

# The Kentucky Shakers

## Unveiling the Magic of Words: A Overview of "**The Kentucky Shakers**"

In a global defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their ability to kindle emotions, provoke contemplation, and ignite transformative change is really awe-inspiring. Enter the realm of "**The Kentucky Shakers**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve in to the book is central themes, examine its distinctive writing style, and assess its profound impact on the souls of its readers.

### **The Journey of Bushky**

**Bushybottom** Jeri Landers

2008-01-01 Follow the adventures of Bushky Bushybottom, a young squirrel who is blown from his treehouse and carried far away by a wild, wild wind. In his search for home is is both helped and hindered by many different characters. But a twist of fate bring Bushky home in a most unexpected way.

*A Revision and Confirmation of the Social Compact of the United Society, Called Shakers, at Pleasant Hill, Kentucky*

Shakers 1830

*Shakers of Ohio* John Patterson MacLean 1907

*By Their Fruits* Julia Neal 1975

**Shakertown at South Union, Kentucky** 1995

[The Shakers. Speech of R. W., in the Senate of Kentucky-Jan. 1831. On a Bill to Repeal an Act of the General Assembly of ... Kentucky, Entitled "An Act](#)

to Regulate Civil Proceedings  
Against Certain Communities  
Having Property in Common.”

Robert Wickliffe 1832

Shop Drawings of Shaker  
Furniture and Woodenware

Ejner Handberg 2007-09-25 An authoritative and classic three-book collection, now in one volume.

*The Society Called Shakers, in Logan County, Ky. Continue Their Fulling Mill in Operation ... Fulling Mill* 1815

**Shakerism in Kentucky,  
Founded in America by Ann  
Lee** Marywebb Gibson Robb 1942

*Shaker Made* Carol Peachee 2024-02-06 Although there are currently only a handful of members of the Shaker faith and one active community in the world today, Shakerism at its peak comprised thousands of members living in communal villages across the eastern United States. Kentucky's iconic Shaker Village at Pleasant Hill was one of these communities, and it remains an enduring cultural touchstone. The history of the Shakers is often reduced to the handmade

objects they produced and sold, but their lives were so much more than their material culture. Their efforts were suffused with their religious beliefs: each piece's sturdy simplicity memorializes the Believers' devotion to God and how it guided their every action. Shaker Made is photographer Carol Peachee's love letter to the cultural artifacts—the architecture, furniture, and crafts—of one of America's most influential utopian societies. Peachee has photographed Pleasant Hill for more than four decades—from small items such as eyeglasses, embroidered handkerchiefs, elixir bottles, and bonnets, to the distinguished furniture and architecture of the more than 260 buildings that the Shakers built at Pleasant Hill. The curator of collections at Shaker Village of Pleasant Hill, Rebecca Soules, provides an informative foreword to the photos, while Peachee herself offers a lovingly written introduction explaining her personal connection to the subject. The attention to detail

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in the simple yet beautifully composed photographs evokes the "spirit of the maker" and serves as an elegant and respectful tribute to the history and legacy of the Pleasant Hill Shakers—an often-misunderstood people who sought to honor the divine in all aspects of life.

*Shakers of Indiana* Cheryl Bauer 2008 Indiana's little-known Shaker community is brought to life in the letters and diaries of Shakers of Indiana: A West Union Reader. Editor Cheryl Bauer has assembled a collection of rare Shaker documents as well as accounts by William Henry Harrison and other early nineteenth century visitors to the village that began in Knox County in 1808 and closed in 1826. Two hundred years after its founding, West Union retains two historic distinctions: it was the westernmost major Shaker village in the country and the Shaker community most directly affected by the War of 1812. West Union's complicated relationship with

Native Americas and its position on the edge of the frontier forced the Shakers to Indiana during the early part of the war. They returned later to rebuild their community and even expand into Illinois, where they operated milling business for a few years. Written accounts by the Shakers and their contemporaries recreate the hardships and satisfactions of life on the Indiana prairie.

