves as long as there shall be any property among them. Your Memorialists hope that the Government will deem it good Policey, and be desposed to encourage an Emigration so valuable, as they flatters themselves, will prove to this County.

Finally, Your Memorialists deem it incumbent on him further to represent, that he left a good Deal Members of the Society in Germany, desiring support of the Society to be brought too to America, but finding it impossible to undertake too unwealthy a Charge, most of them being indigent Circumstances (poor), he found it necessary to decline such Overture (request), but he deem it his duty to represent the Case to the Government, and if it should sie Casue (see cause) to engage the needed but honest and industrious People on their arrival in this Country, That Your Memorialists will all those associated with him are willing to be bound to the United States for any advance it may juge right to make them,

All of which is Respectfully Submitt'd.

THE SIGNERS OF THE JEFFERSON PETITION

(The 178 who signed this memorial often were signing for others in their families as well as for themselves).

Appendix E: Articles of Association

Articles of Association: February 15, 1805:

“Be it hereby known to all who need to know it, that the following agreement has this day been made and concluded between us, the subscribers of the one part, and George Rapp and his Society of the other part. Firstly. We, the subscribers, on our part and on the part of our heirs and descendants, deliver up, renounce, and transfer all our estate and property consisting of cash, land, cattle, or whatever else it may be, to George Rapp and his Society in Harmony, Butler County, Pennsylvania, as a free gift or donation, for the benefit and use of the congregation there, and bind ourselves on our part, as well as on the part of our heirs and descendants, to make free renunciation thereof, and to leave the same at the disposal of the superintendents of the congregation, as if we never had not possessed same.

Secondly. We do pledge ourselves jointly and severally to submit to the laws and regulations of the congregation, and to show due and ready obedience toward those who are appointed and chosen by the congregation as superintendents in such a manner that not only we ourselves endeavor, by the work of our hands, to promote the good and interest of the congregation, but also to hold our children and families to do the same.

Thirdly. If, contrary to our expectations, the case should happen that we jointly or severally could not endure in the congregation and would within a few years or more abstain from our promises and withdraw from the community, for whatever cause it may be, we will never demand any reward, either for ourselves or our children or those belonging to us, for work or services rendered, but whatever we jointly and severally have done or shall do, we will have done as a voluntary service for our brethren.

On the other hand, George Rapp and his Society adopt the subscribers jointly and severally as members of the congregation whereby each of them obtains the privilege to attend all religious meetings, not only they themselves, but also their children and families, shall and will receive the necessary instruction in church and school which is needed and requisite for temporal and eternal felicity.

Secondly, George Rapp and his Society promise to supply the subscribers jointly and severally with all the necessities of life, as lodging, meat, drink, and clothing, etc., and not only during their healthful days, but also when one or several of them should become sick or otherwise unfit for labor, they shall have and enjoy the same care and maintenance as before; and if, after a short or long period, the fa-

ther or mother of a family should die, or be otherwise separated from the community and leave a family behind, none of those left behind shall be left widows or orphans, but receive and enjoy the same rights and care as long as they live or remain in the congregation, as well in sick as healthful days, the same as before, or as their circumstances or needs may require.

Thirdly. And if, as stated above, the case should happen that one of several of the subscribers after a short or long period should abstain from their promise and could or would not submit to the laws and regulations of the church or congregation, and for this or another cause would leave the Harmonie, George Rapp and his society promise to refund him or them, the property brought into the Harmonie without interest, and that in one, two or three annual installments, as the sum may be, large or small; and if one or more of them was poor and brought nothing into the congregation, they shall, provided they depart openly and orderly, receive a donation in cash, according to their conduct while here, or as their circumstances and needs may require, which George Rapp and his Society shall determine at his or their departure.

In confirmation whereof, both parties have signed their names.
So done, Harmonie, February 15, 1805.

Taken from Kring, pp. 24-26

The Articles of Association were later amended.

Articles of Association (found in Appendix D of The Harmony Society at Economy, Pennsylvania , by Aaron Williams, D.D., (Pittsburgh: W.S. Haven, Cor. Wood and Third Sts, 1866), pp. 129-131.

