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Kelly Flynt - Production Dramaturg  
[For sources, please use this link.](#)

## The Setting

### Place:

A Shaker village at Pleasant Hill, Kentucky.  
Both indoor and outdoor locations in the village.

### Time: Around 1838

Based on true events in the history of the Shakers, the play explores the generational shifts that occur when a new generation comes in and begins to disrupt or change the way that things have been done.

"'Tis a gift to be simple," sing the Shakers of Pleasant Hill. But as the young women in the community claim new spiritual gifts, Sister Hannah and the other elders must judge whether these gifts are real or rebellion. Set during America's surge of Utopian communities, the play wrestles with belief and doubt in a swiftly changing world.

## The Author

Born in Louisiana, Hutton was raised in Sarasota, Florida. Her parents were both college professors with roots in Eastern Kentucky, which is partly the setting of her best-known and most-acclaimed work, *The Nibroc Trilogy* (*Last Train to Nibroc*, *See Rock City* and *Gulf View Drive*) though her work is not directly autobiographical. Hutton majored in theatre arts at Rollins College, a private liberal arts college in Winter Park, Florida. Her experience at Rollins included acting, directing, and costuming. After graduating from Rollins, she went to Asolo Conservatory at Florida State University (FSU), where she received an MFA in theatre.

In the 1990s, Hutton wrote her first play, *I Dream Before I Take the Stand*. She has several times described herself as the "accidental playwright,"<sup>[10][13]</sup> because, according to her, she was only moved to write plays to create better roles for herself than those of the plays in which she'd been appearing. In 1995, she took several one-act plays, including *I Dream Before I Take the Stand*, to the Edinburgh Fringe in Edinburgh, Scotland to be staged. At the festival, her plays were favorably reviewed. When *Last Train to Nibroc* premiered in New York, it attracted so much attention that it transferred to an off-Broadway venue. Eventually, she gave up acting to concentrate completely on playwriting. She credits Tennessee Williams and Lanford Wilson as among her major inspirations. Hutton is an alumna of New Dramatists and a member of Ensemble Studio Theatre, the National Theatre Conference and The Dramatists Guild.

Hutton has served as an adjunct professor at Fordham University, as both a Tennessee Williams Fellow and faculty member at Sewanee: The University of the South, and as a Visiting Assistant Professor of Playwriting at the College of Charleston. She currently (as of 2019) teaches playwriting at The Barrow Group School in New York. She has twice received The Tennessee Williams fellowship from The University of the South and the NYSCA/NYFA Artist Fellowship in 2016 from the New York Foundation for the Arts.



## Production History: *As It Is in Heaven*

*As It Is in Heaven*, a play with an all-female cast, was first performed at the Edinburgh Fringe Festival in 2001. A production was scheduled to open at off-Broadway's 78th Street Theatre Lab in New York City on September 13 of that year. Two days prior, the September 11 attacks occurred, and on that night, the cast members responded by rehearsing the Shaker hymns performed in the play. The production later opened as planned. In 2008, the play was performed in Shakertown, in Pleasant Hill, Kentucky, the place that had first inspired it, and it was revived in New York in 2011. Calling Hutton "one of the most richly humane voices in contemporary theater," F. Kathleen Foley of The Los Angeles Times described *As It Is in Heaven* as "amusing, intellectually stimulating and moving – a beautifully crafted piece that will endure." The critic of The Village Voice, Alexis Soloski, noted that "the scenes of the women working and living together are wonderful for their very Shaker-like qualities: simplicity, unpretentiousness, attention to detail."

Anita Gates in The New York Times, reviewing the New York revival, described it as "an unexpected patchwork of high and low cultural influences," including *The Age of Innocence*, *The Crucible* and even *The Book of Mormon*.

# The Players/Characters

## The Establishment



Pam Nolte as  
**Peggy**

The cook. Meek, quiet and trustful,  
easily hurt.



Stevie Kallos as  
**Hannah**

An eldress. Tries to be merciful  
and kind.



Ashleigh Coe as  
**Phebe**

A deaconess. Seeks righteousness.



Jenny Cross as  
**Betsy**

A deaconess. The peacemaker,  
but also a gossip.



Kristen Natalia as  
**Rachel**

A longtime Shaker. Pure in heart.