**A Revision and Confirmation of the Social Compact of the United Society Called Shakers, at Pleasant Hill, Kentucky** Shakers 1830

**The Shaker Village** Raymond Bial 2021-12-14 The Shaker faith is estimated to have had a total of fewer than 20,000 members across its 250-year history, yet more than 100,000 people visit the various Shaker villages and museums scattered across the eastern United States every year. We are still fascinated with the world of the Shakers, and authentic examples of Shaker architecture, furniture, and crafts are prized wherever they

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remain. In *The Shaker Village*, author and photographer Raymond Bial brings readers the history of the Shaker religion and an examination of the Shaker way of life, which was based on cooperation and self-sufficiency. Each Shaker village was built with the goal of creating a heaven on earth for its inhabitants. The Shaker people were among the first in America to apply science and new learning directly to traditional farming and homekeeping. They invented or improved significantly upon designs of many farm and household items, including some still used today: the flat broom, the slotted spoon, the circular saw, and the idea of selling gardening seeds in packets. Although each Shaker community was self-supporting, the Shakers' success at applying their core values—simplicity, utility, and tranquility—carried Shaker villages to a point of abundance: they were able to export their beautiful furniture, delicious foods, and superior wares to the outside world,

where they have been appreciated ever since. *The Shaker Village* is generously illustrated with Bial's evocative photographs of buildings and artifacts from the Shaker Village of Pleasant Hill, Kentucky, one of the largest and best-preserved Shaker sites. The Shaker movement reached its peak in the mid-nineteenth century.

Membership began to drop with the onset of the Civil War, and as the new promise of industrialization began to take hold in America, Shaker numbers steadily dwindled. Although the Shaker religion has all but departed, *The Shaker Village* captures a revelatory glimpse of a legacy that still resounds with modern Americans.

[A Concise History of the United Society of Believers Called Shakers](#) Charles Edson Robinson 1893

### **The Gift of Pleasant Hill**

James Archambeault 1991 *The Shakers*, one of America's most successful utopian societies, settled in central Kentucky's Bluegrass country in 1805.

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Within a short time, they had established an indelible legacy. The Shakers of Pleasant Hill are no more; however, the integrity of their way of life lives on. Their dwellings & shops have been restored & their farmlands preserved. Photographer James Archambeault spent more than two years documenting America's largest restored Shaker village in every season. The grace & symmetry of their handsome structures & timeless beauty of the farmland make an impressive backdrop. An insightful look at everyday life of the Shakers of Pleasant Hill, in the introduction by Dr. Thomas D. Clark, provides appreciation for these remarkable people. THE GIFT OF PLEASANT HILL is a visual reminder that in an ever-changing world, the enduring spirit of Pleasant Hill remains unchanged.

**Pleasant Hill and Its Shakers** Thomas Dionysius Clark 1968 The Shakers at Pleasant Hill had a vital impact for more than six decades on the development of Kentucky.

Settling in Central Kentucky in 1805 to establish a religious communal village, they brought a standard of excellence and innovativeness that reached far beyond their group. Since its inception in 1961 as a nonprofit, educational corporation, Shakertown at Pleasant Hill, Kentucky, Inc., has striven to fulfill its charter responsibilities to preserve and maintain twenty-seven of the nineteenth century Shaker buildings extant, and to interpret the 1805-1910 history they depict. These structures range in size from a massive forty-room stone dwelling to a three-story brick office, an admirable example of "Shaker Georgian," to a small clapboard shop. Today, a variety of adaptative uses offeres the visitor a range of experiences and services: exhibition tour, museum, river cruise, overnight accomodations, dining, and craft sales shop. [Shakers, Pleasant Hill, Kentucky](#)

**The Shakers** Robert Wickliffe 1832

**A Revision and Confirmation**  
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**of the Social Compact of the United Society Called**

**Shakers, at Pleasant Hill, Kentucky** Richard McNemar  
1830

**Shaker Ghost Stories from Pleasant Hill, Kentucky**

Thomas Freese 2005 A collection of true experiences from Shakertown, Pleasant Hill, Kentucky, from those who have claimed to have sensed, seen, or heard former inhabitants of Pleasant Hill.