Articles of Association: 1827 Revision

Whereas, by the favor of Divine Providence, an association of community has been formed by George Rapp and many others, upon the basis of Christian fellowship, the principles of which, being faithfully derived from the sacred Scriptures, include the government of the patriarchal age, united to the community of property, adopted in the days of the apostles, and wherein the simple objects sought, is to approximate, so far as human imperfections may allow, to the fulfillment of the will of God, by the exercise of those affections, and the practice of those virtues which are essential to the happiness of man in time and throughout eternity. ...

Article 1st. We, the undersigned, for ourselves, our heirs, executors and adminis-

trators, do hereby give, grant, and forever convey to the said George Rapp and his associates, and to their heirs and assigns, all our property, real, personal and mixed, whether it be lands and tenements, goods and chattels, money or debts due to us, jointly or severally in possession, in remainder, or in reversion or expectancy, whatsoever and wheresoever, without evasion qualification or reserve, as a free gift or donation, for the benefit and use of the said association, or community, and we do hereby bind ourselves, our heirs, executors and administrators, to do all such other acts as may be necessary to vest a perfect title to the same in the said association, and to place the said property at the full disposal of the superintendent of the said community without delay.

Article 2d. We do further covenant and agree to and with the said George Rapp and his associates, that we will severally submit faithfully to the laws and regulations of the said community, and will at all times manifest a ready and cheerful obedience toward those who are or may be appointed as superintendents and thereof, holding ourselves bound to promote the interests and welfare of the said community, not only by the labor of our own hands, but also by that of our children, our families, and all others who now are, or hereafter may be, under our control.

Article a. If contrary to our expectation it should so happen that we could not render the faithful obedience aforesaid, and should be induced from that, or any other cause, to withdraw from the said association, then and in such case we do expressly covenant and agree to and with the said George Rapp and his associates, that we never will claim or demand, either for ourselves, our children, or for any one belonging to us, directly or indirectly, any compensation, wages or reward whatever for our or their labor or services rendered to the said community, or to any member thereof, but whatever we or our families jointly or severally shall or may do, all shall be held and considered as a voluntary service for our brethren.

Article 4th. In consideration of the premises, the said George Rapp and his associates do, by these presents, adopt the undersigned jointly and severally, as members of the said community, whereby each of them obtains the privilege of being present at every religious meeting, and of receiving not only for themselves but also for their children and families, all such instructions in church and school, as may be reasonably required, both for their temporal good, and for their eternal felicity.

Article 5th. The said George Rapp and his associates further agree to supply the undersigned severally with all the necessities of life, as clothing, meat, drink, lodging, &c., for themselves and their families. And this provision is not limited to their days of health and strength; but when any of them shall become sick, infirm, or otherwise unfit for labor, the same support and maintenance shall be al-

lowed as before, together with such medicine, care, attendance, and consolation, as their situation may reasonably demand. And if at any time after they have become members of the association, the father or mother of a family should die or be otherwise separated from the community, and should leave their family behind, such family shall not be left orphans or destitute, but shall partake of the same rights and maintenance as before, so long as they remain in the association, as well in sickness as in health, and to such extent as their circumstances may require.

Article 6th. And if it should so happen as above mentioned, that any of the undersigned should violate his or their agreement, and would or could not submit to the laws and regulations of the church or the community, and for that or any other cause should withdraw from the association, then the said George Rapp and his associates agree to refund to him or them, the value of all such property as he or they may have brought into the community, in compliance with the first article of this agreement, the said value to be refunded without interest, in one, two, or three annual installments, as the said George Rapp and his associates shall determine, And if the person or persons so withdrawing themselves were poor, and brought nothing into the community, notwithstanding they depart openly and regularly, they shall receive a donation in money, according to the length of their stay, and to their conduct, and to such amount as their necessities may require, in the judgment of the superintendents of the association.

In witness whereof, and in testimony that the undersigned have become members of the said community upon the conditions aforesaid, they have hereunto severally and each for himself, set their hands and seals, on the ninth day of March, in the year of our Lord one thousand eight hundred and twenty-seven.

In presence of John H. Hopkins and Charles S. Voltz.
(Whole society signed this again upon G. Rapp's death Aug. 7, 1847.)