Chloe Michele as  
**Izzy**

The youngest. Raised with Shakers.  
Persecuted for righteousness'  
sake.

## The Newcomers



Justine Davis as  
**Fanny**

A newcomer. Independent.  
Accused falsely.



Marianna de Fazio as  
**Polly**

A newcomer. Poor in spirit, needy,  
bitter.



Jenny Vaughn Hall as  
**Jane**

Mournful, sad.



# Shaker Beginnings

"The early Shakers...were rooted in revolt: revolt against smugness and bigotry in religion, revolt against social and economic evils, revolt against the uglier side of human nature." From the beginning, the Shakers have been practical idealists. They did not dream vaguely of conditions they would like to see realized; they went to work to make those conditions an actuality. They have always preached tolerance for all faiths and for all individuals. They could not abolish poverty from the world, but they could and did abolish it from their communities. They did not bluster or use violence; their courage was quiet, calm, and unyielding. They could not end wars, but they could and did keep out of them. In their business dealings with the "World's people", they are known for their upright dealing and strict honesty, individually and collectively."- Marguerite Fellows Melcher, *The Shaker Adventure* (1940)

The United States offered all the ingredients necessary to establish a perfect society - political and religious freedom, cheap land, an open society, and the prospect of early riches for the earnest and hard-working immigrant. (Rose, 10-11).



Mother Ann Lee

## Principles

The principles of Shakerism are practical and were implemented in every Shaker community. They include:

- Celibacy (based on the idea that original sin consists of sex even within marriage)
- Gender equality
- Communal ownership of goods
- Confession of sins to Elders and Eldresses
- Pacifism
- Withdrawal from the "world" in Shaker-only communities

## Practices

In addition to the principles and rules of daily life described above, Shakers conduct regular worship services in simple buildings similar to Quaker meeting houses. Initially, those services were filled with wild and emotional outbursts during which members sang or spoke in tongues, jerked, danced, or twitched. Later services were more orderly and included choreographed dances, songs, marches, and gestures.



"Shakers near Lebanon", c1870. Members of the Mount Lebanon Shaker Community, Lebanon Springs, New York State, 'dancing' at their meeting. Artist: Currier and Ives. Print Collector / Getty Images

# Order in Daily Life

Visible order was apparent everywhere in a Shaker community. Villages were laid out square, paths ran at right angles, and diagonal shortcuts were forbidden. Buildings were color coded according to their use. Barns and service buildings were deep red or brown. Workshops were yellow or cream. The meetinghouse was the only building allowed to be white. Within the buildings every room, cupboard, and shelf was numbered so that things could be returned to their proper place. Men and women were forbidden to pass on the stairs, to shake hands, to speak alone together, or to hang their clothes side by side. (Burns, 64).

Shaker meals were taken in silence at long tables in a large dining room, the men seated on one side of the room and the women on the other. At the sound of the horn, brothers and sisters "marched" in through separate doorways, carefully graded from oldest to youngest. They knelt in silent prayer and then sat on long benches at the tables. Platters of food were set at every four places to prevent reaching, and were replenished by the kitchen sisters as they were emptied. (Burns, 62)

Shakers filled their ranks through converting adults and adopting children. Many converts brought large families with them, and their children were raised to become Shakers. Orphans and abandoned children were also welcomed, and many of them signed the covenant at the age of twenty-one. For women, celibacy offered an alternative to the domination of father and husband. (Burns, 73)

Despite being a celibate society, cradles could be found in every Shaker community. Believers took in abandoned children, orphans, entire families, and unwed women with or expecting babies. Caring for babies was considered part of their duty, and children were raised in the ways of the Shakers but allowed to choose from themselves when they reached adulthood to either sign the contract and become a Shaker or enter the outside world. (Kassay, 144)

Members were divided into three classes: the novitiate, the junior, and the senior class. The first group have a degree of relation to the Society but choose to live in their own families. The second group are probationers who are living as Shakers but have not formally signed the contract yet. The senior class has fully entered the Shaker society, signed the contract, holds no worldly possessions, and is eligible for leadership positions within the community. (Gifford, 46-47)

Shaker schools were so good that they were frequently attended by local children who wanted a better education than was available at the world's schools. Girls as well as boys were instructed in geography, grammar, algebra, astronomy, agricultural chemistry as well as the practical arts necessary to farm, keep house, and run various industries. And religious instruction was given primary importance. (Burns, 99)



Shaker children at Enfield, New Hampshire

# Racial and Gender Equality

The Shakers welcomed all races into their society, and when one of their own was in danger, they took measures to prevent their departure. Believers would often purchase the freedom of enslaved people in the southern communities.