**The Shaker's Guide to Good Manners** Flo Morse

2017-02-14 The intimate guide to life as a Shaker in 19th century America "Never make more free with your inferiors than you are willing they should make with you; it learns them to be saucy." Such sage words of advice come from Mother Ann Lee's Society of the Shakers, who in 1844 published A Juvenile Guide, or Manual of Good Manners, Consisting of Counsels, Instructions, & Rules of Department for the Young. Known for their piety, their economy, and (perhaps most famously) their celibacy, the

Shakers knew a thing or two about etiquette and proper decorum. With this incredible artifact of a bygone era, you can experience what it was like to live in a rural 19th century religious community, where children were taught to "be careful not to talk too loud, nor too much" and to "always have a place for every thing, and keep every thing in its place." *The Kentucky Shakers* Julia Neal 2021-12-14 In 1805, at the height of the period of early religious excitement in Kentucky, three members of the Shaker community in New Lebanon, New York, came to the Commonwealth of Kentucky to recruit converts. Soon there were little communities of Believers at Pleasant Hill in Mercer County and at South Union in Logan County. These settlements survived into the twentieth century as centers of worship and communal life; the buildings the Shakers erected here and many of their tools and artifacts remain to delight the eye today. But it is the life of the Shakers as well as the

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monuments they left that Julia Neal explores. Using the detailed journals and other records kept at both communities, she recounts the early struggles against poverty and persecution, the high hopes of the 1850s when the Shaker idea of communal life seemed to have borne fruit at last, and the hardship and violence of Civil War and Reconstruction days, from which the Kentucky Shakers were never to recover. This absorbing account of the Shakers at Pleasant Hill and South Union is, like so much else associated with the Shakers, simple, functional, and beautiful.

**Account of Some of the Proceedings of the Legislatures of the States of Kentucky and New Hampshire,--1828 &c.--in Relation to the People**

**Called Shakers** Shakers 1846

The Shakers of Union Village

Cheryl Bauer 2007-06-20

Founded in 1805, Union Village began as a religious and communal experiment.

Eventually it became one of

America's largest and most productive Shaker communities, its members achieving many firsts in education, equality, music, horticulture, and animal husbandry. Their unique faith influenced every aspect of their lives, from making furniture to raising children. They welcomed the leading figures of the period, including Native American chiefs, politicians, and abolitionists, while they continued to open other Shaker settlements in Ohio, Kentucky, Indiana, and Georgia. These vintage images--including many never published before--trace the Shakers' progress as they worked toward creating an earthly paradise. Although Union Village dissolved in 1912, some Shakers remained there for almost another decade. Today Union Village's heritage is still shared with the public at OtterbeinLebanon Retirement Community and in neighboring Lebanon.

Letters from a Young Shaker

William S. Byrd 2021-10-21

In the early nineteenth century, a young man belonging to the

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prominent Byrd family of Virginia, the grandson of William Byrd III, took up residence in the Shaker community at Pleasant Hill, Kentucky. Over the next two years, 1826-1828, he wrote a series of letters to his father, a federal judge in Ohio, describing his experiences and his impressions of the United Society of Believers, as the Shakers were formally called. Eventually, William S. Byrd became a convert to the society and an advocate of its beliefs and practices. His letters—cut short by his father's death—offer today's reader an intimate view of communal life among the Shakers at a time of considerable turmoil in their village. In the correspondence of William S. Byrd, the Shaker experience is expressed in human terms and becomes a living faith. The letters also record the trials associated with conversion to a religion that was socially unacceptable to many Americans of the time. Some of their more poignant passages describe young Byrd's attempt to reconcile the

tensions created by his membership in two families—the one of blood and the one of faith. Letters from a Young Shaker provides an unusually instructive commentary on life in a Shaker community, on the questions agitating the community, and on the appeal of Shakerism to Americans in the early nineteenth century. In addition to the letters, the book contains other documents bearing on William Byrd's relationship with the settlement at Pleasant Hill and an introduction placing him in the social and religious context of the period. This book will appeal to historian of American society and to anyone interested in the Shaker way of life.