Articles of Association: 1836 Revision

“The provision in regard to refunding property to seceders was abrogated in 1836 by the unanimous adoption of the following additional articles:

1st. The said sixth article is entirely annulled and made void, as if it had never existed, all others to remain in full force as heretofore. 2d. All the property of the Society, real personal and mixed, in law or equity, and howsoever contributed or acquired, shall be deemed now and forever joint and indivisible stock. Each individual is to be considered to have finally and irrevocably parted with all his former contributions, whether in lands, goods, money or labor, and the same rule shall apply to all future contributions, whatever they may be. 3d. Should any individual withdraw from the Society, or depart this life, neither he in the one

case, nor his representatives in the other, shall be entitled to demand an account of said contributions, or to claim any thing from the Society as a matter of right; but it shall be left altogether to the discretion of the superintendent to decide whether any, and if any, what allowance shall be made to such member, or his representatives, as to donation.”

Last paragraph taken from *American Communities* (William Alfred Hinds), p. 167.

Appendix F: Admission Procedure

Letter to George Rapp, May 1823

Day before yesterday the stranger was examined. After the council of seven brethren had met several suggestions were made as to how this and that was to be done and to be improved, also several discussions were held about the stranger's circumstances and experiences. Then he was called in and asked: 'What is your name?' Answer: 'Trogle,' 'From what land and place?' Answer: 'From Schorndorf in the land of Wurtemberg.' 'For what reason did you come here?' Answer: 'I should like to be taken into the congregation.' 'Well, that isn't done so easily. Why would you like that?' Answer: 'Because in Germany I already know of you and finally found an opportunity to make the long trip.' 'How long have you been in this country?' Answer: 'Four years.' 'Why did you not come to us the first year? You are probably a swindler, a good-for-nothing who does not do well anywhere.' Answer: 'Oh no, I have had misfortune and in Holland was cheated out of my money, so I had to serve for my passage in Maryland.' 'Well, good, but what good do you plan to do here?' Answer: 'I am a farmer and a viniculturist (grower of grapes for wine) and can do all sorts of work.' 'Do you have a family in Europe or here?' Answer: 'No I am a single man.' 'Have you contracted any debts which would have to be paid?' Answer: 'No.' 'How did you get here? Did you have travel money? And how much?' Answer: '\$2.00.' 'And when they were gone?' Answer: 'Then I worked again four or five weeks until I had enough money to travel on.' The President said: 'So you seem to be an honest man, but to see whether according to your inner worth and inclination you are capable of fulfilling the word of Jesus: 'Deny thyself, without which practice no one can remain here, you must be tested to determine what lies in your heart. So go into the home of this family. They will give you all you need, then in six or nine months it will be revealed how you like it or how we like it.' But he wept and said, 'May the Lord guide me by His good spirit that I may be happy and may stay with you.' And we wished him well for this. (Karl J.R. Arndt. *George Rapp' Harmony Society 1785-1847*, p. 247.)

Appendix G: An English Traveler's Impressions

James S. Buckingham's Observations of the Harmonists in 1842

“The great charm about these labours of the Rappists is, that no one appears to be over-worked or under-fed; none are without abundance of clean and comfortable apparel; there are in their factories no children, whose strength is taxed beyond its power to bear: there is no anxiety on the mind of a single being, as to a stoppage of the works, a loss of employment, a reduction of wages, or any of those vicissitudes, which place before many an English operative the choice between a prison, a poor-house, or emigration. There is no drinking to intoxicate old or young, and to produce the disease and misery which that engenders, no confined air and heated atmosphere to oppress respiration and vitiate the blood: no want of medical aid, rest, and recreation, if sickness should require absence from labour: and no fear of want resulting from loss of time. No political questions or party contests ever agitate their passions or inflame their ill-will. The day glides on tranquilly; and after light labour and sufficient food, mingled with the enjoyment of a cheerful walk in the open air or music practiced in concert, they retire early to rest.”

(James S. Buckingham, *The Eastern and Western States of America*, 1842, pp. 233-234).