## *Historical record from a Shaker community*

Jonah Crutcher (Coloured) deceased at the W.F. [West Family], of dyspepsia, being 44 years old the 2nd day of last April. He was a slave, and being hired by Believers, received faith in their testimony and confessed his sins on the 15 of October, 1839. As he continued to be a faithful Believer we continued to hire him, that he might have an opportunity of receiving spiritual instruction and obey his faith, till the 4th of January 1859, when it was apparent that he would be sold South and we purchased him that he might enjoy a privilege in the gospel on equal terms with the rest of us, which he did and continued faithful until the day of his decease. He was much respected and beloved in the family where he resided, which was not misplaced for he was worthy.

<https://hancockshakervillage.org/online-exhibitions/african-american-shakers-berkshires/>



The premise of making women equal to men was radical in the 18th century, and celibacy was an integral component of that equality. Community teams were led by two elders and two eldresses, and all buildings had two separate doors for men and women. Wergland noted that these doors were separate but equal because they were both at the front, not men at the front and women at the side.

## *Historical record*

"Phoebe Lane (1787-1881) was born in Cornwall, New York.

Her sister, Betty, was born in 1785. Their father Prime (Primas) Lane, joined the Watervliet Shakers in 1802, but renounced them in 1810. His daughters, both over 21, decided to stay. At that time he forcibly tried to remove his daughters, and later sued the Shakers to let his daughters go, claiming they were his slaves. The New York State Supreme Court ruled that the girls were free people, to act for themselves. The two sisters stayed, and lived at the West Family. While there they learned spinning and weaving from the other sisters. Betty died in 1835, at the age of 51; Phoebe lived to be 94 years old, in total spending 74 years in the Shaker faith. The South Family journal said of her:

"much beloved...character unspotted."

-adapted from Elizabeth Shaver in *The Shaker Image*  
(Hancock Shaker Village, Pittsfield, MA 1994)





# Shaker Design and Craftsmanship

Simplicity, honesty, lack of ornamentation are as much characteristics of Shaker buildings as of the Believers themselves. (Rose, 35). In style, all the buildings were evolved from the simple types common in the New England countryside. The earliest buildings were constructed of wood and except for the church, which was white, were all painted a straw color with deep-red shingle roofs. As Shaker communities began to prosper, masonry materials were used. Fine granite, and marble-faced foundations 16 with four-story brick buildings atop were built in many communities. Paths between buildings were paved with huge, flat stones. (Rose, 35) The dominant building in each community was a huge barn, sometimes five stories high. (Rose, 36).

A distinguishing feature of the Shaker interior was the extensive use of built-in cupboards and drawers. Everywhere the inevitable peg rails surrounded the room. The pegs were threaded so that they could be screwed into the rails. (Rose, 39).



Shakers made their own furniture including kitchen tables and chairs, dining tables and chairs, sewing tables, laundry tables, spinning chairs, children's chairs, invalid's chairs, and beds. (Rose, 66). In Shaker furniture we find simplicity of line, grace, harmony, and balance. Their handcrafted objects reflect the attributes of the Shaker faith. (Rose, 57).

Western Shakers had a rich variety of wood available including cherry, black walnut, white walnut or butternut, maple, ash, pine, poplar, and various types of oak. Kentucky and Ohio craftsmen created a decorative effect by contrasting two or more woods of different colors. (Rose, 86).

In addition to making items for their own use, Shaker communities also marketed their products outside their communities. Chairs were one of the first items to be offered. Shaker shops also produced other useful objects for market including brooms, brushes, baskets, medicinal herbs, and garden seeds. (Rose, 100).