**Shaker Village of Pleasant Hill** 2010 Presents Shaker Village of Pleasant Hill, a living history museum in Harrodsburg, Kentucky, that interprets the life of the Shakers that lived in the village until 1923. Provides information for visitors about Shaker crafts, dining,

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educational programs, events, history, lodging, and more.

### **The Living Arts of the Shakers - Shakertown at Pleasant Hill, Kentucky:**

**1971 Calendar** Pleasant Hill (Ky.) 1970

**Shaker Design** June Sprigg 1986 Having lived and worked with surviving Shakers of Maine and New Hampshire, June Sprigg has drawn objects from forty collections to celebrate the Shaker tradition.

**Believers in Dixie: A Cultural Geography of the Kentucky Shakers** Marc Alan Rhorer 2007 The Kentucky Shakers were distinct from those of Ohio and the Northeastern United States because they were products of the cultural environment of the Upper South. The variation originated in the country's settlement and migration patterns. People with similar cultural backgrounds tended to concentrate and migrate together. As the western frontier expanded, settlers with more socio-cultural commonalities tended to migrate in similar patterns and

maintain a sense of cultural cohesion in the newly opened westward frontier. We can observe the similarities between the Kentucky Shakers of the Pleasant Hill and South Union villages and their Southern neighbors by analyzing cultural commonalities. Examples of cultural indicators examined for evidence of regional variation include: folkways, organizational and leadership patterns, foodways and political environments. Material culture, including architecture, furniture, clothing and textiles are also considered in the regional comparison between Kentucky's Shakers and the remainder of the sect. The Kentucky Shakers were in a very unique environment, as no other Shaker settlements were situated in a slavery territory. Their geographical locale, in a strategically critical border area during the Civil War, caused the Kentucky communities to endure significant hardships not experienced by other villages

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during the War Between the States. In many ways the Shakers of Kentucky had more in common with their neighbors of the Upper South than they did with the other members of their sect in Ohio and the Northeastern states. These differences with the remainder of the sect caused considerable problems for the Kentucky Shakers. The cultural variations of the Kentuckians were also sources of rich uniqueness that made the Southern Shakers perhaps the most fascinating adherents to the religious movement.

### **The Shaker Communities of Kentucky**

James W. Hooper  
2006-05-31 The Shaker Communities of Kentucky: Pleasant Hill and South Union presents the lives, struggles, and achievements of a remarkable people. The chronicle spans Shaker beginnings in England and relocation to America, the Great Awakening in America followed by the Kentucky Revival, Shaker beginnings in Kentucky, and the establishment of the South

Union and Pleasant Hill Shaker villages. The Shaker central ministry sent missionaries to Kentucky from New York in 1805 after hearing about the Kentucky Revival, which culminated with the Cane Ridge Revival of 1801. Their efforts resulted in the establishment of villages in Kentucky, Ohio, and Indiana. Pleasant Hill and South Union were among the most successful and enduring of all the Shaker villages. This volume provides a striking visual portrayal of Shaker life by means of rare vintage images, including beliefs and worship, relationships with other believers and the world, and their highly regarded workmanship. Gradual decline resulted in the closing of both villages, but restorations have turned both sites into popular destinations. The Shaker Communities of Kentucky: Pleasant Hill and South Union presents the lives, struggles, and achievements of a remarkable people. The chronicle spans Shaker beginnings in England and

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**"Does God See This?"** Ryan