Appendix H: The Community of Harmony, Butler County

Observations by John Melish, Edward de Montule,
Charles Nordhoff, and Evelyn Matter

First Observation:

“The whole country from Pittsburgh to this place is rather rough and uncultivated; and land sells at from two to three dollars per acre. Beyond this as we continued our journey we found the country to improve; and approaching the precincts of the Harmonist Society, we passed some of their well cultivated farms. Here the road passes over a considerable hill; and on reaching the top we saw at a little distance the town of Harmony, elegantly situated amid flourishing and well-cultivated fields.

(John Melish, *Travels in the United States of America in the Years 1806-1811*, 1812, p. 2)

Second Observation:

“...This settlement, beyond a doubt the finest of its kind that I have seen in the interior of America, is the only one in which individual enterprise has been directed toward the common good. The town is named Harmony.”

(Edward de Montule, *Travels in America, 1816—1817*. pp. 146-147.

Third Observation:

“The town begins on the edge of the bluff; and under the shade-trees planted there benches are arranged, where doubtless the Harmonists take their comfort on summer evenings, in view of the river below them and the villages on the opposite shore. Streets proceed at right angles with the river’s course; and each street is lined with neat frame or brick houses, surrounding a square in such a manner that within each household has a sufficient garden. The broad streets have neat foot-pavements of brick; the houses, substantially built but unpretentious are beautified by a singular arrangement of grapevines, which are trained to espaliers fixed to cover the space between the top of the lower and the bottom on the upper windows.

Charles Nordhoff, *The Communistic Societies of the United States*, 1965, pp. 63-64.

Fourth Observation:

“The living room (22’ by 18’) features: three ladderback chairs, one rocker, one arrowback chair, one horseshoesplat chair, one Harmonist made corner cupboard, one Harmonist made table, one table where one sat up to the table, not with knees under, one desk, one sideboard, one chest, one bench, one Seth Thomas Thomas-ton clock, one applebutter red wardrobe, one yarn winder.

The kitchen (11’3” x 11’) features: one Harmonist made table, two Windsor type chairs, one kitchen type chair, one dark red sideboard, one hanging cupboard, one open-shelf cupboard.

The bedroom (once 18’ x 10’; now, with the partition removed, measures 24’ x 10’) features: one bed with wooden pegs...rounded head and foot board, one bed with four posts same height as head and foot boards, one 1855 three paneled wardrobe, one chair with woven seat, one Harmonist made table, one decorated table, one chest of drawers, one blanket chest, one small chest with hinged lid with chain, one American Empire mirror, one potty-chair.”

Evelyn Matter, “The Baker House,” 1968, pp. 10-13.

Appendix I: Attitude Toward Work

General Observation About Work:

The Heavenly Kingdom admits of no idle time. Let it not be thought that men were simply created for mere contemplating, admiring, rejoicing, and enjoying. ...His melioration (improvement) consists of progressive activity in a direct course towards the perfecting of all the faculties of his nature”

(Father Rapp, *Thoughts on the Destiny of Man*, 1824,)

Observation about Women’s Work:

“I can hear you chattering, singing, and laughing...our girls have too much to do, for 20 women are too few for 70 men. They can do nothing aside from their housework. By the time they are finished with the washing, mending and cooking the week has passed especially since the people tear so much of their clothing. But they get plenty of practice.

The younger ones can cook for 14—15 people just as readily as the older ones. It is as nothing for them. The same can be said of other household activities. And I have not heard a word of discontent—everyone is peaceful, willing and obedient. I bought three dozen chickens for them and the young girls have to gather the eggs every day far and near because the chickens are not as yet fenced in and the chicken houses are just built on the gable of the house.”

(Letter, George Rapp to Gertrude Rapp, Jan. 22, 1824.)

Observation About Children Working:

“ . Four boys or lads carried poles with small flags which they placed four and 1/2 feet apart...forming furrows... .A female with a small basket on her arm, full of corn grains, walked along each furrow dropping 4 or 5 grains in a square at each crossing furrow.

Behind her came another with a hoe to cover them over. Two girls went before with pumpkin seeds of which they dropped 2 or 3 grains at every third crossing. ...I took off my coat, got a basket and went in my own furrow. We sometimes worked fast and when a few furrows in advance, assisted our neighbors. At four o’clock we sat down under a shady tree, had some bread, butter, cheese, apples and beer, and a song in chorus, and continued work till near sun set. This method

makes the business of corn planting really a part of pleasure, and is a very expeditious process.

