

Hamilton College Library

“Home Notes”

The Shaker Manifesto Digitized

by Randall Ericson

The Hamilton College Library is pleased to announce that it has completed the digitization of the entire twenty-nine volumes of *The Shaker Manifesto*, from its beginning in 1871 when it was called *The Shaker*, through 1899 when it was *The Manifesto*, with several title changes in between. The database consists of over 8,100 page images.

To access the digital images on the Library website, go to: <http://library.hamilton.edu/collections/>. This website has no restrictions on access.

The initial release of the website is scheduled for September 25, 2006. We already have a list of enhancements to navigation and display to implement, but rather than delay the release of this resource, we decided to make it available now while continuing to develop it.

The Library began the project of digitizing *The Manifesto* in 2004. With the aid of a New York State grant, we contracted with Backstage Library Works (BSLW) in Orem, Utah, to have the text digitized. The pages were scanned in color as TIF images at 600 dpi (dots per inch). From the TIF images the Library created JPEG images (at 72 dpi) for use on the world wide web, since JPEG images load much more quickly than TIF images. On the other hand, TIF images are necessary for archival purposes and for publication-quality images. In addition to scanning the journal, BSLW also used optical character recognition software to scan the text and create a machine-readable form that we could use for indexing. Once we received the images and machine-readable text from BSLW, we then had to “tag” the text. This involved having a group of students skim through the entire text looking for authors, titles, section heads, volume and issue number, etc. They then “marked up” the text using Text Encoding Initiative (TEI) tagging. This tagging allows us to create specific indexes for

users to search. This process took about fifteen months and was completed in August 2006.

There are three main ways to search the database. The first is to search the full text by key word. This search is limited to a single key word or string of characters, e.g., “celibate,” “manifestation,” or “ann lee,” and covers all issues of the journal. The second is to browse through each issue of the journal as if it were a paper copy. The third way is to search using categories we have created based on our TEI tagging. These categories include the following:

- Feature Articles
- Supporting Articles
 - Editorials
 - Moral/Religious Lessons
 - Mother Ann Lee
 - Biographies
- News and Events
 - Shaker Community Reports
 - Shakers in the Press
 - National News
 - Local News
 - Historical Events
- Home
 - General
 - Food
 - Recipes
 - Health and Sanitation
- Farming
 - General
 - Livestock
 - Crops
 - Equipment
- Literature
 - Poetry
 - Humor
 - Sayings
- Music
 - Music
- Correspondence

- Death Notices
- Illustrations
- Books and Journals
- Notes about “The Manifesto”
- Juvenile
- Quotes from other sources
- Sections
 - o Agriculture
 - o Bible Class
 - o Correspondence
 - o Death Notices & Obituaries
 - o Editorials
 - o Health
 - o Home
 - o Juvenile
 - o Miscellany
 - o Poetry
 - o Publications
 - o Science
 - o Society news

Our hope is that researchers will find this digital version of *The Manifesto* useful. By providing keyword searching over the full text, we hope it will be easier to find relevant sections of *The Manifesto* quickly, and even to discover new passages on a particular subject.

Peter MacDonald, library information systems specialist at the Hamilton College Library, created the web page and the indexing structure. He also supervised the students who did the TEI tagging. Through this whole process he has become more versed in Shakerism than he ever imagined possible.

We welcome questions, comments, and suggestions. Please direct technical inquiries to Peter MacDonald (pmacdona@hamilton.edu) and other queries to Randy Ericson (rericson@hamilton.edu).

Full-Text Search:	Select a collection: <input type="text"/>	<input checked="" type="checkbox"/> Whole words only. <input type="button" value="Search"/> <input type="button" value="Help"/>
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Path: [Home](#) > [Shaker Collection](#) > Search Form

► The Shaker Manifesto Search Form

Authors - Display a list of authors sorted by last name.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	
P	Q	R	S	T	U	V	W	X	Y	Z					

Articles - Display specific types of articles

☒ Feature Articles Sort by:

Supporting Articles

Editorials Sort by:

News and Events

Shaker Community Reports Sort by:

Farming

General Sort by:

Home and Garden

General Sort by:

Literature & Music

Books and Journals Sort by:

☐ Letters Sort by:

☐ Death Notices & Obituaries Sort by:

☐ Photos and Illustrations Sort by:

☐ Extracts from other sources

Sections - Display specific sections in the journals

Agriculture

Current view of the search screen for *The Shaker Manifesto* digital images.

