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New Acquisitions

Father Divine and International Peace Mission Movement Collection

Mother Divine and the International Peace Mission Movement of Father Divine have donated a massive collection of periodical publications, imprints, ephemera, and artifacts to the Communal Societies Collection of Hamilton College. Most significant in the collection are approximately 400 issues of the early Father Divine serial *Spoken Word* dating from 1935 to 1937, and 2518 issues of *New Day* covering July 20, 1937, through April 29, 1996. Ephemera include annual calendars, postcards, “Modest Code” placards, more than fifty place cards from Peace Mission banquets, and a full set of Peace Mission stamps. Additionally, the community has donated a number of large artworks and photographs to the collection that formerly hung in Peace Mission buildings. Hamilton College is in the process of digitizing the periodicals and ephemera and will soon offer them online as a part of our digital collections. Hamilton College wishes to thank Mother Divine, Yvette Calm, and all of the people at Woodmont for their kindness and hospitality.
Postcard from the Father Divine collection.
Issue of a periodical published by Father Divine.
SHAKER MANUSCRIPT HYMNAL FROM NEW LEBANON, NEW YORK

Hamilton College has acquired an outstanding hymnal from the New Lebanon, New York, Shaker community. The manuscript is bound in varnished full calf with bright blue endpapers. It is entirely filled with words and music over more than 360 pages, and also contains an index to the contents. The songs range in date from the 1830s through the early 1860s and represent many different communities, East and West, and many authors, both human and divine. Of special note are gift songs from Mother Lucy [Wright] to Isaac N. Youngs, and one from Father James to Joseph Holden.

Images on the next two pages are from this manuscript hymnal.
Guard around us all ye guard around
we all ye guardian spirits help us here
in the vale of time help us thro our sorrows
here

E. Avery Feb 1838

E, more farewell go to the sea an
we, more lumore, sonera go sound
sound round the trump in the wilderness

land

E. J. Tegney
I'm traveling to my home. To a faireer
sweeter clime. Beyond earth's vain enchantment
And fleeting things of time.
Adieu ye fading pleasures
That seek my peace to spoil
I'm found for yonder climate
Beyond this earth's turmoil.

Vain joys I would not ask for
They're but a passing dream
Or like a transient bubble
That glitter on the stream
Adieu ye boasted phantoms
Ye siren songs farewell
In strains of holier accents
They heart & voice shall swell

S. F. Canterbury 1853
This wonderful imprint from the period known as Mother’s Work or the Era of Manifestations was printed by Deacon James Holmes at Sabbathday Lake, Maine. It is believed that this work was issued without a title page. As Mary Richmond reported, “The title … is taken from the ‘Errata’ sheet laid in the Shaker Museum, Old Chatham, N.Y., Catalogue of the
Emma B. King Library (no. 2719), where the title was taken as found in ‘the Sabbathday Lake [Me.] copy in Deacon James’ handwritten note.’” Song texts included are: The Resurrection, Voice of Mother, Encouraging Promise, Anthem, A Request, Quick Tunes, Travelling Tunes, Mother’s Pretty Path, Holy Love, Heavenly Mansion, True Peace, Gift of Comfort, Angels Encouragement, Voice of Truth, White Robe & Bright Crown, St. Luke’s Welcome in Heaven, Angel of Peace, Ye are Remembered.

12
Quick Tune
I se ne ve ne vo Vi van vin ne vo
I se ne ve ne vo Vi van va
I se ne ve ne vo Vi van vin ne vo
I ene ve ne vo Vi van va.

A PRAYER
In the tears of repentance, I’ll wash my soul clean; I’ll bathe, I’ll bathe in la lis ke la: I’ll bow my soul down; I’ll bathe in the stream, Of la lis ke la de sal vi O ve. Feb. 26 1840

A Prayer
O! I will bathe; O I will bathe,
In the flowing streams of repentance.