# SHAKER INNOVATION

Long before there were commercial seed companies, the American Shakers were selling packages garden seeds. The first out-of-state selling trip recorded at South Union took place in 1821 when "Eli McLean and Isaac Choat went to Clarksville (Tennessee). The horse-drawn as well as water-borne seed merchants each took with them several thousand papers full of seeds to retail to individuals, and a number of wholesale boxes which were packed with a varying number of seed papers.



Readying the seeds for market required making wooden boxes, cutting and, on a small hand press, printing labels and seed papers, filling the papers with cleaned seeds, and packing the boxes. By the middle of the 19th century the seed business of both Kentucky societies had grown to be their most profitable industry. (Rose, 115)

A kindred industry was the production and sale of dried herbs and other medicinal plants. Pleasant Hill marketed hyssop, pennyroyal, thyme, sweet balm, and others. South Union dealt in lobelia and stramonium and sold barrels of sage. Some herbs were taken on seed trips, along with carpeting, half-bushel measures, baskets, gauging rods, brooms, women's straw bonnets, and men's straw hats. (Rose, 116).

Shakers were expert horticulturists who practiced scientific grafting of fruit trees to develop varieties that lent themselves to sauces and pies and others for drying, canning, and preserving. Preserve houses and drying houses were constructed so that sisters could process fruit without disrupting the regular cooking of daily meals in the kitchen. Fruit season began in May with cherries and strawberries and lasted through the pears and apples of late autumn. Account books show as much as 111 barrels of cider pressed in one day or 3,917 jars of strawberry preserves made over 10 days. Wines and cordials were also made for sale or kept for medical purposes. Apple butter and tomato preserves were also sold. (Rose, 116).

Silk culture was one of the most unusual Shaker industries in Kentucky. Journal references indicate that it flourished between 1825 and 1875. Silk worms were raised and colored silk threads produced for sale. Silk neckerchiefs were worn by the men, and women had kerchiefs ranging in color from white, blue, pink, and mulberry and light and dark brown. Some were checkered, and some had a contrasting color border. (Rose, 117-118).





# Shaker Music and Dance

More than ten thousand Shaker songs were written down, many of them particularly treasured because they were “gifts of the spirit” and received by Believers through inspiration rather than written and composed. (Burns, 58)

Some Shaker tunes celebrated their work ethic by comparing it with industrious animals and insects such as bees. All labor was sacred among the Shakers, and each task was to be completed with the utmost care and attention to quality. (Goodwillie, 36-37). “Simple Gifts” is perhaps the most famous of all Shaker songs. Usually attributed to Elder Joseph Brackett of the Maine Ministry.

## Simple Gifts

Joseph Brackett, 1848,  
a Shaker from Maine



'Tis the gift to be sim-ple, 'tis the gift to be free, 'tis the gift to come down where you ought to be, And  
when you find your-self in the place just right, 'Twill be in the val-ley of love and de-light.

Refrain

When true sim-ply-ci-ty is gained, To bow and to bend we shan't be a-shamed, To  
turn, turn will be our de-light, 'Till by turn-ing, turn-ing we come 'round right.

bethsnotes.com

Ecstatic movements were part of the way in which the first Shakers expressed themselves in worship. These movements could be any number of things, from jerking the body violently, to pounding the floor, whirling in place, or even shoving fellow worshipers. Following Mother Ann's death and the formal organization of the church by Father Joseph Meacham, new dances were instituted. These dances were planned out, and served to regularize the Shaker meeting. In these “laboring” dances, as they were called, men and women moved in tandem rather than individually, in long rows and circles, separated by gender. They did not touch one another or separate off into pairs. Rather than whirling and jerking, they shuffled and skipped. (Goodwillie, 40)



# Terms & Cultural References

**Deacon/Deaconess** - Appointed to supervise the jobs at the family level. Each Family would have had a Farm Deacon, and Kitchen Deaconess, etc. P. 15

**“Bow like a willow tree”** - a willow tree grows in temperate climates and typically has narrow leaves, bears catkins, and grows near water. Its pliant branches yield osiers for basketry, and its wood has various uses. The branches hang in downward arches that make them appear to be bowing. Willows were often used in religious imagery to relate to people bending to the will of God.



**Yoke** - a wooden crosspiece that is fastened over the necks of two animals and attached to the plow or cart that they are to pull.