(Donald MacDonald, *The Diaries of Donald MacDonald, 1824-26*, 1942, pp. 228-231.)

Observation About Variety of Occupations:

“Writers are continually using the misnomer, “peasant,” when describing the Harmonists.

...It is evident that they were clever farmers. The Harmonists were also gardeners, tanners, shoemakers, butchers, bakers, distillers, brewers, smiths, coopers, stocking weavers, tailors, seamstresses, carpenters, bricklayers, stonecutters, wheelwrights, cloth weavers, cabinet makers, ‘teachers,’ clerks and herdsmen. The herdsman rode to the pastures in ‘Noah’s Ark,’ a small house placed on wheels and drawn by cattle. The Harmonists, also, always had a doctor.”

(Hilda A. Kring, *The Harmonists*, 1973, p. 155.) Kring offered this summary of the many occupations of Harmonists based upon research using primary sources.

Appendix J: Special Activities

Directions: You have completed some requirements for each of the primary sources (The Who, What, When Where, Why and How” worksheet in Appendix B, plus the special worksheet for each of the primary sources). Now, it is time to pick some special activities from the list below. You must do at least two activities, but you may do more. You may work alone or in a group to complete your chosen activities.

1. Write a historical play about the Harmonists based upon the ten events listed on the timeline (Worksheet # 1). You will have to do research to find more details about these events. Classmates could be the actors. Good sources of information:
<http://www.ulib.inpui.edu/kade/newharmony/history.html> and
<http://www.bchistory.org/beavercounty/BeaverCounty.html>
2. Make a mural that illustrates some or all of the ten events on the timeline. This could be done on large butcher paper, or on the chalkboard.
3. Make a map or scale model of the communities of Harmony or Economy based upon copies of the maps available during a tour of these historic sites. A wide variety of detailed brochures can be used as sources of information. Individual buildings may be used rather than the whole community.
4. Read the Jefferson Petition to find out exactly what the followers of George Rapp wanted from President Jefferson. Then, conduct an interview in which you play Father Rapp answering questions from the classroom audience. In your answers you would explain why you want to live in America, and why the United States government should help you get land. If you prefer, you could write a script and have only three or four students ask you scripted questions.
5. Read the Admission Procedure (Appendix E). Create a council of seven brethren, and have them interview some candidates that would like to join the Harmony Society. Brainstorm ideas about what would make a good candidate and what would make a candidate likely to be rejected. Then, conduct the interview using both likely and unlikely candidates.
6. Read Appendices F and G. Pretend that you are a newspaper political cartoonist in the 19th century. Use the descriptions of the Harmonist settlements in Harmony and Economy to create a political cartoon that expresses either a positive or negative view of these communities.

7. Music was very important to the Harmonists. Compose a poem that incorporates Harmonist values about religion, work, responsibility, and duty to the whole community. Then, if you are musically inclined, make it into a song. Ask others who like to sing to help you perform it for the class.

Appendix K: Worksheets

Worksheet # 1

Name _____ Class Period _____ Date _____

Directions: Use Appendix B, the Harmonists of Butler County, to find information to create a timeline and to write a paragraph on the Harmonists.

1. Draw a timeline on a separate piece of paper. Make the timeline eight inches long with each half-year represented by two inches. Make the timeline cover the 200 years from 1800 until 2000.

Place These Events on the Timeline and Record the Year

- . George Rapp left Germany to come to America.
 - . The settlement at Harmonie was started.
 - . The rule of celibacy was adopted.
 - . Harmonists left Harmonie for New Harmony, Indiana.
 - . Harmonists sold New Harmony, Indiana.
 - . A settlement was started at Economy, Pennsylvania
 - . George Rapp died.
 - . The Harmony Society was officially dissolved.
 - . The Economy settlement was purchased by Pennsylvania
 - . The town of Harmony was designated a National Historic Landmark.
2. Write a descriptive paragraph on the importance of religion to the Harmonists. Use **at least four pieces of evidence** from the Harmonist Society handout to complete an essay that begins with the topic sentence written below. Then, write a concluding sentence that ties the evidence together.