Lee Fletcher 2008 Abstract: This thesis presents a cultural and intellectual history of the Shaker community located at South Union, Kentucky. During Kentucky's Great Revival, Shaker missionaries led by Elder Benjamin Youngs established a religious community in Logan County. South Union represented the southernmost established branch of the United Society. Shaker residence within the slave state of Kentucky forced Believers to theologically reconcile their new religious tradition with the peculiar institution. Shaker conversions of slaveholders meant that as a communal society, South Union owned slaves until the church completed emancipation in the 1830s. From its earliest days, South Union included a pious family of "Black Shakers" that drove the evolution of Shaker teachings on slavery. This thesis contends that Black Shakers, under the leadership of Elder Neptune, led a peaceful slave revolt in 1817 that compelled white believers to emancipate their slaves over

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the next two decades. Numerous Black Shakers embraced their legal freedom and departed South Union. However, many Black Shakers remained within Kentucky's integrated Zion. The work that follows documents how faithful Black Shakers assumed leadership roles inside post-emancipation South Union. South Union's completion of emancipation in the 1830s did not end the Shaker experience with slavery. Shaker revivals in the 1840s included the emergence of the slave prophet Stephen, who delivered God's call for universal emancipation to central Kentucky. This thesis claims that both the prophetic revivals and the continued presence of Black Shakers transformed South Unions' anti-slavery position into fervent abolitionism. Logan County's slave powers attacked South Union in the 1850s over both the United Society's abolitionist teachings on slavery and accusations that Shakers assisted fugitive slaves escape to the North. The fusion of Shaker and abolitionist piety

is clearly evidenced in the sources surrounding the 1855 bloody beating of Shaker Eli McLean. In addition, the subsequent analysis seeks to revise the prevailing historiography that suggests Kentucky Shakers viewed the Civil war through a solely pacifist prism. Rather, this thesis postulates that South Union theologically negotiated the Civil War as simultaneous and pacifists and devout abolitionists. The thesis's focus on slavery and theology results in a conclusion that the post-Civil War decline of Kentucky Shakerism did not result from the demographic effects of sacramental celibacy. Instead events in Reconstruction coupled with a new intellectual paradigm inside Shakerism contributed to South Union's gradual declination. Throughout Reconstruction white supremacists, including the Ku Klux Klan, unleashed a reign of terror upon the progressive biracial Shaker community at South Union. Reconstruction violence and fear impeded South Union's

mission outreach toward freed men and women across Kentucky and the larger South. Additionally, this thesis outlines how the post-Civil War leadership of Elder Harvey Eades exalted institutionalism over missionary evangelism, which in turn hindered any hopes of numerical increase for Kentucky Shakers. Finally, by the turn of the twentieth century South Union embraced a process of Christianization that adversely muddled Shaker theological distinctiveness.

**Old Shakertown and the Shakers** Daniel Mac-Hir Hutton 1936

**Seeking Paradise** Thomas Merton 2011-02 RELIGION & BELIEFS. In these essays, talks, and a stunning selection of his own photographs, Thomas Merton hauntingly evokes the spirituality of a uniquely American sect. Largely remembered today for a legacy of extraordinary craftsmanship, the Shakers espoused a way of life, as Merton shows, with surprising relevance for today. In their approach to work as a form of

worship, in their practice of community, their simplicity and rejection of violence, and their profound witness to the Kingdom of God, Merton finds lessons for all Christians. In the Shakers' prophetic departure from the American myth of progress, efficiency, and individualism, he finds a message of enduring value for our time.

**The A to Z of the Shakers**

Stephen J. Paterwic 2009-09-28  
The United Society of Believers in Christ's Second Appearing, commonly known as the Shakers, followed Mother Ann Lee to the United States in 1774 when life in England became difficult. In the United States, they established several colonies whose governing principals included celibacy and agrarian communal living. Even at its peak, however, Shakerism claimed only about 4,500 members. Today, except for one active community in Sabbathday, Maine, the great Shaker villages are diminished, but the Shakers left an enduring impact on the religion and culture of the United

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States. The A to Z of the Shakers relates the history of this fascinating group through a chronology, an introductory essay, a bibliography, and over 200 cross-referenced dictionary entries on Shaker communities, industries, individual families, and important people. Every definition, biography, and point of history was submitted to the Shakers at Sabbathday Lake for their review before it was included for publication. As such, the voice of the contemporary Shakers is found in the dictionary, and they have given it their unequivocal endorsement.