**Respite** - a short period of rest or relief from something difficult or unpleasant.

**Elder** - A Shaker member appointed to supervise spiritual affairs or, in a more general sense, to denote a leader.

**North Family** - The North Family of Shakers was located just over the Harvard town line in South Groton or Groton Junction, which became Ayer in 1871. The only building that remains from the North Family is the Trustee's Office.



# Terms & Cultural References cont.

**Snap beans** - Snap beans (aka string beans or green beans) have tender pods and are picked as soon as they ripen. People usually refer to them as "snap beans" because they make a snapping noise when you break them in half. However, others call them "string beans" because early varieties had a tough string going down their center.

**Methodist** - a member of a Christian Protestant denomination originating in the 18th century evangelistic movement of Charles and John Wesley and George Whitefield in England. United Methodists believe in actualizing their faith in community — actions speak louder than words. The three simple rules are: "Do no harm. Do good. Stay in love with God." Some beliefs Methodists share with other Christians are the Trinity (God as Father, Son and Holy Spirit) and Jesus' birth, death and Resurrection. Most Methodists teach that Jesus Christ, the Son of God, died for all of humanity and that salvation is available for all. This is an Arminian doctrine, as opposed to the Calvinist position that God has pre-ordained the salvation of a select group of people. Some Methodists, though not necessarily those in the UMC, believe that Christians shouldn't participate in dancing because of the worldly and sinful connotations it has. Their argument isn't that dancing is inherently sinful, but that sin has hijacked the expression, so Christians should avoid it.

**Mother Ann Lee** - (29 February 1736 – 8 September 1784), Ann Lee, commonly known as Mother Ann Lee, was the founding leader of the United Society of Believers in Christ's Second Appearing, or the Shakers

**Gabriel, Michael, Peter** - Three of the named angels in the Bible. The angel Gabriel is the herald of visions, messenger of God and one of the angels of higher rank. Gabriel appeared to Zechariah to announce the birth of a son, John the Baptist and also to Mary to tell her she had been chosen to birth the Messiah. Michael is known as God's "archangel" which means "chief angel." Scripture often refers to the Archangel Michael as a "chief prince" of the heavenlies. Michael will play a significant part in end-time events. This angel leads a host of angels in a victorious war over Satan and His demons in Revelation 12. Michael is not merely one of the angels but the head of a battalion of angels, though not their ultimate leader; that would be God. While I could not find a reference to an angel named Peter, there is a reference to an angel visiting Peter in prison and aiding in his escape. "It must be his angel" (12:15). With this scriptural sanction, Peter's angel was the most commonly depicted guardian angel in art, and was normally shown in images of the subject, most famously Raphael's fresco of the Deliverance of Saint Peter in the Vatican. (below)



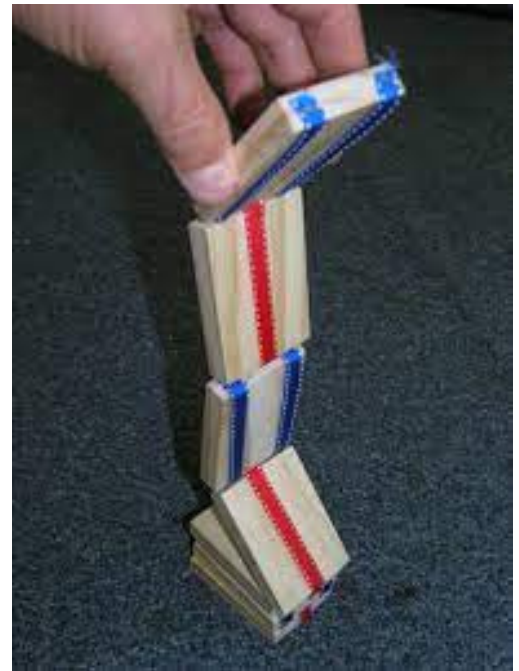


# Terms & Cultural References cont.

**Winter Shaker** - A term used for people that joined the Shaker communities in order to gain shelter and food during the winter months but then left in the Spring.