Mothers Promise
I will comfort you my children; I will comfort you I will: I will se la lan da va na; And will se le la na you; If ye will se lan da va na, And the cross will daily wear I will lan da se na va na, And all trials help you bear.

Anthem
Iam, Iam labouring for the holy selven va na; and will sele lansel vana holy selven sel vana and will sevi van selvona O! O! O! O! seli lan cel vane vona
CIRCULAR,
TO THE LEADING AUTHORITY IN ALL THE BRANCHES
OF ZION ON EARTH.

Whereas the Minister of Zion in the south of Africa has been
instructed to settle the question of the constitution of the Branch of Zion,
his instructions have been submitted to the leading authorities of Zion
who have agreed to adopt the following constitution:

ARTICLE I.
Zion shall consist of a central branch, with branches in each of the main
continents of the world, with a branch in each of the major islands of the
world.

ARTICLE II.
The central branch shall be located in Jerusalem, and shall be
headed by the Minister of Zion.

ARTICLE III.
The branches shall be governed by councils, with representatives
from each of the major regions of the world.

ARTICLE IV.
The branches shall work together to promote the principles of Zion
and to support the cause of Zion.

The foregoing resolution was adopted by the General Convention
of Zion, held in Jerusalem, on the 1st of January, 1843.

Division of the Books, among the different Societies, as arranged
in New Lebanon, September, 1843.

<table>
<thead>
<tr>
<th>Society</th>
<th>Books</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Lebanon</td>
<td>250</td>
</tr>
<tr>
<td>Waterford</td>
<td>270</td>
</tr>
<tr>
<td>Georgetown</td>
<td>165</td>
</tr>
<tr>
<td>Huntington</td>
<td>160</td>
</tr>
<tr>
<td>Tyngsborough</td>
<td>125</td>
</tr>
<tr>
<td>Shrewsbury</td>
<td>120</td>
</tr>
<tr>
<td>Canastota</td>
<td>115</td>
</tr>
<tr>
<td>Franklin</td>
<td>110</td>
</tr>
<tr>
<td>New Lebanon and</td>
<td>105</td>
</tr>
<tr>
<td>Waterford</td>
<td>100</td>
</tr>
<tr>
<td>Total</td>
<td>1050</td>
</tr>
</tbody>
</table>

The remainder of the books shall be divided among the different branches
of Zion according to the number of members in each branch.

The Minister of Zion, 1843.
TO THE INHABITANTS OF ZION.

A note from the shaker leader, Daniel H. Hay, concerning the holy, sacred, and divine roll and book.

Hamilton College has acquired possibly the best surviving copies of the broadsides containing instructions for the distribution of Philemon Stewart’s divinely inspired work that is commonly called the Sacred Roll. This Circular was written at New Lebanon, New York, printed at Canterbury, New Hampshire, and sent to every Shaker community. The elders of the Novitiate, or Gathering Orders, at each community were charged with sending copies of the Sacred Roll to recipients around the world. The section of the Circular headed “Order of Distribution” details the locations designated for receipt of the book, which was the Shakers’ most ambitious outwardly focused publication project. Also included on this uncut sheet is a second broadside of a spiritual communication received by Philemon Stewart and addressed “To the Inhabitants of Zion,” again regarding the text of the Sacred Roll.
**Indenture of Celestia Community’s Property to God**

Peter E. Armstrong, a disappointed follower of Adventist William Miller, established a commune called Celestia (also called Celesta) in Sullivan County, Pennsylvania, in 1852. Armstrong chose mountainous terrain for his commune, citing Isaiah 2:2: “And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” Celestia was to be laid out in a nine-block grid with a central temple constructed to house Jesus upon his return. Armstrong also published a newspaper called the *Day Star of Zion*.