The Harmonists. You can tell how important religious beliefs were to the Harmonists by the way they lived and the decisions they made. ...

Worksheet # 2

Name _____ Class Period _____ Date _____

THE JEFFERSON PETITION

Directions: Use the Jefferson Petition (Appendix D) to find answers to these questions.

1. The introduction to the memorial (petition) tells the three things that are going to be covered in their memorial What are the three things?

A. The reasons
for _____

B. Their concerns
about _____

C. Their purpose of

2. About how many people in Germany were followers of George Rapp? _____

3. Why did Rapp's followers want to leave Germany? _____

4. Name five types of jobs or occupations that George Rapp's followers had and place a star by the occupation that they thought was their most important occupation. 1. _____ 2. _____
3. _____ 4. _____ 5. _____

5. What happened to the land that George Rapp had selected about 80 miles west of Pittsburgh? In other words, why couldn't he buy the best section of the land?

6. How much did he pay for the land in Butler County that was 26 miles from Pittsburgh?

7. Why did they say that the land they had in Butler County was not good enough?

8. How much land did George Rapp ask the Jefferson government to grant them in the western country?

9. Give five different reasons why the Memorialists (Rapp's followers) said they didn't have enough money to pay full price for the land right away?
A. _____
B. _____
C. _____
D. _____
E. _____
10. Because they knew they couldn't pay for the 30,000 acres right away, the Memorialists asked for a longer time to pay. How long did they want?

- What did they say the poor followers of George Rapp remaining in Germany would be willing to do once they got to the United States?

Worksheet # 3

Name _____ Class Period _____ Date _____

ARTICLES OF ASSOCIATION

Directions: The three primary sources you are about to read (Appendix E) are legal documents. They were written in the language that lawyers understand, but ordinary citizens struggle to comprehend. Plus, they were written nearly 200 years ago. This also makes them difficult to follow, but they are important documents. They spelled out what everyone who signed it agreed to do, and what George Rapp and the Society would give them in return.

Each paragraph has been summarized in a sentence. Read through the three versions of the Articles and either write the correct sentence on the space provided or write the number of the sentence. **The summary sentences are on the last page of this worksheet.**

Articles of Association, February 15, 1805

1. Paragraph # 1
“Be is hereby known to all...”

This is summarized by the sentence: _____

2. Paragraph #2
“Secondly. We do pledge ourselves and severally...”

This is summarized by the sentence: _____

3. Paragraph # 3:
“Thirdly. If, contrary to our expectations, the case should...”

This is summarized by the sentence:

4. Paragraph #4:
“On the other hand, George Rapp and his Society...”

This is summarized by the sentence:

5. Paragraph #5:
“Secondly, George Rapp and his Society promise...”

This is summarized by the sentence:

6. Paragraph #6:
“Thirdly. And if, as stated above, the case should happen...”

This is summarized by the sentence:

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7. Paragraph # 1:
“Article 1st. We, the undersigned, for ourselves, our heirs...”

This is summarized by the sentence:

8. Paragraph # 2:
“Article 2d. We do further covenant and agree...”

This is summarized by the sentence:

9. Paragraph # 3:
“Article a. If contrary to our expectations it should...”
This is summarized by the sentence:

10. Paragraph # 4:
“Article 4th. In consideration of the premises, the said George Rapp...”
This is summarized by the sentence:

11. Paragraph # 5:
“Article 5th. The said George Rapp and his associates...”
This is summarized by the sentence:

12. Paragraph # 6:
“Article 6th. And if it should so happen...”
This is summarized by the sentence:

13. Paragraph # 7:
“In witness whereof, and in testimony...”
This is summarized by the sentence:

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14. Paragraph # 1:
“The provision in regard to refunding property...”

This is summarized by the sentence: _____

The Summary Sentences

Directions: Use one of these sentences with each of the numbered paragraphs. Since some paragraphs of the three documents repeat what was said in a previous document, the same summary sentence can be used more than once.