**Jacob's Ladder**-The story of

**Jacob's Ladder**-The story of Jacob's Ladder refers to the vivid, prophetic dream in which Jacob sees a ladder stretching from heaven to earth. The dream not only represented the connection between God and man; it also affirmed Jacob as the father of God's chosen people, the Israelites. It represents progress, ascension, and spiritual passage through the levels of initiation. In the Bible, Jacob's ladder established contact between man and God, and there are seven rungs on the ladder of virtue. It can also connote ambition, as in the gradual acquisition of knowledge, as well as overcoming a problem. A Jacob's Ladder is a toy that consists of blocks of wood held together by string or ribbons. When the ladder is held at one end, a visual illusion causes the blocks to appear to cascade down the strings. The name Jacob's ladder comes from the biblical ladder to Heaven, mentioned in Genesis 28:12.



**Gathering Order** - Used to describe a group of new converts to Shakerism.

**Kerchiefs** - a woman's square scarf worn as a covering for the head or sometimes the shoulders. P.

47 **Emmanuel** - The word Emmanuel appears 4 times in the Bible—three times in Isaiah and once in Matthew. Emmanuel means “God with us” and is a name for Jesus.

**Methodists** - Both of the founders of Methodist, John & Charles Wesley, avid singers and composed many hymns. Charles Wesley is credited with over 6,000 hymns. The music was often written for four part harmonies instead of a single melody line.

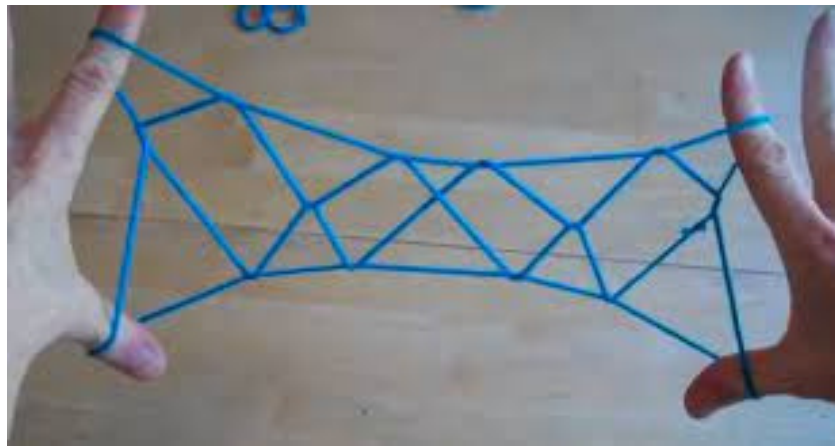
**Castor Oil** - Castor oil is a multipurpose vegetable oil that people have used for thousands of years. It's made by extracting oil from the seeds of the *Ricinus communis* plant. Perhaps one of the best-known medicinal uses for castor oil is as a natural laxative.

# Terms & Cultural References cont.

**Union Village** - The Union Village Shaker settlement was a community of Shakers founded at Turtle Creek, Ohio, in 1805. Early leaders sent out from the Shakers' central Ministry at New Lebanon, New York, included Elder David Darrow (1750-1825), who began evangelizing in 1805, and Eldress Ruth Farrington (1763-1821), who arrived in 1806 to help stabilize the new Shaker society. An early and influential proselyte was Richard McNemar (1770-1839), who was a central figure among western Shakers for many years.

**Mount Lebanon** - Mount Lebanon Shaker Society, also known as New Lebanon Shaker Society, was a communal settlement of Shakers in New Lebanon, New York. The earliest converts began to "gather in" at that location in 1782 and built their first meetinghouse in 1785. The early Shaker Ministry, including Joseph Meacham and Lucy Wright, the architects of Shakers' gender-balanced government, lived there.

**Jabob's Ladder String** - <https://www.youtube.com/watch?v=oXVlrX-PvR0>



**Heavenly tongues** - Angelic tongues are the languages believed by some religious traditions to be used by angels. Both during the early Shaker period and during the Age of Manifestations, many Shakers spoke in tongues or unrecognizable language during worship services.

**Hancock** - Hancock Shaker Village is a former Shaker commune in Hancock and Pittsfield, Massachusetts. It emerged in the towns of Hancock, Pittsfield, and Richmond in the 1780s, organized in 1790, and was active until 1960. It was the third of nineteen major Shaker villages established between 1774 and 1836 in New York, New England, Kentucky, Ohio and Indiana. From 1790 until 1893, Hancock was the seat of the Hancock Bishopric, which oversaw two additional Shaker communes in Tyringham, Massachusetts, and Enfield, Connecticut.