*This Chosen Pleasant Hill* Carol Medlicott 2022

*The Shaker Village of Pleasant Hill, Kentucky* 1961\*

### **The Shaker Communities of**

**Kentucky** James W. Hooper 2006 *The Shaker Communities of Kentucky: Pleasant Hill and South Union* presents the lives, struggles, and achievements of a remarkable people. The chronicle spans Shaker beginnings in England and relocation to America, the

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### **Restoring Shakertown**

Thomas Parrish 2010-09-12

Mother Ann Lee, founder of the Shakers, articulated a vision of a community that embraced sacrifice over the needs of the individual; the result was one of the most successful utopian experiments of nineteenth-century America. The Shakers, an idealistic offshoot of the ascetic Quaker religion, grew to as many as six thousand members in nineteen communities reaching from New England to the Midwest. Lee's experiment, focused mainly on simplicity, celibate communal living, and sexual equality, provided a model of prosperity for more than one hundred years. Founded in 1806, Shaker Village of Pleasant Hill, Kentucky, was a thriving community located in the center of the bluegrass region. After the Civil War, a steadily shrinking membership resulted in the gradual decline of this remarkable community,

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and the last remaining Shaker to reside at Pleasant Hill died in 1923. In the years immediately following, it appeared as though the village would fall prey to neglect and a lack of historic preservation. In 1961, however, local citizens formed a private not-for-profit organization to preserve and restore the village and to interpret the rich heritage of the Pleasant Hill Shakers for future generations. Over several years, and against incredible odds, this group succeeded in raising the funds necessary for the restoration projects. By 1968, eight buildings at Shakertown, carefully adapted for modern use while retaining their historical and architectural significance, had been opened to the public. Thomas Parrish's *Restoring Shakertown* masterfully explains how the Shaker settlement was saved from the ravages of time and transformed into a nationally renowned landmark of historic preservation. In chronicling how the hopes of the early fund-raisers quickly were

challenged by the harsh reality of economic hardships, the book serves as a valuable study in modern philanthropy. Parrish also details the village's negotiation of legal challenges and how its final plans for creating awareness of the Shakers' legacy set the standard for later museum developments around the country. In addition to recounting the remarkable history of the formation and eventual demise of the "Shaking Quakers," Parrish presents a dramatic chronicle of the village's evolving fortunes. From describing the challenges of financing the restoration to finding preservation experts to achieve the highest standards of authenticity, *Restoring Shakertown* reveals the complexities and rewards of the preservation of one of Kentucky's most significant historical and architectural sites.

**The South Union, Kentucky, Shakers and Tradition** John Brenton Wolford 1992

Understudied and often

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misrepresented in Shaker literature, at the outskirts of the Shaker federation, yet leaving a rich corpus of manuscript material, the South Union Shakers provide a stellar opportunity to examine tradition in its dynamic mode across perceived, or constructed, group boundaries. The examination of the labor, business, and commercial aspects of South Union industrial enterprises reveals a common traditional basis between Shaker processes and products and those of their regional neighbors, reflecting not a "Shaker" style of business but a regional one. A significant underlying component of the regional continuity lies in the emphasis the Shakers placed on consanguineal bonding, for the family traditions the Kentucky converts brought into the South Union community profoundly affected the character and actual shape of the South Union community. An extensive and intensive examination of the South Union flatboat peddling trips serves

as a core chapter exemplifying their regional affiliations. Ultimately, the South Union example, founded in their business and labor activities, is revealed to be a creative manipulation of regional traditions as processed primarily through consanguineal lines.

*Historical Dictionary of the Shakers* Stephen J. Paterwic  
2017-06-15 This second edition of *Historical Dictionary of the Shakers* contains a chronology, an introduction, appendixes, and an extensive bibliography. The dictionary section has over 300 cross-referenced entries on Shaker communities, industries, individual families, and important people.

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