New Acquisitions by Hamilton College Library's Communal Societies Collection

In each issue of the *ACSQ* we will list some recent noteworthy acquisitions of Hamilton College Library's Communal Societies Collection. Each item will include brief commentary on the importance of the item. In this first issue we call special attention to the first item, a manuscript deed from 1786 for land at New Lebanon where the meeting house had already been constructed.

1. [Manuscript]. May 3d – 1786. *George and David Darrow Deed to ye Church of the Meeting House...* [Docketed Title]. 2 p., signed and sealed by George Darrow and David Darrow. 30½ cm.

This manuscript is a remarkable find, and one of the earliest Shaker manuscript documents extant. This important deed conveys the land beneath the New Lebanon Shaker meeting house “built in the year past” to Elder James Whittaker “and the rest of the Elders and Church of Christ, and People of God that Stand in Union.” This document records the first conveyance of property for Shaker communal purposes, and reveals that the early church did, indeed, have a name (“The Church of Christ and People of God that Stand in Union”) though a statement declares that the church was “commonly known in the World by the Name of Shakers.” From the Edgar Crete Collection, Concord, New Hampshire.

2. Sheldon, William. *Millenial [sic] Institutions: Being a Comment on the Fortieth Chapter of the Prophet Ezekiel*. New-York, 1833. [i]-lix, [59]-160, [1] p. 22½ cm.

This is the first work by this remarkable, though rather obscure, American advocate of Owenism. Sheldon foresaw a world-wide network of communities where “the Millenium [sic] is to be brought about, by the overthrow of the individual system; and the diffusion of the social system, and the civil and religious institutions of England.” He dissented from some of Robert Owens’ views, and urged that the communities be modeled and structured after those of the Shakers. Laid in is a large folding chart, “Plan of a Frame of a City,” depicting Sheldon’s proposed arrangement of the communities worldwide. HCL has also acquired a later work by Sheldon: *The Seventh Vial: Consisting of Brief Comments on Various Scriptures, and of Observations on Diverse Topics*. Springfield, [Mass.]: George W. Wilson, 1849. 194, map, 17, [1] p.

Both are exceptionally rare works – not in Richmond (*Shaker Literature*), nor in Miller (*American Communities, a Bibliography*) and with OCLC locating but four examples of the 1833 imprint.

3. *The Shakers' Covenant (Never before Published,) with a Brief Outline of Shaker History by Roxalana L. Grosvenor, Author of "Reminiscences of Life among the Shakers: Historical and Biographical Sketches."* Boston: W. C. Allen, Printer, 1873. 1 p.l. ii, 12 p. 22½ cm.

This is the first publication of the Shaker Covenant. It was undertaken by Roxalana Grosvenor who had been, for many years, an eldress at the Harvard, Massachusetts Shaker community. She and her sister Mary had been placed in the society as young children, and both were expelled for "having entertained and expressed a difference of opinion from that taught by the Ministry" [*Oneida Circular*, October 11, 1875, p. 2]. The Grosvenors advocated various reforms including allowing Shakers to marry. After their expulsion, they brought suit against the Harvard society for their many years of service there. The case went to the Massachusetts Supreme Court in 1875, where the justices upheld the Shaker position that those who were expelled should not be compensated. Richmond (*Shaker Literature*) 1307. Very rare with only ten copies located by OCLC.

4. "History of Shakerism in the West: A Brief Account of the Entrance and Progress of What the World Call Shakerism Among the Subjects of the Late Revival in Ohio and Kentucky." In: *Western Miscellany*, 1 (January, February, March, April, 1849), 202-9, 247-52, 258-61. "Great Kentucky Revival," 274-79. 24½ cm.