**Enfield** - The Enfield Shaker community was the only Shaker settlement in Connecticut (others were in Massachusetts, New Hampshire, New York, Indiana, Ohio, Kentucky) and was significant for its garden-seed business. The Enfield settlement was founded in the 1780s, and lasted until 1917. There were three distinct centers of development, called "families" by the Shakers. Some of their land was taken for construction of the Enfield Correctional Institute, a state prison.

**Tyringham** - The Tyringham Shaker Settlement Historic District was a historic Shaker village on Jerusalem Road in Tyringham, Massachusetts. Among the buildings in the village were mills and workshops. There was a reduction in members prior to the American Civil War and in the 1870s the remaining "believers" moved to Hancock Shaker Village in Massachusetts and Enfield Shakers Village in Connecticut.

**Mount Sinai's Holy Plain** - Mount Sinai is one of the holiest places in Judaism, Christianity, and Islam. It is the place where Moses received the Ten Commandments from God.

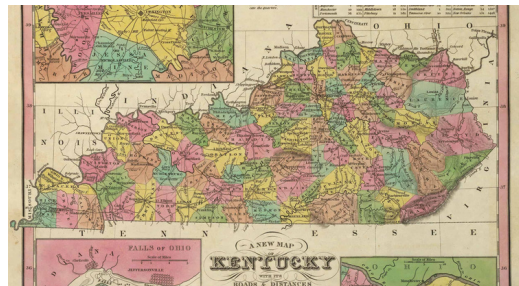
**Jubilee** - a jubilee is a special anniversary of an event.

**Horn of Gabriel (Host of Angels)** - A Gabriel's horn (also called Torricelli's trumpet) is a type of geometric figure that has infinite surface area but finite volume. The name refers to the Christian tradition where the archangel Gabriel blows the horn to announce Judgment Day.

**Zion** - God's Kingdom on earth, the home of the Believers in this life. P. 71 South Union - South Union Shakertown, Kentucky, was the longest lived western Shaker community. It was active from 1807 to 1922, and comprised of 225 buildings and 6,000 acres of land, The architecture of South Union reflects a Southern influence, quite distinct from the villages of the eastern United States.

**South Union** - South Union Shakertown, Kentucky, was the longest lived western Shaker community. It was active from 1807 to 1922, and comprised of 225 buildings and 6,000 acres of land, The architecture of South Union reflects a Southern influence, quite distinct from the villages of the eastern United States.

## Kentucky at a Glance



- States that border Kentucky - Tennessee, Virginia, West Virginia, Ohio, Indiana, Illinois, Missouri. (Zeiger, 6).
- Kentucky's highest peak is in Western Kentucky, Black Mountain, which is part of the Appalachian mountain chain. The Appalachian Plateau is just to the east of the mountains. And cutting through the mountains to the plateau is the Cumberland Gap, a major route for people passing through the peaks to travel west or south. (Zeiger, 10).
- Kentucky is home to the world's longest cave system, the Mammoth Cave. Over 400 miles of it have been mapped, but it extends well beyond the mapped area. (Zeiger, 11)
- The Bluegrass region is in northern Kentucky, and is famous for its horse farms. To the south, the Pennyroyal region is named for a species of mint called pennyroyal that is found there. Western Kentucky is rich in coal. In this area mining and farming exist side by side. Westernmost Kentucky is called Jackson's Purchase and has fertile farmland and wetlands. (Zeiger, 12, 30)
- Kentucky is prone to heavy rains and flooding, especially in the south. Kentucky is part of the New Madrid fault line and also experiences earthquakes. (Zeiger, 13).
- Kentucky's forests are quite diverse. The mountains are covered with pines and evergreens. Near the water ways bald cypresses are common. Oak, chestnut, cedar, and maples are common across the state as well as dogwood and yellow poplar. Almost half of Kentucky is covered in forests. (Zeiger, 14).
- Kentucky became a state in 1792, and Frankfort is the capital. (Zeiger, 17).
- Native Americans in the area now known as Kentucky included the Shawnee, Cherokee, and Chickasaw. They hunted bison and mammoth and also foraged for herbs, roots, and berries. They also farmed squash, gourds, and sunflowers. (Zeiger, 26-27).
- The first Europeans to enter the area now known as Kentucky were French explorers in 1673. But they did not stay. It wasn't until 1749 when Pierre Joseph Celoron de Blainville claimed the region for France. One year later, Thomas Walker traveled through the Cumberland Gap and explored the area for the British colony of Virginia. (Zeiger, 28)
- In 1775, Daniel Boone cut the Wilderness Trail from the Cumberland Gap to the Bluegrass region making travel easier. Most new settlers were white, a few were free Blacks. By 1777, slaves made up about 10% of the population. (Zeiger, 29).
- Beginning in 1838 native groups were forced to leave Kentucky. (Zeiger, 31). In 1861, Kentucky entered the Civil War on the side of the Union. (Zeiger, 31).
- Kentucky's economy struggled to recover after the Civil War, and continued to get worse during the Great Depression. There was a surge of industrialization during WWII, but after the war the demand for coal dropped. Some parts of Kentucky continue to struggle economically today. (Zeiger, 32)
- Fun Fact - There is one part of Kentucky that is completely cut off from the rest of the state - Kentucky Bend. This section is attached to Tennessee and surrounded on all sides by the Mississippi River. (Zeiger, 44).