The present *Indenture* was Armstrong’s attempt to avoid paying property taxes by deeding all of the community’s property over to God. The *Indenture* was presented to the Pennsylvania Legislature by Representative George D. Jackson, who remarked about Armstrong and his community: “They are a sect that have come into the county of Sullivan, and have chosen a piece of land on the mountain tops. They are building a home for themselves. While I believe they are monomaniacs on this one point, they are good citizens of the county; they live sober and industrious lives and while I do not believe in their doctrines, I believe that they have the right, equally with the citizens of this commonwealth, to send their petitions to this house, and I hope that this memorial will be treated with respect.” Although the Legislature did not act on the *Indenture*, Armstrong ceased paying taxes and his land and livestock were eventually sold to cover the debt. The buyer was Armstrong’s own son!
This Indenture

MADE THE

Fourteenth day of June, in the year of our Lord one thousand eight hundred and sixty-four.

Peter E. Armstrong and wife to Almighty God.

KNOW ALL MEN BY THESE PRESENTS.—That I, Peter E. Armstrong and Hannah my wife, of the County of Sullivan, and State of Pennsylvania, having redeemed from the inhabitants of Earth by lawful purchase, a certain tract of land within the boundaries herein described and being fully impressed and taught by the Inspired Word of God and his Holy Spirit, that His children should not claim to own property of any kind as individuals, but that they should render and consecrate unto God all things that they possess for the common good of His people who are waiting for His Son from Heaven and who are willing to live together in Holy fellowship, relying upon His word and bounty; and to the end that His saints may be fully separated from the world, and gather together and enjoy that light and liberty which they did in the once faithful days of their Theocracy; We do make and establish this Deed of Conveyance this fourteenth day of June in the Year of our Lord one thousand eight hundred and sixty-four.

Whereas, in consideration of the kind protecting care of Almighty God in the past and present, which we do hereby humbly acknowledge, and for the exceeding great and precious promise of unending life to those who in Holy faith and patients wait for the coming of His anointed Son to judge the world; which promises we have received from Him who is Creator and original Grantor of Earth’s Territory to the children of men. We do, by these presents, deed, grant and convey to Almighty God, who inhabiteth Eternity, and to His heirs in Jesus Messiah, to the intent that it shall be subject to bargain and sale by man’s capricity no more forever, all our right and title (by human law) interest and claim of any nature sover in or to of that certain tract of land and improvements thereof lying and being in the County of Sullivan and State of Pennsylvania being our part of a partial of land within the following bounds:

Beginning at a point in the wilderness; three hundred and twenty rods due South of the South West corner of the town plot of Cesisia (as recorded in Deed Book No. 9, page 206, in the office for the recording of deeds, in and for the County of Sullivan) and running due West three hundred and twenty perches to a corner; thence due North, six hundred and forty rods to a corner; thence due East, six hundred and forty rods to a corner; thence due South, six hundred and forty rods to a corner; thence due West, three hundred and twenty rods to the place of beginning.

Containing four square miles of land of which we have redeemed about six hundred acres, and we do hereby set apart by boundary with intent to redeem the balance of said tract at or before the redemption of the whole world, as the purchased possession of Jesus Messiah, together with all and singular the rights, liberties, privileges and appurtenances whatsoever thereunto belonging to us.

We do grant, deed and convey to the said Creator and God of Heaven and Earth and to His heirs in Jesus Messiah for their proper use and behoove forever.

In witness whereof, we have hereunto set our hands and seal the day and year above written.

(Signed in the presence of John S. Green.)

PETER E. ARMSTRONG, [L.S.]
HANNAH ARMSTRONG, [L.S.]

SULLIVAN COUNTY, S.

Before me, a Justice of the Peace in and for the County of Sullivan, personally came Peter E. Armstrong and Hannah, his wife, and in due form of law acknowledged the foregoing deed to be his free act and desired the same might be recorded as such according to law; she, the said Hannah, also well knowing the contents thereof, voluntarily consenting thereto on my examination separate from her said husband. Witness my hand and seal this 14th day of June, A.D. 1864.

Recorded, August 3, 1864.

JOHN S. GREEN, J. P. [L.S.]