1. The subscribers and their families can attend all religious meetings and school.
2. The subscribers transferred all property to George Rapp and his Society.
3. Anyone who leaves the association (Society) will never claim any wages for themselves or their families.
4. Anyone who leaves the association (Society) will have any property they gave to the Society refunded to themselves, and will get a donation if they don't have a refund coming.
5. Any property given to the Society will not be returned to the person who gave it or that person's heirs.
6. People who join the congregation agree to follow the rules and so will their families.
7. People who join the association will be provided with food, clothing and shelter even when they cannot work due to sickness. Orphans will be taken care of by the community.

Worksheet # 4

Name _____ Class Period _____ Date _____

DIRECTIONS: Use Appendix F (Admission Procedure) to answer the first ten questions and Appendix G (An English Traveler's Impressions) to answer question # 11.

THE ADMISSION PROCEDURE

Directions: Use the Admission Procedure (Appendix E) to find answers to these questions.

1. Why was the stranger (Mr. Troggle) questioned by the council of seven brethren?

2. Where did Mr. Troggle first learn about George Rapp and his group?

3. Why couldn't Mr. Troggle join Rapp's group during the first four years he was in America? _____

4. What did Mr. Troggle say he could do to help the group?

5. Was Mr. Troggle (married or single), (in debt or free of debt)?

6. Do you think that if Mr. Troggle had been married and/or in debt, it might have caused the council to reject him? If yes, why? _____

7. When Mr. Trogue's \$2.00 ran out, how did he get money to travel?

8. What did the council of seven brethren tell Mr. Trogue he had to do for the next six to nine months (before he could join Rapp's community as a member)?

9. Do you think the council made a good decision about delaying his admission for a few months until they had observed him closely? Explain your answer.

10. How did Mr. Trogue react to judgment of the council of seven brethren?

AN ENGLISH TRAVELER'S IMPRESSIONS

11. List at least ten things that Mr. Buckingham observed which were positive about the Rappites.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

Worksheet # 5

Name _____ Class Period _____ Date _____

DIRECTIONS: Use Appendix H to answer these questions.

1. Look at the first observation. Find one or more sentence or parts of sentences that lets the reader know that the town of Harmony and the fields near-by had a better appearance than the surrounding land. Quote your evidence from the first observation. _____

2. Look at the second observation. What does “harmony” mean, and why was it an appropriate name for this town?

3. Read the third observation. Give evidence from the primary source to explain why this town was considered to be so attractive and a nice place to live.

4. Read the fourth observation. Select one of the rooms described (living room, kitchen or bedroom) and compare the things found in that room with what you have in that room in your own house today.

Worksheet # 6

Name _____ Class Period _____ Date _____

DIRECTIONS: Use Appendix I to answer these questions.

1. Read the General Observation About Work. In your own words summarize Father Rapp's attitude about the importance of work.

2. Read the Observation About Women's Work. According to Father Rapp what was expected of the girls in terms of work?

3. Read the Observation About Children Working. Children worked planting corn all day until sunset. What made the work more pleasant for them?

4. Read the Observation About Variety of Occupations. Use a dictionary to find the definitions of the following occupations:

Tanners: _____
Distillers: _____
Brewers: _____
Smiths: _____
Coopers: _____
Tailors: _____

Wheelwrights: _____
Herdsmen: _____

Standards

Pittsburgh Public School Content Standards

Communication Standards:

All students use effective research and information management skills, including locating primary and secondary sources of information with traditional and emerging library technologies (Number 1)

All students respond orally and in writing to information and ideas gained by reading narrative and informational texts and use the information and ideas to make decisions and solve problems. (Number 3)

All students write for a variety of purposes, including to narrate, inform, and persuade, in all subject areas. (Number 4)

All students analyze and make critical judgments about all forms of communication separating fact from opinion, recognizing propaganda, stereotypes and statements of bias, recognizing inconsistencies and judging the validity of evidence. (Number 5)

All students compose and make oral presentations for each academic area of study that are designed to persuade, inform or describe. (Number 8)

Citizenship Standards:

All students demonstrate an understanding of major events, cultures, groups and individuals in the historical development of Pennsylvania, the United States and other nations, and describe themes and patterns of historical development. (Number 1)

All students demonstrate their skills of communicating, negotiating and cooperating with others. (Number 7)

All students demonstrate that they can work effectively with others. (Number 8)