# Activity Page

*"I have a gift..."*

The concept of spiritual "gifts" is a very important one to Shakers. "Gifts" can be directions from the spirit to do certain things, sometimes as simple as sweeping or as dramatic as whirling in place for hours on end. Often "gifts" were received as instructive songs or elaborate drawings.

**Pick 3 people and list 1-2 gifts they each possess.**

(a relative, a friend, and someone from our global community)

**What would others name as your gifts?**

**What would YOU name as your gifts?**

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**Try doing an internet search for "Inventions by Shakers"  
and see what you find!**

# TAPROOT THEATRE

## C O M P A N Y

### Mission Statement:

Taproot Theatre Company tells stories of hope, serving the Pacific Northwest through live theatre and educational programs.



Taproot Theatre Company was founded in 1976 by six friends, five of them graduates from Seattle Pacific University. From its humble beginnings as a touring group, the company is now Seattle's largest mid-size theatre company. Today Taproot Theatre serves over 150,000 people annually throughout the Pacific Northwest with its Jewell Mainstage season, Isaac Studio Theatre season, Touring programs and Acting Studio.

#### **Producing Artistic Director**

Karen Lund

#### **Associate Artistic Director**

Bretteney Beverly

#### **Director of Production**

Mark Lund

#### **Director of Finance**

Dwight Hutton

#### **Director of Marketing**

Nikki Visel

#### **Director of Education & Outreach**

Lindsey Long

#### **Director of Development**

Gina Cavallo

### **In-school Residencies, Workshops and Tours**

Lindsey Long, Director of Education and Outreach

206.329.3669

James Faley, Associate Director of Education and Outreach

206.529.3674

#### **Midweek Matinees**

Jenny Cross, Marketing Associate

206.529.3676

Box Office: 206.781.9707

Administrative Office: 206.781.9705

[taproottheatre.org](http://taproottheatre.org)



# Education Programs

## *In-School Residencies & Workshops*

From drama games to acting classes to putting on a production, Taproot Theatre's residencies can range from several weeks to months, or an entire school year. Whether during the school day or after school as an enrichment program, let Taproot's trained teaching artists introduce a whole new world to your students.

Our theatre arts professional will visit your classroom for a workshop that will inspire and excite your students. They will develop basic acting skills and explore non-theatre curriculum using theater as a medium.



## *Camps & Classes*

Taproot Theatre Company's Acting Studio is a year-round instructional program for theatre artists of all ages and experience levels. We are devoted to the wholeness of the artist with the goal of creating a nurturing environment to help each student develop his or her unique gifts.



## *Touring Productions*

The Road Company-performing plays for elementary and secondary schools focusing on issues such as bullying prevention, substance abuse, and friendship skills. Family oriented productions and improv comedy for churches, clubs, office parties and other groups.