HCL has acquired a complete run of this obscure and short-lived western serial bound into a single volume. It is a remarkable periodical – with unusual typography, and elegant page borders. The two articles on Western Shakerism were written by someone obviously well acquainted with the faith and practice of the Shakers. This is, without doubt, one of the most important contemporary accounts of the rise and progress of Shakerism in Ohio, Indiana and Kentucky during the formative years. It was published in four installments, and apparently future installments were anticipated but never published because the periodical ceased publication. Richmond (*Shaker Literature*) 3301. It appears that there are only a handful of institutions possessing a complete run of this series.

5. *Catalogue of Medicinal Plants, Barks, Roots, Seeds, Flowers, and Select Powders, with their Therapeutic Qualities and Botanical Names; Also, Pure Vegetable Extracts, Prepared in Vacuo; Ointments, Inspissated Juices, Essential Oils, Double Distilled and*

Fragrant Waters, &c., &c., Raised, Prepared, and put up in the most careful manner, by the United Society of Shakers, At New Lebanon, N. Y. Albany: Van Benthuysen, 1851? 35 p. 17½ cm.

HCL has acquired many exceptionally rare Shaker product catalogues. Some appear to be unique survivals; many are not recorded or located in OCLC or any relevant bibliography. This is the newest acquisition of about a dozen similar unrecorded imprints – an indication of the wealth, breadth and depth of Shaker publishing during the middle of the 19th century. The content is both informative and important. Not found in Richmond (*Shaker Literature*), nor in OCLC. This item is in pristine condition, with magnificent original blue printed wraps.

6. *A Remonstrance Against the Testimony and Application of Mary Dyer, Requesting Legislative Interference Against the United Society Commonly Called Shakers. Together with some Affidavits and Certificates, Showing the Falsity of her Statements.* Concord [N.H.]: Printed by Isaac Hill, 1818. 23 p. 20 cm.

No Shaker apostate wrote more vigorously and effectively against the United Society, or for so sustained a period, as did Mary Marshall Dyer. Her family remained with the Enfield, New Hampshire Shakers notwithstanding her strenuous efforts to seek her children's return. This is the rare first edition of the first Shaker response to her 1818 *Brief Statement...*, the first of her many published attacks. Richmond (*Shaker Literature*) 1235, with OCLC locating but seven copies.

7. Cook, Ichabod. *A Brief Examination of Some of the Most Prevalent False Doctrines and Ceremonials of the Christian Sects, Compared with Apostolic Doctrines....* Providence: Knowles & Vose, 1847. 171 p.

This work includes much on a little-known Quaker communal group, "The Community of Friends" formed in Rhode Island in 1843. Cook was born in Mendon, Massachusetts in 1779 and though a member of a Friend's monthly meeting, was much given to dream interpretation, and was involved with the nearby Hopedale Community. OCLC locates 12 copies.

8. Braght, Thieleman J. van. *Der Blutige Schau-Platz: oder Martyrer-Spiegel der Tauffs Gesinten oder Wehrlosen-Christen, Die um des Zeugnuys Jezu ihres Seligmachers willen gelitten haben, und seynd getödtet worden, von Christi Zeit an bis auf das Jahr 1660.* Ephrata in Pensylvanien: Drucks und Verlags der Brüderschafft, 1748. 56, 478, [4], [14], 949, [11] p. 38 cm.

This largest and in many ways the most remarkable book of the entire Colonial

period was printed by the Brotherhood Press of the Ephrata Cloister. Often called, in English, "The Martyr's Mirror," it has been cited as the "cornerstone text" for the Pennsylvania German sectarians (communal and otherwise) and a monument of the pioneer press in America. The translation and printing of this work was commissioned by the Mennonites as their young men faced persecution for their pacifist beliefs. Evans (*American Bibliography*, 6256) describes the work thus: "The largest book printed at the Brotherhood Press. The Ephrata Brethren were three years engaged upon its printing and binding. The paper was manufactured at Ephrata, and the laborious task of translating this great work from Dutch into German was also accomplished by them.... The engraved frontispiece, representing the army of martyrs marching to Heaven, which was probably executed in Holland, is generally missing, as the design was offensive to the Mennonites." Our example has its original full leather Ephrata binding with the original brass corner and center bosses, with decorated brass clasps and latch pieces. The frontispiece is present and in very good condition.

Know all men by these Presents. That We George —
Darrow & David Darrow, Both of New Lebanon in Kings District County
of Albany & State of New York Yeomen. For and in Consideration of the Sum
of Eight Pounds New York Currency to us in hand paid by Elder James
Whittaker, and the rest of the Elders and Church of Christ, and People of God
that stand in Union that are commonly known in the World by the Name of Shakers
that meet at the new Meeting House, which the S^d People of God built the Year
past to Worship God in, in New Lebanon afores^d. the receipt whereof we do hereby
acknowledge and ourselves therewith fully satisfied and paid we have therefore
and do by these presents for ourselves our Heirs and Assigns, Bargain, Sell and
Acquit unto the S^d Elder James Whittaker and the rest of the Elders & Church of Christ
and people of God that stand in Union all our Claim, Right, Title, Possession and —

Item 1 (top part). Note the name of the Shakers and the reference to the meetinghouse.

MILLENNIAL INSTITUTIONS:

BEING

A COMMENT

ON THE

FORTIETH CHAPTER

OF THE

PROPHET EZEKIEL.

NEW-YORK:

MDCCCXXXIII.

Item 2.

tional jurisprudence, is founded in natural equity, and is laid down by jurists as an acknowledged principle of universal law.

How is it determined when public uses require this assumption of private property? It must undoubtedly rest with the wisdom of the Legislature: but if they should take it for a purpose not of public nature, as if they should take the property of A. and give it to B., the law would be unconstitutional and void.

But though property be thus protected, has the lawgiver still a right to prescribe the mode and manner of using it? So far as may be necessary to prevent the abuse of it, to the injury or annoyance of others or of the public. Unwholesome trades, slaughter houses, operations offensive to the senses, the deposit of gunpowder, the building with combustible materials, and the burial of the dead, may all be interdicted by law, in the midst of dense masses of population, on the general and rational principle, that every person ought so to use his property as not to injure his neighbor.

History of Shakerism in the West.

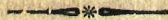
(INTRODUCTION.)

In the account which the Shakers give of themselves, they mention the Quakers in the time of Oliver Cromwell and the French prophets of a later date, as being the first who had a peculiar testimony from the Lord to deliver to the Christian world. But they complain that the former degenerated, losing that desire of love and power with which they first set out, and the latter being of short continuance, 'their extraordinary communications' have long ago ceased. This Testimony was revived in the persons of "James Wardley, a tailor by trade, and Jane his wife, who wrought at the same occupation." And the work under them began at Bolton and Manchester, in Lancashire, about the year 1747. They had belonged to the society of Quakers, but receiving the spirit of the French prophets, and a further degree of light and power by which they were separated from that community, they continued for several years disconnected from every denomination. During this time their testimony according to what they saw by vision and revelation from God was, That the Second Appearing of Christ was at hand, and that the Church was raising in her full and transcendent glory, which would effect the final downfall of Anti-christ!

From the shaking of their bodies in religious exercises, they were called Shakers, and some gave them the name of Shaking Quakers. This name though used in derision, they acknowledge to be proper, because they are both the subjects and instruments of the work of God in this latter day.

"Thus the Lord promised that he would shake the earth with terror:" Lowth's translation of Isaiah ii. 19, 21. "That, in that day, there should be a great shaking in the land of Israel:" Ezek. xxxviii. 19, 20. "That he should shake the heavens and the earth!" Isaiah, xlii. 13; Joel iii. 16; Hag. ii. 6, 7, 21. That he would shake all nations, and that the desire of all nations should come." And according to the Apostle, "That yet once

A REMONSTRANCE
AGAINST
THE TESTIMONY AND APPLICATION
OF
MARY DYER,
REQUESTING
LEGISLATIVE INTERFERENCE
AGAINST
THE UNITED SOCIETY,
COMMONLY CALLED
SHAKERS.
TOGETHER WITH SOME
AFFIDAVITS AND CERTIFICATES,
SHOWING
THE FALSITY OF HER STATEMENTS.



CONCORD:
PRINTED BY ISAAC HILL.
1818.